NEBRASKA WESLEYAN UNIVERSITY
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OF SUNFLOWERS

COYOTES

AND PLAINSMEN

A History of Nebraska Wesleyan University
Volume III —1946 to 1987

David H. Mickey
Class of '39

OF SUNFLOWERS, COYOTES, AND PLAINSMEN

(Volume III, 1946-1987)

BY

David H. Mickey

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On cover, portrayal of campus by Betti Ogburn Lee, '60 (1985)—drawing in style of Grandma Moses

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PREFACE

Nebraska Wesleyan University celebrated in 1987 the centennial of its founding. Plans for the observance began before the year of my retirement from classroom-teaching, 1983. Logic suggested that we give attention to a review of the institution's historic experience, to compile a narrative to treat of the inputs and achievements which gave this school a special character. Central purpose would aim to acquaint "our alums," and other constituencies of the college, with a story of their alma mater's march to eventual stability and fuller realization of its founders' aspirations and expectations.

The road ahead for this "historic experience" proved to be pocked with pits, ribbed with ruts, and occasionally submerged into quagmires which virtually halted progress. It became almost revealed fact, as Phoebe May Hopper opined to a younger colleague in the English Department, Ethel Booth, that "this Wesleyan would never have survived had not the good Lord so wished." Miss Hopper's note was reflection from her having been present to witness pending demises of the institution.

A college or university is always more than the sum total of its constituencies. An esprit de corps, or spiritual equality, often pervades a scene. This special particularity may establish a claim to uniqueness. The founders of this Nebraska Wesleyan responded to a zealous sense of mission—to found schools to enrich denominational will and to extend Christian influence. These enthusiasts believed they were implements to do "the Lord's work." Nebraska's Methodists were recurrently reluctant to make prosper that which they had collectively purposed. But a will to endure kept resurfacing—as if by "a saving grace."

This account treats of despairings over financial inadequacies and agonizingly slow fiscal recoveries. The many facets of college life were ever present to cast their silhouettes of "sugar and spice and everything nice" and of "rats and snails and puppy dogs' tails." The strivings of students and members of the faculty left substances for delightful vignettes. Angles of college experience opened, and many marks remained indelible upon the young men and women who passed along the pathways and through the portals and hallways of this campus. It makes for long discourse, eventually.

This has been a story waiting to be told, and perhaps by me. My family connection with "Methodist high education in Nebraska" began in the late 1870s, and this chain of interest never became unlinked. Should any of my grandchildren turn to this Wesleyan for their collegiate schooling, they will comprise a fifth generation, here. Stewed as I have been in the juices of this Wesleyan's lore, I have felt acquainted with nearly all persons who kept the course. When "a call" put a bug in my ear, pen and paper fell into place and my aged typewriter's keys responded to pokes and punches. Several toys in the workshop came to life at the stroke of twelve.

Progress suffered delays because of my absorption in centennial planning and programming. Multitudinous piles of annotated gleanings rose to precipitous heights upon my desktop. Almost nothing seemed of just meager importance. I

was unable to sift with suitable discrimination, for most revelations became essential to color and spice. We opted to put into the menu some "things" for each reader's appetite.

This has been fun!—a venture, now, of eight years in process, with this part to take you to 1921 and with a second script completed to 1946. I'm grateful to John W. White, Jr., President of Nebraska Wesleyan University, for his unceasing and enthusiastic encouragement of this "labor of love." Other chief administrative officers of this institution have willingly opened doors and files to assist me, and I thank them. To Karen Norton Cook, '56, who was for more than thirty years at the heart of our services for alumni, I am much indebted; she fed me tidbits from her storehouse of campus lore and laughingly bolstered my desire to include many incidents which shed light upon the humor of college life. Jan Johnson, our current director of alumni affairs, has given unstinting assistance in manuscript preparation and in ironing out kinks of publication. Jack Robson, our head librarian, provided me with office and keys to secluded shelves, and he lent his expertise as photographer of persons, cartoons, and scenes preserved in annuals and college newspaper. To the late C. Edwin Murphy and to Bernice Boilesen, curators of the Archives and History Center of the Nebraska Conference of the United Methodist Church, I am much indebted for their many assists. Many of "our alums" gave me anecdotes about and insights to certain events. Yes, it has been fun!

David H. Mickey, '39
Professor Emeritus of History, Ph.D.
Nebraska Wesleyan University
April, 1992

MORE OF PREFACE

As with our first volume, encompassing purpose is to acquaint our alumni with their alma mater's particular responses to a variety of challenges. Following 1921, Nebraska Wesleyan endured an interlocking sequence of growing financial problems, the "Great Depression," and the second worldwide conflict of this century. That it survived was to some loyal friends an "almost miracle." Drama and excitement were "now and then" here and there. Surface events did not often reflect the seriousness of internal maladies, and we learn that heroic efforts kept ailments from becoming fatal. Persons who "kept their heads" deserve our praise. Each reader may draw her or his own conclusions as to whom credits are chiefly due.

Hindsight prompts me to suggest our first volume ought to have borne this title, "Of Sunflowers and Coyotes, to 1921." The emblematic significances of flower and beast were evident. Had we been so inclined, this second volume ought well be "Of Coyotes and Plainsmen, 1921 to 1946." Again, we should clearly understand the emblems. This would have left "Of Plainsmen, 1946 to 1987" to follow, but yet to be researched. Since change of title in midstream would be awkward, we stick resolutely to our initial designation.

With conviction aforethought and with minor adjustments, N.W.U. rode solidly in its saddle of traditional attitudes and objectives. These were academic and evangelical—all within Christian and Methodist senses of hope, outreach, and expectation. The three chancellors of this middle era used each opportunity to reassert in terms of mission the purpose of the college. Each learned that Nebraska's Methodist clientele, because of lacks of will and substance, often failed to keep the school on firm fiscal footing. More assuring financial undergirding had simply to come from sources other than Methodism in Nebraska.

The institution faced and weathered fierce storms and internal turmoil during the quarter-century 1921-1946. It emerged from World War II remarkably strengthened from having prevailed through its troublesome testings. Certain compromises along the way had not reaped willing approval from certain alumni who appreciated traditional lines and standards. (The future would usher in sharper departures from tradition, and these seeming abandonments would cause disquietude for many who continued to place great values in the preservations of older guidelines and persuasions.)

This "labor of love" continues to be a "fun experience." The years of this volume were, in part, my years. Virtually everything had importance; so, has come length upon length upon length—with some duplications. Many stories merited retelling, and sources of input were plentiful—whether of documentary nature or just of pen and voice. Bibliographical commentary identifies many to whom I am gratefully beholden.

To all persons named in the preface for volume one, and for the same reasons, I remain much indebted. The staffs of the Cochrane-Woods Library (Jack Robson, Director) and the office for Institutional Advancement (Tom Grabau, Vice President) have unsparingly given me warm encouragement and the friendliest of assistance. Jan Johnson transcribed my typed pages to the word-processing required for modern techniques. Erin Nellessen, currently curator of the Nebraska Methodist Archives and History Center, located on campus, has on numerous occasions given me information—to avoid guesswork and error. John W. White, Jr., continues "to endorse" and to approve needed financial expenditures.

It's very nice to be encouraged and to be assisted. The remainder of "our story" is to be told. 'Twill be more fun!

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September, 1993

PREFACE, A THIRD TIME

In his autobiography, *Horse Power to Nuclear Power* (2002), Donald B. Trauger, '42, treats of his undergraduate years at Nebraska Wesleyan University—chapter four, "Fission Energy Discovered." Here we find a point for departure, a nutshell-sort of remembrance of life on a campus—as experienced

prior to the stresses and distractions of prolonged wartime. Challenges arose in the arena of postwar academe, and these ushered in divergences from established norms. Hardly perceptible in many cases and to become almost blatant in others, these variances wove their threads into the fabric of this review—to narrate about this school's responses to certain of these "challenges" to be confronted from 1946 to 1987, year of its centennial celebration.

N.W.U.'s "inside sources" proved to be full and complete. Fire never consumed even a sheet of needed evidence. Hopefully, the school's "alums" will find this "history" to be informative and enjoyable—even surprising in spots. Administrators provided ample office space and permitted unhampered access to records and archives. Of cheerful and special assistance and encouragement have been personnel of the Cochrane-Woods Library, of the office pertaining to alumni affairs and institutional advancement, and of the "Historical Center" of the Nebraska Conference of the United Methodist Church. Only my failure to adapt to modern techniques has created certain publication problems.

Increasingly from the mid-1950s, pressures from students seemed relentless to minimize the importance of tradition and to effect change. Adjustments of posture and profile seemed to many alumni to have directed this college to become a sort of "sink of iniquity"—one that had "lost its soul." Objectivity directed search for truth. Endeavor may have produced "gospel according to Mickey"—one that preaches there has been "a staying of the course" and "a holding of the vision." But, this was not without certain irreversible twists of direction. Institutions may perish when unresponsive to certain forces of the present. Students are always highly sensitive to the cutting edges of each successive "present."

A steadfastness of purpose prevailed. Just two presidents served this university from 1957 to 1997, in times when the average tenure of a college president was less than five years. Too, this "steadfastness" was even more to be reflection from the long tenures of a host of professors who held their posts until retirement or death. The record is collectively impressive and notable.

From students, alumni, and members of faculty and staffs came inpourings of remembrance and opinion—without which a review of this sort could not have been approached. I am much indebted and grateful. A special thanks to Natalie A. Cummings, director of alumni and special programs, who took the beast of publication "by the horns" and resolved many of the problems.

As before and throughout, writing of this legacy has been fun!

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November, 2003

Chapter I

The Last of the Chancellors—1946-1957

Introduction: Setting and Overview

The seniors of 1946 defiled across the wide and shallow stage of the auditorium in the C.C. White Building, May 28, to receive their earnestly sought and deserved diplomas. These newest graduates of Nebraska Wesleyan shared in the "sense of euphoria" which seemed to hover like a protective aegis over the United States. No one proposed to be unmindful that Winston Churchill, not many weeks before at Fulton, Missouri, had noted the Soviet Union had lowered an "iron curtain" to separate Europe into western democratic and eastern communistic parts; but, such sobering observation could not dim an evident enthusiasm for life in America and its promising future.

As yet, the impacts of World War II had not fully penetrated into the marrow of the American bone, and the nation's citizenry could hardly comprehend the weighty meaning of the term SUPERPOWER—that which the United States had become. As a people, we found ourselves to have been propelled into a "whole new era"—a "nuclear age" made manifest by the watershed-events of the bombings of Hiroshima and Nagasaki in August, 1945. Any hope for the "United Nations Organization" seemed wholly dependent upon the will of the American victor to make it work. Throughout the land our patriotism was "fierce and unquestioning," and our flag with its thirteen stripes and its forty-eight stars, all glorious in red, white and blue, was a sacred item—never, of course, to be trampled underfoot or to be burned maliciously. Except in the minds of a few, the "isolationism" of the 1920s and 1930s lay beyond resurrection.

For those late days in May, 1946, the times were "booming," and throughout the nation employment was virtually "full." With impatience we Americans had to await a minimum of three years for supply to catch up with demand—automobiles, refrigerators and other appliances, materials for new homes and for industry, overdue repairs, radios, and everything else. Efforts "to control prices" were but mildly successful and spotty at best. Never again would we see gasoline at 14¢ per gallon and a new Cadillac for $2,000. Musicians and technicians cut their "78 rpm records" in ever-increasing quantities, and not until about 1950 would the "45s" make their appearance—with "LPs" to come later. These years of shrinking shortages witnessed the first computer, a monstrous contraption—many feet in height, depth, and width, and "totally incomprehensible with its dials and knobs." We, as a consuming public, were just beginning to tinker with television, and air-conditioning had yet "to arrive." Many of us still "rang central" on "boxy wall telephones," and hundreds of thousands of rural families had yet to receive electrification in their homes via the REA. Superinterstate roadways were no more than just speculation.

Too, like ants in their hills, "milkmen" continued to deliver dairy products to homes in town and city; and, doctors made "house calls." Women continued to shift from kitchen into public workplace and tended with some "conscious

purpose" to press toward feminist concern for "rights." "War brides" were everywhere and "taken for granted." Families continued to cultivate their "victory gardens"—which the challenge of wartime had transformed into desired habit. The Servicemen's Readjustment Act of 1944, the "G.I. Bill," proved to be a boon for education, for new business ventures, for construction at lower interest rates, and for technical training. Returning veterans would "change the complexion" and ampleness of college campuses.

In general, we Americans harbored few doubts as to the justness and the rightness of our cause versus the Axis Powers. We had been slow to awaken to the true nature of Nazi, Fascist, and Japanese lustings for geopolitical domination and exploitation—to reap the ultimate fruits of military power and triumph. We became breathless from shock when we learned that Hitler's lackeys had improvised a special holocaust to liquidate the lives of nearly seven million Jews and that hundreds of thousands of other captives had perished in "concentration camps." Incomprehensible to us was the speculation that the Russian peoples had perhaps suffered more than thirty million dead. We weighed in conscience of loss of life, limb, and mind exacted by the two bombs which had crushed Japanese will to continue the war; but, such penalty seemed almost minuscule when compared to the toll which had mounted because of Japan's brutal conquests of much of China—and of Indo-China, Singapore, the East Indies (Indonesia), the Philippines, and "the Islands." We knew that our hundreds of thousands of war dead and casualties of both body and spirit were indeed small when scaled against those of our allies and of our foes; and, we had no scars of battle to mar the majesties of our cities, villages, landscapes, and countrysides.

Despite our tendencies toward "euphoria" and, to quote W. Averell Harriman, our wanting "to do nothing more than go to movies and drink Coke," we found ourselves forced to heed the doings of Stalin's Soviet Union. Russia begrudgingly cooperated to form the United Nations and had encompassed the Baltic republics, Poland, eastern Germany, Czechoslovakia, and other areas. So, Churchill employed his startling metaphor, "The Iron Curtain." Our Central Intelligence Agency, created by the National Security Act of 1947, was expected to ferret out all evil intent on the parts of our enemies, real and potential. A "cold war" was to ensue, and this recurringly threatened to become "hot."

Soviet leaders let the world know in September, 1949, they, too, "had the bomb"; so, Americans suddenly felt less secure and no longer comfortably shrouded by oceans and distances. Stalin's brand of "Communism" had become more than just a sort of miasmic ooze that could and would seek to rise and then to weaken and to absorb from within its rivals. Simultaneously had come, and almost as if by design, Mao Tse-tung's emerging triumph for communism in China forcing Chiang Kai-shek, our wartime ally, later in that same year to flee to Taiwan, there to maintain a semblance of his "Republic." This "loss of China" created divisive "blame-branding" within the ranks of American political leadership.

These were the years of George C. Marshall's "Plan for European Recovery," of formation of the North Atlantic Treaty Organization (NATO), and of the coming and going of "The Berlin Blockade." President Harry Truman had

suffered a significant defeat when a Republican congress passed the Taft-Hartley (Labor Management Relations) Act over his veto on June 23, 1947. Missouri's spunky Democrat was given hardly more than "a Chinaman's chance" to win reelection to the presidency in 1948—what with his own party weakened by southern and "progressive" defections and the Republicans having returned to New York's formidably popular governor, Thomas E. Dewey. But, "whistle stop" and "give-'em-hell" Harry turned the socks of political prediction inside out, and the pundits of forecast found themselves "lying prostrate in the aisles." During these concluding years of the 1940s, Americans noted, among a multitude of significant happenings, the trying and hanging of convicted Nazi "war leaders," the assassination of India's Mohandas K. Gandhi, and the "partition" of Palestine and the Zionists' creation of a "State of Israel"—to be granted almost immediately a seat in the United Nations Assembly. And, the 1950s lay ahead—"fabulous," perhaps.

The "Fabulous Fifties"

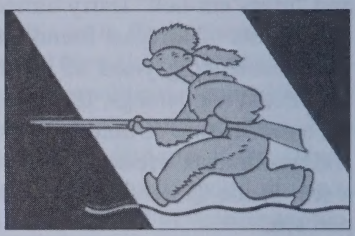
An aura of a "Fabulous Fifties" may have fixed itself upon the American mind and may have maintained its allure until the slaying of President John F. Kennedy, November 22, 1963. Had it found expression in Eisenhower's presidential victory of 1952? For our purposes, we concern ourselves with review to take us to June, 1957, a time for accelerating transition on the campus of Nebraska Wesleyan—somewhat marked by death of its twelfth chancellor, A. Leland Forrest, and selection of its first president, Vance D. Rogers. Were these truly "Happy Days"—when "Ike was on a golf course," when "Mom was always in the kitchen," and when "Ozzie and Harriet were on TV"? Let's take a "look-see." Perhaps our prism will be "rosy-hued"—for nostalgia's sake. H-m-m-m-m?

Americans continued to sing and to dance to the melodies of many songs of wartime. A sampling of new songs would include "On the Atchison, Topeka and the Santa Fe," "As Time Goes By," "It Might as Well Be Spring," "When You Wish Upon a Star," "Rum and Coca-Cola." "The Last Time I Saw Paris," "Beer Barrel Polka," "Oklahoma," "Singin' in the Rain," "Hello, Young Lovers," "Whatever Will Be, Will Be (Que Sera, Sera)," "Because of You," "Mister and Sandman," "Seventy-Six Trombones," "Autumn Leaves," and "The Impossible Dream." The record shops and music stores provided, for their youthful buyers, listening booths—each just large enough for two "to squeeze into." The playing and listening were "for free," sales were large, and cost per record came often to no more than "about 49¢."

Television burst into nearly every American household, but for most of the citizenry the screen remained black and white. The most watched "series" certainly included the following: "Father Knows Best"; "I Love Lucy"; "Leave It to Beaver"; "The Pat Boone Show"; "General Electric Theatre"; "Arthur Godfrey's Show," with Julius LaRosa—until the latter got fired; "$64,000 Question"; "Twenty-One"; and "The Mickey Mouse Club." For news-reporting, we listened to, among others, Walter Cronkite, Chester Robert Huntley and David

Brinkley in their "Report," Edward R. Murrow's "See It Now," and Howard K. Smith.

As for the movies, we had to wear special glasses to see the "3-Ds." "Cinemascope" and "stereophonic sound" became commonplace. "Double features" were common fare. A few from the galaxy of popular stars whose names appeared on the marquees were these: Marilyn Monroe, Janet Leigh, Jane Russell, Deborah Kerr, Doris Day, Mary Martin, Gordon MacRae, Tony Curtis, Tab Hunter, James Dean, Fess Parker, and Buddy Ebsen. Parker's role as Davy Crockett caused a "fad" to sweep the nation—coonskin caps, shirts, blankets, tooth- brushes, lunch boxes, toy guns, and "umpteen other things." Tennessee's Senator Estes Kefauver wore his cap to promote in 1952 his candidacy for the Democratic nomination for the presidency of the United States. Nearly every school kid sang Bill Hayes' "Ballad of Davy Crockett," and sales of recordings mounted into the millions—numbers and dollars.



Born on a mountaintop in Tennessee
Greenest state in the Land of the Free.
Raised in the woods so's he knew ev'ry tree,
Kilt him a b'ar when he was only three.
Davy, Davy Crockett,
King of the wild frontier!

Eventually, Davy had to die in "The Alamo."

And, then there was Elvis, of the Presley clan. John Updike, for *Newsweek*, looked back from January, 1994, and referred to the "gyrations" and "rock 'n' roll" which "seemed to stimulate all of the teenagers' rebellious instincts." Well, maybe young America would never be the same again. But, the youth of the nation were always "turning corners."

Throughout our southern states "Jim Crow laws" prevailed, and less blatant observances of segregation persisted quite generally on the other side of the "Mason-Dixon Line." President Truman troubled the murky waters of American custom when he ordered an end to segregation in the armed forces; but it took the Supreme Court, with rare unanimity, to awaken the nation four years later when, in 1954, Chief Justice Earl Warren presided over the handing down of *Brown v. Board of Education of Topeka.* President Eisenhower insisted that "the law" be obeyed when he sent troops to Little Rock, Arkansas (September, 1957). Nevertheless, "equal rights" continued to languish throughout the land, and Rosa Parks and Martin Luther King, Jr., would soon become "household names." Jackie Robinson and Willie Mays had already made breakthroughs into the arenas of professional athletics.

The United States was the titan of industrial production and of the garnering of great favorable balances in world trade. A fine home could be funded for $10,000. Gasoline cost 25¢ per gallon, and cars were by 1957 to display their tail

fins and swallow tails. But, "old jalopies" remained popular, particularly on school campuses. Our "Affluent Society" was also in the business of "booming babies"—at a rate not equaled since the so-called "closing of the western frontier." For whatever reasons, these youngish "boomers" became dubbed a "silent generation"—maybe because they were just too busy looking after their offspring to be vocal about other matters. Oh, well!

The U.S. exploded its "H-bomb"—first at Eniwetoc and then at Bikini; and, in between, Georgi Malenkov, who succeeded Stalin, presided just long enough as premier to announce in 1954 that the Soviet Union also possessed this most powerful of all weapons. A sort of "balance of terror" ensued, and John Foster Dulles, Secretary of State, coined such phrases as "massive retaliatory power" and "brinkmanship." Concepts of "co-existence" and "containment" nestled into print, and a threat of mutual annihilation brought some confidence that "cold war" would stay cool. Nevertheless, many Americans built their "fallout shelters." We also heard rumors that "Russian and Chinese Communists" had perfected "mind-bending drugs" for "use against the West."

"Ike" easily won reelection in 1956, and we, as a nation, had survived "limited war" in Korea and "McCarthyism" at home. For 1950 and to June, 1957, headlines in *The New York Times* recalled, among the many other, these events: Alger Hiss convicted of "perjury"; Truman invoked provisions of "Taft-Hartley" against strikers of the coal, steel, and railroad industries; Truman declared a "National Emergency" in response to Chinese intervention in Korea, and his dismissal of General Douglas MacArthur would follow in due time; Elizabeth II became Queen in England, and Winston Churchill, Anthony Eden, and Harold Macmillan successively headed her governments; Eisenhower agreed to "a truce" in Korea; Nikita S. Khrushchev would outwrestle Nikolai A. Bulganin to dominate Russia's political arena; Dienbienphu symbolized the French collapse in Vietnam, and the 17th parallel served temporarily to divide that country; Dr. Jonas E. Salk perfected a vaccine against "polio"; Israel's invasion of Egypt produced a "Suez Crisis"; and Soviet troops crushed revolt in Hungary.

Closer to home, for Nebraskans and Lincolnlanders, "eating out" was increasingly popular, and "shooting golf" was becoming a rage—particularly for younger men. Nebraskans, quite generally, were beginning to expect to live to be nearly seventy, and they had heard little about the smoking of marijuana and about abusive uses of cocaine. As yet, shopping malls, home videos, ovens, microwave ovens and AIDS were "things of the future"—as were McDonald's and Holiday Inns for Lincoln. Nebraska did not have its I-80, and its towns profited accordingly as their mainstreets remained links in the highway-system. Lincoln received televised programs by 1948, but not until 1953 did KOLN and KUON make their appearances. A first-class letter still passed for 3¢ and would not need 4¢ until 1958.

Nebraskans wanted better schools for their youngsters, and students "on tour" from Nebraska Wesleyan noted in 1955 that many cities and villages had new buildings equipped with "the best" of instructional facilities. Fern Hubbard Orme in 1949 became the first woman to serve in Lincoln's City Council, and she would later take her place in the state's unicameral legislature. In the national

congress, Nebraskans in 1954 were represented by a succession of six senators—two, Hugh A. Butler and Dwight P. Griswold, died in office; two, Samuel William Reynolds and Eva K. Bowring, appointed by Governor Robert B. Crosby to fill the vacancies until November; and two, Roman L. Hruska and Hazel H. Abel,, elected in November.

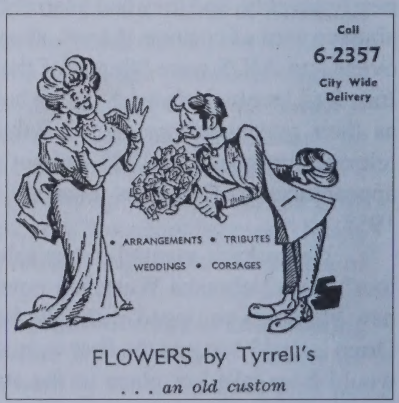
(Congressman Carl T. Curtis in November also gained election to the U.S. Senate, his services to begin when the new congress assembled, January 3, 1955. Mrs. Abel was chosen to be in the Senate only for the post-election session of the Congress, and she resigned January 1, thereby enabling Curtis to receive two days of seniority by means of appointment by Governor Crosby.)

Our American vocabulary was adjusting to rapid social and economic change. John Updike picked out a host of words and expressions for his review of the 1950s, *Newsweek*, January 3, 1994. Here are some of his gleanings: spaceman, hot rod, panty raid, drag strip, cookout, countdown, egghead, automated, cue card, junk mail, "Third World," cop-out, funky, headshrinker, meter maid, beatnik, DNA, sex kitten, sick joke, and gung ho. Eric A. Walker, President of Penn State University, in 1971, recalled, that newer parents of the 1950s, remembering well the "really poor" years of the 1930s, were determined that their children and grandchildren have more abundant lives—"with milk, vitamins, warm houses, better schools, and greater opportunities."

Yes, we Americans had done with "man's grisliest war" and were expending billions of dollars to aid "former enemies" and to bolster our friends against the creeping inroads of leftist communism. "Education," as product of democratic opportunity, had become in the U.S. more attainable than ever before. College campuses seemed destined to become "dens of optimism." Students at Nebraska Wesleyan basked within an aura of expectations, and shadows of doubt were only distant and dim.

University Place and Nebraska Wesleyan

A traditional sort of unity of "town and gown" continued in University Place. The weekly issues of the campus paper rarely failed to include articles to relate events pertinent to the suburb and its citizenry. Managers of *The Wesleyan* always sought advertisements from business and professional interests, and forthcoming income was vital to the publication's solvency. Each "homecoming" provided occasion for the "Business and Professional Men" to join to welcome returning alumni and to urge the football team "on to victory." November 6, 1952, furnished an ample sampling of potential patrons:



Dr. Kenneth E. Drown; Collins Standard Service Station; Wesleyan Coffee Shop; Dietrich Bike & Key Shop; Smith Lumber Company; Northeast Insurance Agency; Smith Mobile Service; Larson's Skelly Service; The Family Store; Butler's Barber Shop; Focht & Rihn Service; Wesleyann College Bookshop; Bowmaster's Variety & Jewelry Co.; Butler's Cleaners & Dyers; Uni. Popper; Tastee Inn; University Place News; Fairmont's Ice Cream; Hoagland Hardware; Uni Gift Shop; Red Dot Inn; Dr. E. W. Mathers; Jim Webb's Garage; Meek Lumber Co.; Barton's Beauty Nook; McCauley Auto Painting; Elce & Son; Esquire Cleaners; Harold's Place; Mayo Drug Co.; Varsity Drug; Peerless Cleaners; Holmes Grocery; Citizens State Bank; Green Furnace & Plumbing Co.; Kanzler Shoe Repair; Gates Insurance Agency.

Of course, everybody did not advertise all the time in *The Wesleyan.*

Newsgatherers for the paper recorded numerous happenings from the community, and some may stir a few remembrances. Art Egger in the fall of 1946 sold his store to Norman Dietz, and so the grocery at Baldwin and 48th changed its name. A few weeks later, Dr. Guy M. Matson opened his "medical office" in the "same building" with Dr. Edgar Mathers, dentist. By March, 1949, The Tastee Inn had for several months, just north of Holdrege St. on 48th St., been a popular place for "short order food." For many years, H. C. Barrett, at his "Uni Popper," 4810 St. Paul, featured "white hulless" popcorn, Sealtest ice cream, cold beverages, and candy bars—with "special rates for parties." The "Butler barbering family" rounded out fifty-five years of residency in 1950; Gary was "still cutting hair," and his son, Rex, had for decades been "in full swing"; Duane, to graduate from Wesleyan that year, joined his father and grandfather and would complete "a century" in 1995.

The Business Men's Association after the war's end continued to hold "Monday evening meetings" at the "Wesleyan Cafeteria." Chief concerns were to get a stop light installed at St. Paul Avenue and 48th Street; to gain custody of two parking lots, to be covered with cinders; and to persuade Uni Place residents to pay to have gravel-surfacing for the muddy streets "which ran throughout the town." A general tax-levy seemed the better means to finance an improvement of the streets. According to *The Wesleyan*, steps were taken from time to time to curb the raiding of hen-yards by "loose running dogs"; too often there had been fatalities, "the chickens"!

To extend vision a bit, Wesleyan's reporters noted that Omaha was "running rife" with gambling, prostitution, slot-machines, and other "corruptions"—all of which they hoped could be kept "from taking over" in Lincoln. Ray Nuetzman, April 12, 1951, commented on the great loss for Lincoln because of the recent death of Clyde Malone, who had without reserve sought to improve the conditions in Lincoln "of his people"; efforts to provide more opportunities for blacks in Lincoln would lead to the Malone Community Center, 2032 "U" Street. Ned Hedges, back from military service in 1956, wondered if the printing of "The Beef State" on Nebraska's automobile license plates was worth the cost to cover "the

extra." A few months later, Norman Schwenk opined that Lincoln, long known to be "a city of churches," was becoming a city of filling stations." There were "signs of the times."

Transition

Benjamin F. Schwartz had thoroughly enjoyed his role as chancellor of Nebraska Wesleyan, and he had given eight years of enthusiastic leadership. There had been a genuine unity of purpose with the trustees to remove the threatening burden of indebtedness from the shoulders of the institution, and this "near miracle" had been celebrated "in chapel," February 6, 1945. War's end, more promising revenues and income for the school, and solidly efficient financial management worked to boost optimism and to make plans for improvements. Weighings of priorities resulted in certain disunities "of purpose," and Schwartz tendered his resignation. The Board of Trustees in a "resolution of praise and appreciation" stated that the departing chancellor was "an outstanding minister and advanced educator, who has won the good will of the state and of this community by his untiring, efforts to advance Christian education...." For public consumption, Schwartz appeared to desire to return to the active ministry; but, he much preferred "to stay" at the college. The graduating seniors of 1946 received their diplomas from him. He would give a "final report" on Nebraska Wesleyan to the annual conference in September, but only as "former chancellor."

Benjamin F. Schwartz

Search for Schwartz's successor was in full swing by May 28, 1946, and a committee informed the trustees "at least thirty candidates were under investigation." When asked by an alumnus what the "main duties" of a chancellor were, a student openly offered: "Well, he looks over the students; then prays for the college at prayer meetings." Carl Bracy at a later date would suggest that such administrator must become quickly acquainted with an institution's "needs and prospects," face squarely the immediate tasks pertinent to matters of "orientation and public relations," and "avoid neglect in certain areas." By whatever guidelines, the committee reduced the possibilities to four. Day of decision came July 20, and the trustees, "present or voting by letters," without dissent selected John Lowden Knight to be the 10th chancellor.

John Lowden Knight

"Jack" Knight, as he became more popularly addressed, was native of New Jersey, graduated from Drew University, gained his B.S.T. and an A.M. from Boston University, and held an additional M.A. from Vanderbilt University. He had served pulpits in Massachusetts and Tennessee before moving into college administration. Thirty years of age when chosen to be "Chancellor of N.W.U.," he was probably the youngest person in the nation to serve in such capacity. Knight

John Lowden Knight

had the frame of a football lineman and the height of an end. Married and the father of a daughter, Merrie (born July 4, 1945 and later to graduate from Nebraska Wesleyan, 1967), whom he for obvious reason referred to as "her father's firecracker," the new chancellor was present to receive his appointment. Inclined to add extra poundage generously to his "already largeness," he would at later date be dubbed by an editor of *The Plainsman* to be "a growing man."

"Students found their new chancellor to be of "genial manner," to wear a "ready smile," and to display an untiring enthusiasm and sincere devotion to the needs of the school and of its students. Knight was immediately "much busy," and then constantly "on the roads" to give sermons and other speeches, to attend assortments of church and lay meetings and conferences, to recruit students from high schools and Methodist youth groups, and to press upon alumni and friends of the institution an ever-increasing need for their financial support. Impressive was his inauguration, April 24, 1947, and representatives from 43 other institutions were on hand to partake of luncheon, teas, and banquet, of receptions and assemblies, and of "the ceremony" in First Methodist Church. "Co-eds' Comments" in *The Wesleyan* recorded that "many dignitaries" from church, from other colleges and universities, and from public office added greatly to "the note of solemnity." Impressive to observers was the great number of students who gathered with faculty and trustees to assist in the seating of this tenth chancellor.

As had his predecessors. Knight used his "annual address" each autumn when a term opened, along with his homilies when speaking for chapel or prayer meeting, to underscore the importance of education and learning and the roles which Wesleyan's graduates should play to help mold "a better world." He urged his youthful audiences, nearly half of whom were veterans, to have "the moral courage to break false conventions"—often to find expression in "nationalism" and "patriotism," or "racial prejudices," or "science alone," or "materialistic personal living." He greeted students with his hope that they have "a meaningful and worthwhile year"—that their "academic year…be a grand one!" To become "a moral scholar," one should choose courses and activities "to give something worthwhile"—all to enable a person to return "something equally worthwhile." He used nearly each opportunity to stress the school's needs and to mark evidences of its progress. He was not a preaching evangelist whose primary purpose was to save souls.

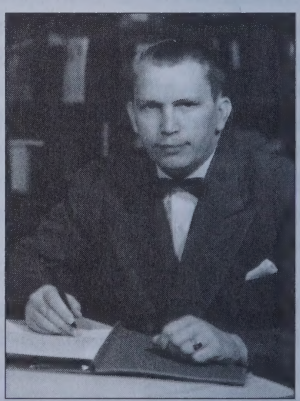
Nebraska Wesleyan responded with dramatic positiveness to the vigor of Knight's leadership, and other Methodist institutions took notice. So, when Baldwin-Wallace College, Berea, Ohio, invited him to become its president, he accepted. The executive committee of N.W.U.'s board of trustees accepted "with regret" his resignation, December 29, 1948. He would assume the duties of his new post, July 1, 1949. After a short two and one-half years, this Wesleyan was

again to search for a new chancellor. Dana Dawson was "Bishop of the Nebraska Conference."

The Wesleyan, January 6, 1949, bore news that John L. Knight had resigned, and its editor compiled a list "of improvements" which had come to pass under his direction. The "student body" had doubled, and the faculty had increased from 37 to 60; "majors" had been added in art, foreign language, and physical education; four "administrative posts" were new—director of buildings and grounds, director of religious life, director of public relations, and director of student relations; "physical improvements" included completion and dedication of the 0. N. Magee Memorial Stadium ($65,000), construction and dedication of Johnson Hall (for 100 freshman women and with cafeteria, at cost of $275,000), modernization and enlarging of the "heating plant" ($45,000), and raising and dedication of a "speech and drama building" (valued at $165,000); "renovations" had come to Old Main, the C.C. White Building, the Library, and Van Fleet; a bookstore was established in the basement of Old Main; plans were "in the works" for a new greenhouse, a new gymnasium, a men's "resident hall," and a campus infirmary to be named in honor of Claude J. Shirk; originated for the faculty were a "salary reserve plan" and a "travel plan"; and the annual budget for the school had soared to $400,000, His was a record of "substantial gain" for the university. Knight, in his "Swan Song" to the Nebraska Annual Conference in June, stated he would "ever be thankful that I was privileged to share in part of your program and your destiny." In addition, a second daughter had taken residence in the household—Wendy Leigh, born the previous October 22; and, her father had received an honorary D.D. from Kansas Wesleyan in 1947.

Carl C. Bracy

Lloyd H. Rising, minister of the First Methodist Church, across the street from the campus, again headed a search committee to find another chancellor for Nebraska Wesleyan. When the trustees assembled May 30, 1949, at "commencement time," rumor was backed by reality—that a "suitable candidate" had, as yet, not surfaced. But, Dr. Rising had a recommendation in hand for July 16, and Bishop Dawson was well pleased. Present for a luncheon at the "University Club," to meet with members of the committee and other trustees, were Dr. and Mrs. Carl C. Bracy. Bracy became N.W.U.'s eleventh chancellor.



Carl C. Bracy

A graduate of McKendree College (1936, magna cum laude), Lebanon, Illinois, Bracy gained his Th.M. from Iliff, 1940. He served, pastorates in Colorado and South Dakota. He returned to McKendree to become its president and to receive in 1946 a "doctorate of divinity." Letters of praise and of much "positive information" had poured into the hands of Rising's committee, and its members voted unanimously to select this "active churchman, minister, educator,... and administrator... experienced

with public relations" and certain to be "devoted to Nebraska Wesleyan." He was active in Kiwanis and Rotary, in Masonry and its associated organizations, and an "executive in Boy Scouts of America." His wife's name was Ermal, and they had three children—Marvin, Carla, and Brenda, with respective ages of 10, 6, and 5. Salary was set at $7,000, and the family would occupy the "chancellor's residence" on Huntington Avenue.

Bracy agreed to take up the reins of his new office "as soon as possible." He first met with the faculty, September 10, and expectations were that he would assume "full duties" on November 1. But, McKendree balked at such precipitous departure of "their chief administrator," for his candidacy for the job in Nebraska had developed quickly and his decision to accept had given "little time to adjust." So, this "president-chancellor" had to divide his time between the two institutions—with each to pay "half salary" and to share in the weekly "travel expenses" back and forth. A "sharing of salary" to December 1 had been understood. When responsibilities for McKendree absorbed the month of November, Wesleyan's trustees refused to pay for "further travel." The difficulty with McKendree was a "thorn in the side" of Wesleyan's new chancellor, and it appeared that his alma mater was determined to prolong his agony. Several months passed before Bracy was fully free from his frequent returns to Lebanon.

Reporters for *The Wesleyan* had observed that their new chancellor was usually "away and away and away." This would not change, for "Chan Bracy" was increasingly to be "'working in behalf of Wesleyan." He was a member of several national commissions and became a "frequent flyer"—often to meet with alumni throughout the nation. He soon learned "the roadways of Nebraska," for he sought to address congregations, high schools, service clubs, businessmen in their groups, and the youth of church and scouting. His pace would not slacken, and his enthusiasm for Nebraska Wesleyan steadily grew.

Comfortable in his new harness, Bracy used every occasion to serve students and faculty. Samplings from "student publications" provide lines for profile: a man of "vivid personality…and scholarly attitude"; "an educator of the highest caliber"; a person of "tireless faith and service"; "one of the most popular men on campus"; a chancellor "respected highly and regarded as a friend by the students"; an administrator who found his tasks "to be fascinating." Students always called him "Chan"—no more, no less. He was "at the steering wheel" of the institution, and the trustees recorded that "no better man could be found for the job." He was a pianist whose favorite pastimes included "music and poetry." The Bracys liked to dance and joined a "faculty dance club"; but, according to rumor, they soon withdrew when some members of the Methodist Annual Conference expressed disfavor.

Ermal and Carl Bracy annually had the trustees "in for tea," and some improvement or redecoration within or of the "residence" provided excuse. As regularly as possible, they hosted "firesides" for the students, who "signed up" and in groups of twenty were guests to be entertained, engaged in conversation and discussion, and served "delicious refreshments." Members of the faculty suffered no neglect, and the annual "Coffee Hour at the Bracys" preceded Christmas vacation and was a time for "eating and visiting"—with merriment enhanced by a

gift for each, a "token of appreciation." Johnson Hall became site for many other "coffees with Chan."

Hermann Hinkel (more about this fellow, later) couldn't resist temptation to put focus or his column in *The Wesleyan* upon Bracy's association with coffee. By spring, 1951, Hinkel had his story together, and he wrote about "coffee pots":

> ...there are "wun coffepot fambleys, too coffepot fambleys, and hardwear store ownirs." But, there are "backdraws" to being a "too coffepot fambley"....as owr Chanceller Bracy has fownd owt. It seems that the Chanceller is the furst wun up in the mornengs at home, and so he fixes the coffey fer brekfust. Wel, on this pertickular morneng, he was a leetle foggey, bein' as how as he wus up past 10:30 the nite before, and so he put coffey in wun pot, an water in the othher.

Hinkel noted, for all to read that the results served as good example of a "backdraw"!

Bracy's demanding schedule of commitments delayed his inauguration as chancellor until October 13, 1950, a day for which all classes were dismissed—to enable students and faculty to participate in the various aspects of the gala affair. Special feature for news was a check for $10,000—gift from a Kansas donor, "for the new boy's dorm." This eleventh chancellor rode firmly in his administrative saddle at Nebwesuni for three more years.

A "search committee" informed Carl Bracy, in September, 1953, that he was "under consideration" for the presidency of Mount Union College, Alliance, Ohio. He immediately "declined" and asked, "not to be considered." Also, he informed Bishop H. Bascom Watts and the members of the executive committee, Board of Trustees. He parried repeated requests "to go to Mount Union to visit." Robert E. Bader, head of the department of history, Mount Union, had graduated from Nebraska Wesleyan in 1937, knew well of Bracy's impressive record in Nebraska, was on the search committee, and did not hesitate to make inquiry of his Wesleyan acquaintances, David Mickey included. Informed that "family spirit" and "morale among the faculty and students" had probably never been "higher or finer" on this particular campus in Lincoln, Bader and his committee turned solely to a persuading of Bracy to reconsider. In attendance in January at meetings of the Association of Methodists College, in Cincinnati, Bracy met with a delegation from Mount Union, agreed to visit that college—which he did and there consented to become a candidate for its presidency. February 27, 1954, Mount Union's trustees elected Bracy to become the school's sixth president. He would accept.

So it was that Nebraska Wesleyan's Board of Trustees would be in search of a twelfth chancellor. How had this come to pass? Members of the faculty and groups large and small from the students had cornered Bracy in his office, time and time again, in effort to cause him to reject the offer from Mount Union. On several occasions, he was "moved emotionally" and could not conceal the stress and strain that had settled upon him. Wesleyan's trustees met March 2, accepted his resignation—"to be effective at a mutually agreeable date not later than July 1, 1954," and then received a delegation from the faculty with recommendation for a successor.

Wesleyan's trustees had voted to match the salary at Mount Union, and they had found Bracy to be grateful and "deeply touched." But, salary was not a "factor." Of some significance was disappointing enrollment and threatening deficits because of budgetary increases—for which Bracy had been seeking relief, almost to the point of his physical exhaustion. According to rumor, which seemed in time to be close to the heart of the decision, was Mrs. Bracy's desire to leave—even to insist her husband accept the offer from Mount Union. Those who knew the "inside story" claimed that fact and fiction were one and the same.

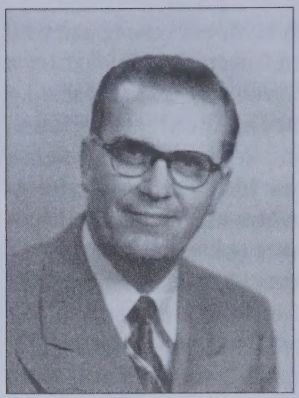
For several reasons, Ermal Bracy was not happy with the chancellor's residence on Huntington Avenue, and she had made known her discontent. She was delighted when an "anonymous donor" offered to finance, as a gift, construction of a new residence "to the Bracys' liking." When matters came "to push and shove," certain members of the executive committee of the board rejected her plan for a "two-story colonial home" and insisted upon an extended single-story ranch-style structure. Disagreement had led to bitter resentment, and the chancellor's wife felt sorely humiliated and would no longer stay in University Place—"to live beneath the shadow of certain members of the Board." So, for the sake of harmony within his family, Bracy had to move. He may have preferred to stay. Down the road, his marriage did not endure.

Whatever the combination of circumstances, Carl C. Bracy would leave Nebraska Wesleyan. For *The Wesleyan*, Jeanalee TeSelle commented to reflect the prevailing opinion among students—that "Chan Bracy" had become "a part of the college," that he was "tops" and always enthusiastic for "good faculty and staff," and that his leadership was "benefit to each and everyone." TeSelle observed that his aim was "to bring growth and prosperity to the university"; and, in addition and of immense importance, he had made of his office "a warm and welcoming place" and "was never too busy to see any one." This departing chancellor had sharpened a talent to remember names, and he addressed students "by their names"—often "much to their surprise." She placed upon him this accolade, "One of the greatest!"

George A. Knight, President of the Board of Trustees, measured that "virtually every aspect of Wesleyan's program" had prospered under Bracy's administration—a "stronger academic program," an expanded "health service," a new building for physical education, several "renovations" and improvements within and of the existing buildings, and "changes" for the "Little Gallery," "Huntington Hall," and "Wayside Chapel" in the C.C. White Building. On the drawing board were plans for another dormitory and for "a chancellor's residence." Aside from Knight's recap, Bracy had, in summer, 1951, brought to the campus A. Leland Forrest to be "Dean of the College"—a decision of major significance and wisdom.

A. Leland Forrest

Born on a 420-acre cotton farm near Eastland, Texas, 1912, Leland Forrest received his basic education in that state—to graduate from high school at Big Spring and later from Abilene Christian College, A.B. "Magna Cum Laude," 1933. His pursuit of higher degrees took him to Michigan State College, M.A., 1940, and to the University of Southern California, Ph.D., 1948. Additional



A. Leland Forrest

"graduate work" followed at Chicago University. Through these years he had engaged in a decade of "active pastoral ministry" and was an ordained Congregationalist; had served on the staffs of schools in Texas, Indiana, and California; and had assisted youth in Los Angeles County as a chaplain. Called in 1946 to teach religion and education at Taylor University, Upland, Indiana, he became administrative dean in 1948. He had published "articles," was an enthusiast for basketball, golf, travel, and dramatics, and qualified to be a "history buff" of the Civil War—for his lineage included one of the Confederacy's more noted generals, Nathan Bedford Forrest. The family, to arrive in Lincoln, was five in number—the new dean, his wife Frances (Seth), and three children: Aubrey, James, and Mary (ages of 16, 14, and 8).

The Wesleyan faculty and staff found Forrest to be quick of mind and receptive to ideas, one to luxuriate in "the sheer joy of learning." Students knew him to be a "busy man" of "warm greetings" and always attentive to "their problems." He was a person "of momentum" and was unreservedly devoted to the cause of "Higher Christian Education." Trustees soon appreciated his "clarity of thought" and ease of communication. The Methodist clergy of the Nebraska Conference suffered no discouragement from his "Congregationalism." As a "trained academician," he was creative and innovative and occupied with ease the several chairs of his office.

Forrest's capacity for effective leadership had not gone undetected elsewhere; simultaneously with Mount Union's calling of Carl Bracy was that of Doane College (Crete, Nebraska, and Congregationalist) inviting Forrest to consider an offer to become president there. Thus it had come to pass that in February 1954, Nebraska Wesleyan's community confronted a grim prospect—loss of both chancellor and dean.

Members of the faculty, having concluded that Bracy's departure was certainty, in special meeting resolved that the trustees, to meet on March 2, should not hesitate to keep Forrest at Wesleyan "as chancellor-elect." Chosen to speak for the united and concerned voice of the faculty were E. Glenn Callen, Ethel Booth, and David Mickey, and these three did as instructed. Without precedent for such speedy moves to guide them, the trustees in that meeting accepted Bracy's resignation, elected A. Leland Forrest to become N.W.U.'s twelfth chancellor, and selected Sam Dahl, head of the department of education, to succeed Forrest. Breathtaking? Not so, according to the minutes. The Reverend C. Edwin Murphy, '39, initiated the motion to elect Forrest, the discussion that followed was without "sense of undue haste and...sense of pressure," and unanimity reigned. Furthermore, the stage had been carefully set, and Forrest had been forewarned. A man of momentum, sustained and increasing, he was nearby, was pleased to accept, and had a "prepared statement" in hand.

Dr. Forrest told the trustees that he had "three particular areas of work" which were central to his interest: first, to sustain the "on-campus program" and the high morale of both faculty and students; second, to contribute actively to the "religious life of the school" and to give "high-quality intellectual experience to young people, within the framework of a Christian interpretation of man and his world"—to treat of a "total philosophy of education"; and, third, to participate actively in all phases of the "institution's life"—public relations, fund raising, and telling the N.W.U. "story" to individuals, corporations, foundations, and business and church friends who "because of various ties should be helping us." He would pool all efforts "in behalf of the youth of our homes and our churches." He solicited "all suggestions and help" and thanked the trustees for the confidence expressed "by this invitation."

(A. Leland Forrest was the second "dean of the college" to be elevated to the chancellorship at Nebraska Wesleyan—the first being Clark A. Fulmer to succeed William J. Davidson in 1910. Fulmer, class of 1898, was the only alumnus to become chancellor; an educator, he was not a clergyman—a singular distinction in the school's history. Forrest was not a Methodist, also a "singular distinction.")

Well, the "good news" spread combustively, with warmth and assurance, over and throughout the campus. The faculty assembled the following day, March 3, to receive "formal report" from their three delegates. The bearers of "good news" made joyous occasion of the opportunity. Then followed, with additional "pomp and circumstance," Bracy's presentations of chancellor-elect Forrest and dean-elect Dahl. *The Wesleyan* put it into print the 4th. It had not been quite, but seemed to have been, nevertheless, almost, as simple as "…one, two, three, go!" Ethel Booth recalled May Hopper's earlier observation, that Nebraska Wesleyan endured "because the good Lord so wished."

Carl Bracy bid "final farewell" to the Nebraska Annual Conference in early June, and he concluded, his remarks with special reference to Leland Forrest:

> …He brings to the Chancellorship the finest in academic training, a sincere desire to serve the cause of Christian Higher Education within the framework of the Methodist Church, a firm belief in the significant place of the Church College and the unique contribution that it can make, a keen mind and a devotion to service that cannot be excelled. May his leadership inspire you and challenge you to great love for a service to Nebraska Wesleyan.

Momentum increased.

A campus columnist noted that "Chan Forrest" took over "with both feet running." The pace of doings quickened and sped to his inauguration, November 12. Members of the faculty volunteered "to march in full regalia," to add their colors to the happy occasion. George D. Johnson, veteran and ministerial student, editorialized beneath this headline, "The Man For the Job." Johnson began with a question, "Why is he so popular"? Enthusiastically the writer answered—this chancellor "is leading the student body and faculty into a higher realm of thinking

and service to meet the social needs of today"; is "willing to guide"; is "our…leader, teacher, and friend"; is one "who responds quickly and effectively to challenge" and has "vision to see a progressive world full of opportunity"; and is a man who "manifests profound scholarship and inspires us to higher seeking and appreciations," whose "friendship is warm," whose "humor is stabilizing," and who has "vigor." Johnson was clearly on target.

To open the events of his inaugural schedule, Forrest used this topic for an address to the faculty and administrative staff of the college, "On the Temptations To Be a Scholar"—admitting that "the times when so tempted were entirely too seldom." To be "tempted," students needed to study "in an atmosphere of consistent scholarship on the part of the faculty." He opined, "Thinking is a hard business" and could cause one to become "dizzy and baffled." He warned against "stereotyped education" and "scholarship for scholarship's sake." The climate to tempt one to become a scholar must be "a climate of freedom," and he would press forward.

Forrest was fully aware that "McCarthyism" continued to lurk in shadowy areas, and he spoke of "conflict between democratic process and pressure to accept total conformity." He asserted that our nation, as never before, needed creative thinkers, and he speculated that American scholars were lazy, rather than fearful. He had little patience for those who occupied "ivory towers of puny creature comfort," but he acknowledged that liberal thought and innovation often won little of "deep public loyalties." He understood well that "intellectual curiosity" would rarely thrive in an atmosphere that demanded "conformity," but he averred that scholars had to be willing "to take the risk."

Wesleyan's about-to-be installed chancellor was not a gospel-preaching and soul-saving evangelist, but such persuasive conviction seemed implicit throughout his discourse. Forrest's tempted scholar would "uphold human values" and would attach learning to a cause and "something beyond oneself"; would always link "training and technicianship" to social and humanitarian purposes; would know that "the purely physical is only material" and that to be a thinker is to be a "sensitive planner"; and would surely find the values of love, beauty, loyalty, sacrifice and mutuality to be "the very real things of life." He recalled that human beings sometimes had to fight for their "dreams and ideals," and he hoped his scholar would be tempted "to weigh…to evaluate…to put first things first." His embrace seemed to encompass the larger goals and purposes of the church-related and private "liberal arts college." Amen!

This inaugural was a gala affair of assemblies and convocations; luncheoning and banqueting; greetings, invocations, "charges," and benedictions; a variety of "ceremonies"; and, the academic procession. More than 200 "persons of note" defiled in proper and colorful array: among them being "the faculty" and trustees; bishops of the Methodist Church, including Nebraska's H. Bascom Watts; district superintendents of the Nebraska Conference; pastors of "leading congregations"; presidents and chancellors of colleges and universities—including Clifford M. Hardin, University of Nebraska, and Willis M. Tate, Southern Methodist University; occupants of political and administrative offices—among them being the nation's Assistant Secretary of Health, Education

and Welfare, Lincoln's superintendent of schools (Stephen Watkins), Lincoln's mayor (Clark Jeary), the governor-elect of Nebraska (Victor E. Anderson), and U.S. Senator-elect (Carl T. Curtis). Recipients of honorary degrees were Ernest L. Smith, L.H.D., and Richard E. Carlyon, D.D. Special roles were reserved for Sam Dahl, William O. Brown, Jr., Warren H. Parker, Niles Barnard, Gladys L. Marquardt, and Bernice Halbert—who, in turn represented faculty, students, alumni, the Methodist men, the W.S.C.S., and the W.W.E.C. Vance D. Rogers, pastor of Lincoln's Trinity Methodist Church, served as "general chairman of the committee for inauguration." Titles of speeches included "Education of Free Men in a Free World" and "The Hope of the World." Publicity stated that "all events were open to the public." The "affair" was meant to be "an attention getter."

Leland Forrest had for several years been a coordinator for the North Central Association, to study "Liberal Arts Education." He had by time of his inauguration at Wesleyan visited a host of regional colleges and universities to study "campus problems and curricular needs" and to make recommendations. As chancellor, he became increasingly involved with the Association of Schools and Colleges of the Methodist Church and with the Association of American Colleges. His journeys seemed always to enable him to confer with an assortment of "alumni gatherings." Governor Anderson conferred upon him the title of "Admiral in the Great Navy of Nebraska." The trustees, in March 1955, increased his salary to $8,800.

Editors of *The Wesleyan*, *The Plainsman*, and student "Handbook" frequently praised their chancellor. Charles Friederich had discussed "several issues" with Dr. Forrest, and fellow students received this report:

> ...It's a wonderful thing to attend a college where everyone can go into the offices of the school's highest officials and talk about the college's faults and shortcomings without fear of personal reprimand;...that...students are urged to think freely and to express their thoughts freely....no restraints placed upon the writers for the paper...when high officials...say to the editor, "We don't think this should be printed, but we will not forbid your printing it."

Vera Janke in her "Wesleyanotes" expressed appreciation for the wonderful job our "Chan" has done. Another sampling revealed "a standing invitation," that students should never hesitate to seek assistance from their chancellor and that they should know his address and telephone numbers. Typical was this avowance, that Forrest had provided Wesleyan with "a great impetus," that he was a "leader and friend" of Students, that he focused upon "superb ideals for Christian education," and that he would "intrigue" and "sustain" students to develop their "greatest capacities for thought and imagination." He often claimed to be "having the time of my life," and each of his years at this Wesleyan promised to be "progressive."

But, Nebwesuni had scarcely three years to prosper under Forrest's guidance, for he had carried for several years an arrested and in-remission sort of "Hodgkin's disease." Whatever brought the remission to its end was not clear, but the awakened lymph-spleen affliction moved with swift and lethal accuracy. He presided at a meeting of the faculty, April 3, 1957—with his usual cheer,

enthusiasm, and pace. A few days later, "virus influenza" was keeping the chancellor from his office, and no cause for alarm arose when he became "temporarily confined" at Bryan Hospital. Expectations were that he would be "back in his office" the 19th. His condition worsened, became critical, and soon indicated a probability of death. So informed, the personnel and executive committee of the Board of Trustees met jointly in special session, April 30, to direct Sam Dahl, Dean of the College, to assume "responsibility for campus management" and to be "active administrative head." Leland Forest died May 7, with burial the 9th in Lincoln Memorial Park.

The Wesleyan, May 10, 1957, edged in black, subordinated all other news beneath the headline, DEATH OF CHAN SADDENS CAMPUS. Of the school's chancellors, only he had "died in office." Ironically, the trustees had already determined that he would be the final "chief executive" of the university to serve as "Chancellor"; they had voted in March to change the title to "President."

The depth of grief and sense of bereavement which swept over the campus was not without precedence. Chancellor DeWitt Clinton Huntington, after his retirement in 1908, continued to teach large classes in "Bible" and "Christian Ethics"; his death in February, 1912, caused a profound and universal mourning—hardly to be adequately expressed in the college newspaper, edged in black. In autumn, 1935, the "passing" of Isaac B. Schreckengast brought similar sorrow, but more than three years had intervened since his retirement as chancellor, and among the students only the seniors retained vivid remembrances of his presence. For the days in May, 1957, a "hush had fallen over the campus," the entire student body had become "numbed by the news," and the flag "flew at half-mast in front of Old Main." And, Leland Forrest was only 44.

With great ease Forrest had moved into and among the administrative and performing circles of the Methodist Conference in Nebraska and of the echelons of the national Methodist Board of Education. His labors as a chief coordinator for "the study of Liberal Arts Education" for the North Central Association of Colleges and Universities had heightened this Wesleyan's standing. From far and near, for school and family, came expressive messages of appraisal and sympathy, and a sampling reveals the nature of the "sense of loss." Friends and colleagues from varying categories and echelons saw him to have been a "Christian man" and "great servant to the cause of Christian education"; a man of vitality and enthusiasm, a "choice spirit" of far-reaching vision; one of Nebraska's "finest" and "inspiring" leaders who worked constantly for the "causes of youth"; a scholar, writer, and speaker with "great faith" in the future of Nebraska Wesleyan; a person of dreams, of ambitions, and of "great plans" for existing and future programs at N.W.U.; a builder and a thoroughgoing academician. Wesleyan could "ill afford to lose him," and typical were these responses from students: "I cared for the Chan, and if I didn't sing, I'd have to cry…; and, "I'm left with feelings of great emptiness."

From "sister institutions" came acknowledgments—typical being that from the trustees of Hastings College, who noted "with sorrow" the passing of "a distinguished citizen" and "effective advocate" of "church related Christian Education" and who desired to enter upon their "permanent records" an

expression of "sincere and heartfelt…sympathy and condolence." Burnham Yates, President, Lincoln Chamber of Commerce, referred to Forrest's "relatively short career" and could only conjecture the extent to which "this fine institution would have progressed" had its "effective advocate" been permitted to continue "his dedicated leadership." H. Bascom Watts, bishop of Methodism in Nebraska, measured that Forrest, as "a man of action," had launched this Wesleyan "on the most progressive era of its history." The Lincoln *Journal* said of his energies, "Scarcely had the ink dried on his contract as chancellor than the institution plunged into an unprecedented flood of creative activity." The Lincoln *Star* added its summary: "His contribution to Christian and to the enlightened humanities had reached substantial heights…(with) full evidence of unending achievement yet to come." The Nebraska Annual Conference of the Methodist Church in June resolved to record its awareness of "tremendous loss"—of "our dearly beloved Chancellor" of "three short years…," who had "won the confidence" of both laity and clergy.

Darrel Seng, editor of *The Plainsman* for 1957, made manifest his reservoir of talent when "unfortunate circumstances" caused him "to reverse all fields" and to dedicate the edition to "Nebraska Wesleyan's Twelfth Chancellor, A. Leland Forrest, 1912-1957." Seng borrowed these lines from an "author unknown"—

> I do not choose to be a common man;
> It is my right to be uncommon—if I can.
> I seek opportunity, not security.
> I want to take the calculated risk;
> To dream, and to build; to fail and to succeed.

The youthful editor had sorted through the nearly overwhelming responses which had poured in upon the bereaved institution, and he carefully composed his own portrait. Forrest had been "a skillful foreman" who could "guide, direct…criticize, evaluate…laugh and tolerate"; who had presided over "enlightening prayer meetings" and discussions; who seemed always "abreast of current affairs"; who "spent time with his family," attended school functions, encouraged the faculty "in various efforts," informed students via the "school paper," planned for new buildings, was "on the prowl for new financial sources," and attempted "to keep the board of trustees in a pleasant mood." And, to treat of more tangible things, the buildings on campus had increased by three—two dormitories and a gymnasium; construction of a "campus center," or "student union," was expected to begin in fall of 1957; plans "in terms of a 16-year program" were to launch "an 8-million dollar development"—to include a "science hall"; indications were that enrollment would reach 1,200 in September; and Forrest had "set in motion" a resolve by the faculty "to review the curriculum." Seng had skillfully assembled an impressive document.

Vance D. Rogers, addressing the Newcomen Society anent Nebraska Wesleyan University (March 16, 1977) noted that Forrest had seen "the potential of what Nebraska Wesleyan could be." Burnham Yates had opined that what Forrest had accomplished would "remain as a monument." Members of the Student Senate in 1957 wanted something more definite. Hess Dyas, president of

the senate, carried to the faculty, meeting in special session on May 8, a resolution that the "new Student Center" be named "for Chancellor Forrest"—as a memorial. Professors David Mickey and William Maehl, of the history department, placed the proposal before the faculty, whose members quickly added their endorsement. This resolution also included the establishment of a "memorial fund" to assist the financing of the structure, and the students had pledged to raise a minimum of $500—"as a starter." An additional call for action came from this meeting of the faculty, that a fund be created "to allay hospital and funeral expenses." Student Senate and faculty directed their resolutions to the executive committee of the Board of Trustees, George A. Knight, chairman.

(A standing and operating rule of Wesleyan's Board of Trustees directed that buildings not be named after members of faculty or administrative staff, and the logic beneath it was solid. First, it was simply too risky to single out this professor or that chancellor or dean as being more deserving than others. Second, the school never suffered from that margin of affluence which could enable it to erect buildings free from the need to find donors to finance the ventures—hopefully with sums sufficient to merit a naming. Such had been the cases of Jacob Haish, C.C. White, Peter Van Fleet, Rachel Ann Lucas, and Ira J. Taylor. Circumstances leading to the Charles Dunham Rose Memorial Observatory and the Enid Miller Theatre had not fit into the ordinary processes. The trustees, sitting upon their finite wisdoms, ruled to adhere to established policy and would go no further than to place at the mid landing of the central stairway a plaque to read: "A. Leland Forrest...whose leadership inspired the idea for this Campus Center." Nearly forty years later the Center would receive the name "Roy G. Story.")

(Faculty, friends, and trustees had reason to be much concerned about the Forrest family's "rather dire financial predicament." Forrest, because of his brush with "Hodgkin's disease" and subsequent surgery to remove a lymph node, could not gain medical approval for "life insurance." He had a personal purpose behind promotion of a group policy to include full time professors and administrative personnel. He became qualified at the top level, $5,000, and the policy had just become effective in April, when the first premiums were withheld from salaries. The "family fund" reached approximately $2,000, and the faculty voted to close the solicitation May 25 and that Mrs. Forrest use the money "as she wishes." The trustees, meeting June 3, directed that "the deceased chancellor's June salary" be paid "as a gift" to Mrs. Forrest; that she received "an income of $250 per month for twelve months" and "free tuition until she gets her degree"; and that T.I.A.A. pay her the benefits due "in a single lump sum rather than in annuity payments.")

The trustees faced again into the winds of necessity to find a suitable person to serve as chief administrator of Nebraska Wesleyan University. The search would be neither prolonged nor particularly far-reaching. Indications and signs pointed to the Reverend Dr. Vance D. Rogers, minister of Lincoln's Trinity Methodist Church. His interest in the school had already become manifest.

Chapter 2 will treat of the two decades of his leadership and of his presidency in behalf of the institution.

Chief Administrators

—Deans of the College

The summer of 1946 marked more than just a change of chancellors for Nebraska Wesleyan, for the death in July of Francis A. Alabaster—the school's legendary, revered, and awe-inspiring "Dean Ally"—had brought close to his more than a half-century of presence on the campus. He was a teacher of Greek and of Latin. From 1911 to 1936, he had also served as "academic dean" and would "pinch-hit" during ensuing intervals. For many years before his "full retirement" in 1943, he had edited the annual catalog and other official publications of the university. The Board of Trustees, meeting July 20, 1946, resolved "the room in the library reserved for the Alumni Association be fixed in an attractive manner as a memorial to Dean Alabaster."

(There followed changes of location and lapses of nonexistence, but intent of the trustees would eventually find more fitting expression in the tastily furnished "Alabaster Lounge," second floor of Old Main.)

Roy W. Deal

Roy W. Deal had not been Alabaster's immediate successor as "dean of the college," but he had become well-seasoned to the role by 1946. A man of numerous talents and a graduate of N.W.U., 1917, he had risen through the ranks—teacher of manual training in the "training school of Van Fleet," instructor and then professor of educational psychology and of "testing and measurements" in the "Teacher's College," and then professor of psychology in the "College of Liberal Arts." Through the years, he had served Nebwesuni in numerous other capacities. A person of quick mind and action, he could become impatient with others—particularly students who might be a bit sluggish in response. Complaints reached the ear of Chancellor Knight who resolved to ease tensions before his departure for Baldwin-Wallace. The situation required a delicate touch, for, as *The Wesleyan* had earlier editorialized, DEAN DEAL IS "WHEEL."

So, as things do come to pass, the executive and personnel committees of the trustees turned their collective minds to the matter. Deal had become overburdened from his heavy teaching load, from his duties as dean, and from umpteen other responsibilities. The man "needed relief." A series of meetings in February, 1949, brought forth a sort of Solomon-like decision—that is, to divide the infant. The school would now have a "Dean of the Faculty" and a "Dean of the Campus." Effective June 1, Dr. Deal would be "of the Faculty"—with central concerns to be curriculum, class schedules, and academic affairs; he was to remain

Professor R. L. Fredstrom

head of the psychology department, to limit his teaching to "six hours per semester," and to continue to direct "the summer school." Professor R. L. Fredstrom, head of department of education and director of teacher-training, would take on certain "of the Campus" obligations—to be attentive to "campus activities, student problems, and…a new counseling program"; he, too, would be limited to "six hours of teaching," and his other responsibilities within the department of education remained "the same." Both Deal and Dr. Fredstrom were "to serve on a twelve months basis." *The Wesleyan*, March 3, 1949, gave full spread to the pending adjustments.

When Carl Bracy put his mind to his administrative duties at Nebraska Wesleyan, he prepared a "chart of organization." Directly responsible to the chancellor were the following: Assistant in Finance, Assistant in Publicity, Business Manager-Treasurer, Dean of Faculty, Dean of Campus Activities, Director of Student Promotion, and Superintendent of Buildings and Grounds. Above the chancellor rested the executive committee of "the Board." Those to reside on the lower echelons included registrar, personnel deans for men and women, divisional chairmen, heads of departments, and other members of the faculty. Operative by June, 1950, the "chart" received a change the following February when Bracy and trustees decided to return to "one Dean of the College of Liberal Arts." Of course, adjustments were to be made, but neither chancellor nor trustees foresaw the extent.

Roy Deal would be freed to give full attention to the department of psychology. Rudy Fredstrom seemed designated to become the new dean, but he opted to assume duties with the Lincoln Public Schools. Resultant search brought A. Leland Forrest to Wesleyan in 1951, to be dean of the college and professor of education. Sam Dahl's ingress, 1952, to head the department of education and to direct "teacher placement," positioned him to follow Forrest as "the Dean" in 1954.

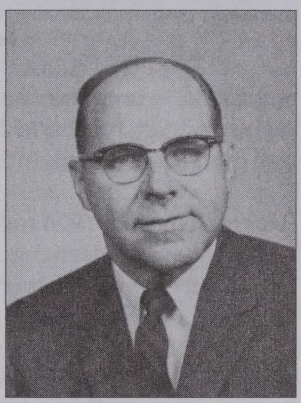
(Dr. Dahl, a person with "sense of humor…and unceasing spirit of friendliness," continued as "Dean" until 1967. As chief "administrative assistant," he was "in authority" during absence of chancellor/president.)

Leland Forrest had hardly warmed his chancellor's chair before he shaped his own "organization chart," all structurally topped by "the Board, Board Committees, Chancellor, and the Administrative Advisory Committee." Spread beneath were the four major "administration departments"—Academic Life, Business and Campus Services, Finance Promotion, and Special Services. "Academic Life" included faculty committees, personnel services, placement, academic divisions, and health services—the three deans, the registrar, and the chancellor; "Business and Campus Services" embraced the business office, buildings and grounds, purchasing, business management, students activities,

food services and phone services—the treasurer, the business manager, the superintendent of buildings and grounds and the chancellor; "Finance Promotion" concentrated upon "conference support," the "friendship fund," sustaining campaigns, estate programs, and alumni fund—the director of finance, the director of alumni affairs, and the chancellor; and "Special Services" dealt with publications, news and publicity, recruitment of students, alumni organization, special bulletins, and the "campus hostess"—the director of public relations, the director of student promotion, the director of alumni affairs, the dean of women, and the chancellor. Beneath all of these were the working staffs that filled in the spaces of the broadened pyramid.

—Deans of Men

Those who "served as "dean of men" found their duties to be adjunct to their other responsibilities. An "extra," perhaps $300 for "the nine months," came with the "duties." Four stalwarts served successively during these years—R. L. Fredstrom (education), Clinton B. Gass (mathematics), David H. Mickey (history), and Milton D. Evans (education).



Delbert J. Sampson

(Delbert J. Sampson, '35, as "director of counseling and guidance," 1957-1962, was the last of N.W.U.'s administrators to hold the title, "dean of men." This office merged into "student affairs," to be directed by Milton Evans—eventually to be designated "vice president for student affairs." According to report, students knew they were always "welcome in Evans' office"—"just to drop in to chat." Evans would take retirement in 1982, had been an ardent backer of athletic endeavors, and would receive in 1994 N.W.U.'s Hall of Fame "Spirit of the Plainsman" award.)

—Deans of Women

For a "dean of women," her position at N.W.U. focused almost exclusively upon those matters pertaining to life on campus for female students, and it seemed always to be much more involved and complicated than for her counterpart for young men. Marian McBrair alone carried the title "Counsellor of Women"—an effort by Chancellor Knight and the personnel committee to clarify the role of the office. Of course, a "Counsellor of Men" balanced the equation. Both Knight and McBrair took their departures in 1949, and with them went the titles of "Counsellor." McBrair had taught classes in the English department.

Next, Gertrude Mauk served as dean of women, also taught in the history department, and resigned in 1950. Carl Bracy was painstaking in his search for "a right person." When Ethel M. Johnson came to the campus, August 12, 1950, to interview the "personnel committee," a hiring took place on the spot. Miss Johnson would also "teach 6 hours" as assistant professor of English. Her salary "for 9½ months" figured to $3,230.

Ethel Johnson

Ethel Johnson, a graduate of Bethany College, Lindsborg, Kansas, had her M.A. from the University of Kansas, was enriched because of strong ties with Sweden and Uppsala University, and had served her alma mater as dean of women since 1946. With "twinkling of eyes and mischievous smile," she often told of her prior misgivings: almost against her will she had succumbed to persuasion to submit application; she was not particularly "thrilled about a Methodist institution"; she did not believe "they" would hire a Lutheran; and she purchased "a round-trip ticket for a quick retreat." She never used "the return"—chose to save it "as a souvenir." *The Plainsman*, 1956, classed her to be "both counselor and friend"—one who could "ease tense situations" and reassure coeds "when problems arose." She scheduled "campus social events" and taught "Orientation" (for freshman women).

(Her retirement in 1974 truly marked "end to an era"—for her tenure "in the job" had been unprecedented in the school's history. The welfare of each young lady was' "without compromise" her concern. Her attention to events and happenings on the campus never diminished. Her enthusiasm for intercollegiate and intramural athletics was almost without rival, and to such degree that in 1989 Wesleyan's Hall of Fame Committee bestowed upon her its "Spirit of the Plainsmen" award—she being the second to receive it. Each month, her "Ethel's Epistles" kept members of "The Sunflower Club," the retirees of faculty and staff, updated relative to developments pertinent to the school. She died, in July 1993, victim of illness which had progressively disabled her.)

—Registrar

Helen Mills Luschei had long-established roots and family connections with N.W.U. Before assuming the tasks of registrar in 1943, she had been secretary to Chancellor Ben Schwartz. In spring, 1955, *The Wesleyan* employed "adjectives of admiration" to describe her—pretty, gracious, kind, patient, and generous. She was quick minded, nimble fingered, and of amazing speed and accuracy "on the typewriter." Aided by an "assistant" and a student or two, Mrs. Luschei performed with amazing diligence her many tasks: to preserve all freshman transcripts from high schools and all original applications; to preserve all "transferred credits"; to file all "registration cards"; to keep in proper order all attendance records and grades; to make certain that credits, grades, and averages matched requirements for graduation, intercollegiate

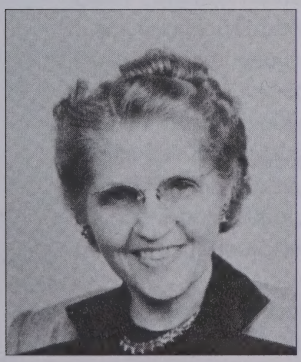
Helen Mills Luschei

competition, and certain extra-curricular activities; to correspond with draft boards; to make certain that veterans returned "required forms" to the VA and that each veteran in school meet "standards of eligibility" to receive "G.E. Benefits"; to register "extension students," mail out the examinations, receive the responses, forward such to approved evaluators, record the results when reported, and notify registrants of "the score"; to mail "annual catalogs" to the several high schools in Nebraska, and elsewhere when requested; to send transcripts (each to be typed individually) to other colleges and graduate schools when so directed; to compile an assortment of statistics (for various purposes)—stretching from local use to completion of informational profiles desired by the North Central Association and the Methodist Board of Education; to respond to questionnaires from prospective employers anent the qualifications of designated students; to figure the scholarship averages for the annual awards to the fraternities and sororities; and to meet a multitude of other demands that were constantly "coming up." She labored without broadcasting complaints; and if to count her many evening hours of work, her salary was the "lowest by hour" for the institution—BY FAR! (Helen Luschei retired as registrar in 1965 and continued as "assistant treasurer" until 1971. She died in 1990.)

—Business Manager-Treasurer

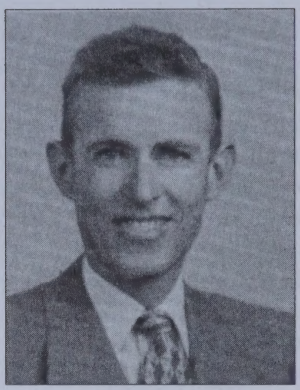
James Earl Bartley had returned in 1935 to the campus to take up the awesome duties of Business Manager-Treasurer. With laudable dedication and efficiency he synchronized for twenty years the dual responsibilities of his office. In mind and at finger tip he kept accounts in order and balanced—"in manageable shape," as a student observed. He never "lost track" of pledges and promises made to the college. Never to offend, he skillfully "recalled for families" that a father or a grandfather had signed a note, "still on file," to aid the school; and, he kept making collections—even years after retirement. Chancellor Forrest in 1955 freed Mr. Bartley from the weighty load of being "business manager," and the latter continued as treasurer until 1960. President Rogers then kept him busy for several years, off and on, to keep seeking payments "on old promises." This he did as long as health permitted, and he died in 1981. Throughout the many years, Mrs. Elsie Muller, "a lovely lady," bolstered and contributed to the efficiency of the "business office" as assistant treasurer.

James Earl Bartley



Elsie Muller

The twosome of Bartley and Muller became a threesome in 1955 when Richard B. "Dick" Johnson moved in to be "business manager." He did not ripple the smooth waters. An early indication of



Richard B. "Dick" Johnson

"good works" in behalf of faculty and staff was his "arrangement" with Stover Candy Company for purchases of "Christmas chocolates" at substantial discount—if "collective orders" reached a minimum of "48 pounds." Mrs. Muller "took orders," "kept count," and "delivered after December 12." An ever-increasing "annual concession" ensued. Johnson soon initiated procedures for "centralized purchasing"— negotiations to be processed through his office by use of "new requisition forms." (Johnson's retirement lay three decades in the future. He died in 1994).

Of course, the university had others who directed administrative offices of importance, and we shall treat of them as they fit into the outline for this discourse. The professors, in their varying ways, spread across the widened base of the pyramidal structures for organization. Many "long tenures" stretched from past to present, and then on into the distant future—in amazing numbers; and herein lay explanation which could account for a continued excellence of academic program. Salaries at competitive "top-rung levels" were absent as factor to explain an intriguing stick-to-itiveness; rather, it was dedication to special sorts of standards for the training and education of undergraduate college students which guided daily efforts. In addition, though for lessening numbers, a sense of mission to serve a church-connected institution, even of Methodist leanings, prompted commitment.

Members of the Faculty

At close of the school year, May, 1957, these members of the "instructional force" had already given and/or would continue to give many years of teaching in behalf of the students of Nebraska Wesleyan—

Roscoe C. Abbott, chemistry
Oscar P. Bennett, music (voice)
Geralyn Walrath Bennett, violin
Ethel L. Booth, English
Katherine P. Brown, modern languages
E. Glenn Callen, political science and sociology
Nettie M. Clark, education
Vicente A. Colon Spanish, admissions
George S. Corfield, geography
Mamie E. Corns, economics and business administration
Sam Dahl, education, dean
Roy W. Deal, psychology, dean
Walter G. Elwell, physics, computers
Milton D. Evans, education, dean
Walter R. French, Jr., physics
Dorothy Jean Furnish, Christian education
Robert H. Glazier, chemistry

Woodrow B. Greeno, physical education, coach
Bernice N. Halbert, English
Harold E. Hall, English
Chelys M. Hester, women's physical education
Mary Louise Holding, voice
Doris Yin Ming Hsu, biology
Philip Kaye, speech
Paul W. LeBar, pipe organ, music theory
Margaret Lindgren, piano
Gladys M. Lux, art
William H. Maehl, history
Janet S. Marshall, cello
Robert L. Marshall, instrumental music, band
Lewis Edward Mattingly, religion and religious life
David H. Mickey, history
Oscar W. Miller, psychology
Carroll L. Moore, physics, astronomy
Nixon Mumper, English
Leonard E. Paulson, music education, voice
Irvin L. Peterson, physical education, coach
John Rosentrater, philosophy and religion
Lewis A. Schafer, biology
Marion E. Sederburg, education
Neill C. Slack, industrial arts
Pauline May Bell Slonecker, piano
Marietta Snow, foreign languages
Jean Cokeley Swinbank, secretarial science
Joe F. Wampler, mathematics
Dale H. Weeks, business administration and economics

Joining the ranks of the emeriti, following 1946, had been—

Graham Andrew Barringer, history (1923-1952)
Ethol Langdon Bishop, library (1919-1952)
Clara Riesland Brandt, women's physical education and health (1917-1956)
Rose B. Clark, geography (1922-1947)
John Christian Jensen (1909-1952)
Earl Johnson, physical education (1950-1956)
Grace E. Lenfest Wetherell, library (1912-1953)
Ralph Merton Marrs, education (1949-1952)
Claude Joseph Shirk, biology (1913-1948)
Laona E. Underkofler, biology (1931-1948)

Because of transfer or death, these teachers of memorable contributions had by 1957 ceased to serve the school's classrooms:

Dale E. Case, geography
Rudolph L. Fredstrom, education, dean
Clinton B. Gass, mathematics, dean of men
Enid Miller Hoffman, speech and theatre (deceased)
Huber A. Ludwig, chemistry
Leslie E. Marks, instrumental music, band
Rex A. Niles, industrial arts
Clarence R. Perisho, chemistry and mathematics
Samuel B. Shively, biology (deceased)

—Qualifications

Editors of *The Wesleyan* occasionally prompted their reporters to gather information about the professors—backgrounds, qualifications, hobbies; the writers were sincerely informative, and not without humor. "Faculty facts" often provided good commentary. Darrel Seng, for the paper, opined that Chancellor Forrest, by September, 1956, had made "great strides"—"to weed out" teachers of "less abilities" and to develop "an experienced staff." The Nebraska Annual Conference recorded in June of that year that Nebraska Wesleyan would have, for the opening semester "in September," 15 professors who held their doctorates, or "equivalent degrees"; furthermore, three incoming teachers also had their Ph.D.s. Methodists throughout the state were to read that students at the school would enroll to be "under excellent instruction." Judgment held that the teachers, collectively, were with "fine background in training and experience," and that they were "dedicated."

—Salaries

Ben Schwartz, before his resignation in 1946, had pressed hard upon the trustees to place "as top priority" a raising of salaries to the "real wage" of 1930—a buying power that had withered. E. Guy Cutshall had desperately sought to resolve the problem of the school's indebtedness, but circumstances led to his departure in 1937. Schwartz, who followed as chancellor in 1938, presided over a clearing of the debt and a restoration of a portion "of the sacrifices" endured to keep Nebraska Wesleyan operable. By 1946, Wesleyan's faculty again looked at figures of $3,000 and $2,500 and $2,200 and $2,000 to be guidelines respectively for heads of departments "'with full academic training and tenure," associate professors, assistant professors, and full-time instructors. Nearly recovered had been "the level of 1930," but heightened economies from defense and wartime inflation left "the level" somewhat low in purchasing strength.

With optimism firmly in mind, Chancellor Jack Knight and the trustees, laid out a salary bracket with dividing lines drawn as follows: $2,000-2,400; 2,400-2,700; 2,700-3,000; and 3,000-3,500—respectively for instructors, assistant professors, associate professors, and professors. Those on "part time" partook of standards of lesser return—$80 per semester-hour taught." Understandings dealt with services for an academic year of nine months. The nine paychecks came toward the end of each teaching month. "Summer school" was a separate matter and entirely apart.

As chancellor, Carl Bracy kept his hand firmly on the throttle to accelerate salary increases. His annual complaint to the Nebraska Conference was that the "salary scale" made it "difficult to find replacements." Despite tight budgets and threatening deficits, though small, Bracy and trustees had by May, 1953, for the "coming year," ranged "highest professorial salaries "from $4,400 to $3,300; "associate salaries" aimed to reward long tenures and special service, and the range was from $4,300 to $2,700; for assistant professors, $3,400 was the maximum.

Leland Forrest informed the Nebraska Annual Conference, June, 1955, that the "scale at N.W.U." was on par with "other similar schools in Nebraska and the area"; furthermore, the school's "general well-being" assured gradual increases "during the next few years." A year later, he told the assembled Methodists that substantial increases would "still be too low." He was stirring to remedy "that situation" and urged "increased individual giving" and "gifts from benevolent funds." He noted the school was "on the move," and he had good reason to be optimistic.

As postwar years ticked away, faculty and staff at Nebwesuni had modest cause to rejoice a bit. Trustees had assured them, September, 1946, that "surpluses" would provide "extra boosts in salaries." The following spring, those "to retire by summer's end" would receive bonuses of $100 each. Growing enrollment had prompted the trustees to approve a second time within the year to use surpluses for increases of salaries. In addition, funds would be available to promote "faculty travel" to attend meetings and "to keep abreast of...major academic advances." In 1948, the trustees directed that salaries be set "at the maximum...for each bracket"; and then came "Christmas checks"—$50 for each full-time and $25 for each part-time member "of the staff." The professors, in faculty meeting, January 5, 1949, warmly thanked "the Board" for the $50 gift at Christmas time," Come Christmas, 1949, the executive committee of "the Board" ruled the budget could not support "a bonus this year"—for "higher costs" to maintain the university and "present salary schedule" simply would not permit "such benefit." But, there existed a "salary stabilization fund," and Bracy persuaded the trustees to use it "to repeat the bonuses." So, 'twas done, morale of the faculty was "high," and Bracy received instruction to inform the teachers and staff that future bonuses would "come only from an operating surplus."

As prime concern centered upon salary increases, certain related matters ranged into areas attended by the chancellor and trustees. Indicative of a change of activity coincident by practice, in some cases, may be noted in a stipulation attached to a raise in salary, 1946, for Laona Underkofler—"that she does not do janitor work." Those who knew her understood "the significance of the stipulation."

To gain attention for adjustment was the pay schedule. For teachers, paychecks were "due out" about the 26th of each month, September through May. After June, the months of July, August, and September could be "lean and hungry" were one not careful to plan and to expend "the family budget." The nine-month schedule persisted without question until 1952 when, in March, a lengthy discussion transpired during a meeting of the faculty. Although most of the

professors desired a twelve-month distribution, they acquiesced to two countering points; first, that such reorganization would place a great burden upon the already overtasked office of the treasurer; and, second, that a person teaching at a university ought to have no difficulty to stretch his/her income to provide for a full year, et cetera. But, change did come when the faculty, with virtually no dissent, voted, September 6, 1955, "to go on a twelve-months basis." Chancellor Forrest was aware of the "will of the faculty," had alerted the business office that "change would come," and had hired Dick Johnson to shoulder many of the management responsibilities for the school. No delay occurred because of the refiguring, and the "switch-over" came that very month.

At Forrest's urging, the board's executive committee adopted a policy to grant "an additional salary of $150" to one "who received his Ph.D." Dale Weeks, of business administration and economics, was probably the first to be so rewarded (January, 1955). This small token became part of a basis to be perpetuated each following year, and it aimed to spur others to complete their doctoral work.

—Tenure

Carl Bracy had instigated an issuing of letters of tenure to those teachers the college wished to encourage to remain. It had not been practice that Wesleyan issue contracts to its personnel; unless one received notice of dismissal or end of employment, he/she took for granted that continued employment was clearly understood. Mandatory retirement remained linked to "the end of term following one's seventieth birthday," but standing procedure directed that employment beyond age 65 "was dependent upon annual review." To underscore the importance of this rule, the "personnel committee" seemed to dabble when it recommended, March 18, 1955, that employees "retained after age 65 not be subject to salary raises, except in very unusual circumstances." So, a tool for the future was fabricated, for use "should circumstances arise."

Upsurges in enrollment and collections of fees, along with filled dormitories, provided bases for "real prosperity." Forrest and the board's committee on budget seemed to follow a guideline to mark nearly 30% of increased expenses for "salary increases." A "delightful coffee hour" at the Forrest's, December 14, 1955, was occasion for the chancellor to inform members of the faculty of "a grant for $175,000" to be invested and the annual interest to be used "to boost faculty salaries." Six months later, he put news in *The Wesleyan*, that Colgate-Palmolive Company and Woods Charitable Fund, Inc. had made gifts to enhance salaries at Nebraska Wesleyan. The "Woods Fund" guaranteed "to give in five successive years" an annual award of $1,000 to recognize "a faculty member…for achievement as a distinguished teacher"—with no one to receive the award "more than once." To further buoy "the spirit" of the faculty, the trustees, in spring, 1957, authorized the chancellor to issue "letters of intent" to the personnel of the university anent their "continued employment." More formal contracts were yet to become pattern at N.W.U.

The trustees' "personnel committee," April 15, 1957, acted upon one of Forrest's final, recommendations—to continue to boost salaries. Total increases were to total "a minimum of $14,125." Some professorial stipends would surpass

$5,500—pointing toward $6,000. The committee placed "chancellor's salary" at $11,000 (four years earlier it had been $8,000); for "dean of the college," $8,000 ($6,500 by comparison); for the treasurer, Mr. Bartley, $5,700 (up from $5,000); for the director of admissions, Vicente Colon, a jump from $4,500 to $5,800; for Wilson Beaver, superintendent of buildings and grounds, $4,800. Professors new to Wesleyan and who had joined the staff in 1956, with doctoral qualifications and ample experience, were already receiving pay at level of $5,000 to $5,280. Salary for "head librarian" had reached $5,000, For those acquainted with the school's record of financial stringencies, the increases were received as fulfillments of "patient hope and expectation"; others of the faculty looked with longing eyes upon the higher figures elsewhere in the ranks of the nation's colleges and concluded that N.W.U.'s faculty and staff did annually make a most substantial gift to the schools fiscal stability. Whatever may have been differences of opinion, long terms of service would continue to be one of the institution's finest sources for strength and excellence.

—Committees

By whatever "work ethic" the members of the faculty measured their effectiveness as "...Christians engaged in the arts of higher education," these professors and administrators, most of them, seemed to have spurned idleness. When not preparing to teach, and not teaching, and not advising, and not tending to personal matters, they earnestly engaged in "committee work" and in groups of "self-study." As of 1946 the "standing committees" numbered eleven: Administrative Council (chancellor, deans of the college and of men and of women, registrar, and the three chairmen of the academic divisions—humanities, social, sciences, and natural sciences; and, sometimes business manager-treasurer, or director of publicity, or director of admissions), Continuing Study, Curriculum, Honorary Degrees, Honors and Scholarship Awards, Intercollegiate Athletics, Publicity and Student Publications, Religious Life, Self-help and Financial Aids, Social Life, and Summer School. In general, the pattern persisted; nevertheless, as of 1952, "eleven" had become "fourteen"—Summer School was no longer "standing"; Self-help and Financial Aids had become "Scholarships and Loans"; and added were Orientation and Counseling, Courtesy, Extra Hours, and Library.

Chancellor Forrest, with cooperation from the faculty, altered nomenclature, here and there. "Faculty Committees" grew into "Faculty and Administrative Committees"; "Administrative Council" emerged as an "Administrative Advisory Committee." An addition, "Administrative Departments," focused upon four areas classified as "Academic, Business, Financial, Special Services." The catalog for April, 1957, made note of these committees that had long endured—Athletics, Curriculum and Academic Planning, Honorary Degrees, Library, Publications, Religious Life, Scholarships and Loans, and Social Life. A special committee on "Veterans Affairs" had reached status of "standing" in 1952. Also included, by 1957, was a "Sub-Committee on Personnel." Faculty and staff had not abandoned those old concerns which dealt with continuing study, honors and awards, orientation and counseling, "courtesy," and extra hours; these had settled into

niches to be examined by special committees and by groups to engage in "self-study."

Wesleyan's "instructional force" never ceased to examine and review established policies and procedures. These professors, along with administrators, regarded their efforts to reweigh and to reevaluate as "self-study" or as "continuing study." The pending arrivals and the presence of veterans on campus had fostered much "study and accommodation." "Continuing study groups" prodded and probed and stirred old waters, and they feared not "to trouble." These ingredients were always in the stew—"divisional organization," "lower division" counseling, "general education," the "grading system" and "class attendance," the school's "objectives," control of "extracurricular activities," questionnaires to alumni and purposes of such, "evaluation" of instruction, and "workshops" for the openings of fall semesters. As dean of the college, Forrest selected topics for special study, in many instances to be "continuing." "Evaluation of instruction" moved to the forefront, and with it came preliminary inquiries to overhaul the curriculum and to clarify certain "administrative matters." A revived "continuing studies committee" more or less arranged the priorities for investigation and discussion.

—Faculty Manual

Needed had been a "faculty handbook" to help the teachers "develop tenure, growth, stability"—and other desirable qualities. Information to clarify policies, traditions, and expectations were considered to be particularly valuable for "new members." Dean Forrest defined the task, and compilation of such was in action by May, 1952. By use of questionnaires, he gained inclusive overview of the professors' desires and of their recommendations for contents. A "Faculty Manual" emerged, and it remained "a responsibility of the Dean's office." Changes came often and piecemeal, with thorough revision in 1956.

—Continuing Studies

Retirements, replacements, and expansions because of increasing enrollments brought to the campus an impressive array of able persons whose backgrounds, trainings, minds, and aspirations might question some of the "old ways" and might offer suggestions for modification. The "committee on continuing studies" soon hovered above a brood of additional subordinate groups—to treat of matter pertaining to contracts, tenure, Social Security, T.I.A.A., life and health insurance for "groups," communication between administration and departments, new "specialized programs," "community service" as a factor leading to promotion and tenure, and interdepartmental and interdivisional "relations." Of course, attention to "good old things" did not flag—admissions, housing, health services, scholarships and loans, schedules for classes, "credit values," and "fair standards" for evaluation. No doubt about it, "continuing study" flourished at Nebwesuni.

The University Senate of the Methodist Church urged all Methodist institutions of higher education to engage in "self study," and in 1956 suggested changes in curriculum—to bring increased requirements "in religion and social

sciences." As "specially funded," a faculty-student "retreat" at Camp Jefferson, near Fairbury, Nebraska (autumn, 1956), aimed "to bare realities" of Wesleyan's "Campus Religious Life"—and to make recommendations.

The Danforth Foundation promoted reviews of guidelines governing "Personnel Services," "General Education," and "College Objectives" and invited certain institutions to send delegates to a national conference in New York—all expenses paid. Wesleyan's delegates in 1957 were Milton Evans, Carroll Moore, and Philip Kaye. (Another representation from N.W.U. would participate in 1958.) Also, summer of 1957, Dean Dahl and four members of the faculty engaged in an expense-paid one-month workshop-seminar in New York—to embrace the topic, "The Role of the Liberal Arts College." (For this, N.W.U. was one of 25 schools "selected to attend.")

Dr. Dahl had reported to the assembled Methodists in their Nebraska Annual Conference, June, 1957, that their Wesleyan's faculty and staff were engaged in "continuing self-study"—dealing with issues such as aims and objectives, "alternatives in general education," "faculty affairs," new sequences leading to "upper-level and special courses for independent and individual study," "personnel services," and "religious life on campus." Dahl's message to the conference implied the school's professors were not about "to rest lazily content upon laurels of the past." Furthermore, "momentum" would greet Forrest's successor.

—Meetings

Members of the faculty held their meetings usually in the "Educational Council Room" of the C.C. White Building, the room furnished by and reserved for the W.W.E.C. Much time was spent regularly to listen to reports from "the various committees," to accept or reject or amend recommendations, to offer suggestions to administrators and trustees "relative to problems"—some persistent and some new, and, when in season, to respond to Wesleyan's share for the annual Community Chests ($460 in 1956). From time immemorial, the "instructional force" had opened its monthly meeting with "prayerful invocation" and with choice of person "to invoke" resting somewhat loosely upon the caprice of presiding chancellor or dean. Leland Forrest altered this pattern, composed an inclusive roster of those "who had no good reason to be excluded," and gained consent of the faculty to open each meeting with "A Word to Live By." Each "Word" should be brief and could reflect upon personal experience, religious persuasion, philosophical bent, reasoned dissent, hearty endorsement, suggested guideline, or whatever "with a lesson to be offered." Humor often leavened the tidings.

—Retirement

Members of the faculty were understandably concerned about their eventual retirements and the stipends to accumulate from pension, social security, and T.I.A.A. Wesleyan's "old timers" had, until 1945 and without great expectations, looked forward to returns from a "pension system" patterned after that used by the Nebraska Methodist Conference—so many dollars per annum times years of

service. The school's trustees had lifted the base figure to $12; so, one "with 25 years" could receive a yearly sum of $300—with variations downward depending upon factors of fulltime and rank. Entrance into the Teachers Insurance and Annuity Association (T.I.A.A.) terminated usage of the "Conference system," and the school's employees could opt to convert or to receive accordingly. Most persons of long service chose to accept upon retirement their annual stipends (usually in monthly checks), the last of the payments to go to Mamie E. Corns in 1987.

N.W.U.'s trustees fretted with caring because of the puniness of the pensions, particularly for the retirees whose ages prevented suitable "accumulations for T.I.A.A."—persons such as B. E. McProud and Claude J. Shirk. So, in May, 1949, the Board of Trustees "raised by $5.00 per service year" the pension to be paid "to certain retired employees." For Shirk and McProud, the increase in annual pension mounted by at least $150. The trustees also directed that adjustments upward were to follow as "cost-of-living indices" reduced real buying power. The "executive committee" voted in May, 1953, to increase "pension payments" to "$20 per service year"—"if the budget could be balanced." Eighteen months later, the committee focused upon the needs of Dr. Shirk and approved increase of his pension "from $595 to $875," but, with $54 of each annual sum "to come from social security." A year later, the trustees voted "to increase the pension allowance" to $25 per service year—"if no social security allowed and if T.I.A.A. payments should be less than equal to $25...." The university and "the Conference" were running in somewhat parallel lines, perhaps.

Time and circumstances eventually lay to rest "the Board's anxiety" with respect to the old pension plan; but a small problem remained should an employee of Wesleyan be coupled with ministerial membership in the Annual Conference of Nebraska. The ministers were not, as yet, within social security and could not be "in two pension programs." Carl Bracy, as both chancellor and ordained Methodist preacher, found himself caught in the limitation—as did Virgil Welch, director of advancement. Technicalities required the school to pay into the Conference "retirement fund" the annual assessments for its two "Conference Claimants," thereby enabling them to qualify for social security "as employees." "Minutes" indicate that this small difficulty found resolution as early as 1951. No conflict of interests arose with T.I.A.A.

Participation for benefits under both social security and T.I.A.A. depended upon matching payments to come from institution and employee—to double the investment made each month via "withholding" from an employee's paycheck. Members of Wesleyan's faculty and staff accepted with ease the costs of social security, but unanimity did not prevail for involvement in T.I.A.A. The "new retirement plan" had been, hardly more than an option "for participation," and Chancellor Jack Knight would not depart from the school without definitive action. After much discussion and weighing in balance of alternatives, on the parts of trustees and faculty, decision came in May, 1949. These were the directives:

1. All faculty and staff members must affiliate...at the beginning of their third year of employment.

2. Any new member…may affiliate after one year of service.
3. One coming from another institution with a T.I.A.A. program may continue affiliation without delay.
4. …some "rare exceptions" to the above (to be granted to long-time service persons having claims under the old plan).

Well, certain members of the faculty disliked the "compulsory provision" and sought alternative plans. Dale Weeks, Huber Ludwig, and Vicente Colon submitted "a petition" for endorsement by their colleagues, that the Board of Trustees consider other options, particularly one to purchase U.S. Series "B" Savings Bonds—to be placed in trust, to be reinvested as they matured, and then "paid out" to the owners on their retirement from teaching. The "matching amounts of money" for university and person would be the same "as for T.I.A.A." The proposal "to petition" carried, and "the force" requested the trustees to treat of the matter when they met May 29, 1950.

The trustees on the above date did so "treat" and appointed "a special committee" to study the retirement program. When the faculty assembled September 20, for the fall term, professors and administrators voted unanimously "that all N.W.U. employees be brought within the social security system" and that "certain adjustments be made" regarding contributions to T.I.A.A. Not until November 10 did the executive committee of "the Board" reject a purchase of government bonds and vote to ask the faculty to select one of three plans—each to be variation of "percentages or contributions" within a combined social security and T.I.A.A. program. The faculty in meeting voted, December 13, to approve a "5% plan"—to combine matching contributions from individuals and from university, based upon 1½% of salary to social security and 3½% to T.I.A.A. Thus, each month each Wesleyan employee would find an equivalent of 10% of his/her salary going toward retirement. Persons unhappy with this plan asked for reconsideration, but members of the faculty stood almost solidly on their earlier decision (January, 1951).

(J. E. Bartley had awesome responsibility to negotiate with government and T.I.A.A., to get all forms in order, to gain all signatures, and to put all files in order. The "new plan" was "in effect" by the following November, and Nebraska Wesleyan had added 5% to its budget for salaries.)

Mr. Bartley informed faculty and staff, November, 1952, of a significant option available within T.I.A.A. A College Retirement Equities Fund (CREF) "now permitted" participants to direct up to one-half of their payments, via T.I.A.A., into investments "in common stocks." There would be no additional cost to either person or university. Of course, more "paperwork" mounted for the treasurer and Mrs. Muller.

This question brought granting of option—"If employed after a 60th birthday, must an employee be put within the T.I.A.A. program"? When the government increased percentages from salaries for social security, to reach 2 ¼% for January 1, 1957, Wesleyan's trustees prescribed adjustment: with each

fractional addition to go to "Social Security," N.W.U. reduced "in proportion" its contribution for T.I.A.A.—to avoid change in "all-over retirement costs to the school." H-m-m-m!

Before onset of his terminal illness, Forrest requested the trustees to extend the age for compulsory retirement to age 72, it having become financially advantageous that the school continues the services of certain able professors. He had confronted the reality that salary levels current for "the oldsters" would no longer attract, in certain fields, younger and well qualified applicants. "The Board" assured the chancellor that the "general rule" permitted "annual employment" beyond the 70th birthday "when conditions warranted." This flexibility in future turned to be somewhat problematic.

—Group Insurance

Chancellor Forrest recommended to the trustees, October, 1954, that they instigate "for the faculty and staff of the school" a plan for "group life insurance." He wished such program to prove to be an "available bonus" to qualifying employees of the university, and he had personal reasons—for his earlier bouts with Hodgkin's disease and with lymphoma had deprived him of physical qualifications for a private policy. With the board's approval, Forrest asked David Mickey to place the proposal before the faculty members who, in turn, made it a matter of study for a "stabilization committee." By March 2, 1955, collective opinion had centered upon a "graduated plan"—to be based on "rank" rather than on "salary." But, within two weeks, further study had swung opinion to "salaries" as basis. The formula called for death benefits of $1,000, $2,000, $3,000, $4,000 and $5,000 to accrue respectively to those whose annual salaries were less than $2,500, upward from $2,500, and with additional dividing lines at $3,000, $4,000, and $4,800. "Straight term" seemed most practical, and "the membership" instructed the committee to seek responses from insurance companies. Many details needed clarifications, and the trustees' "budget committee" had to weigh prospective additional costs for the institution. A plan was ready for consideration by opening of fall term, September, 1956.

Full-time members of teaching and administrative staffs would compose the roster of eligible participants, and salary-levels determined coverage-levels. Nebraska Wesleyan was to assume half the cost of each monthly premium, and withholding from pay would cover a member's half. Two-thirds of "qualifying personnel" had to enter the program to activate it. Consensus directed "the committee" to select a company.

Representatives of the Security Mutual Insurance Company (Omaha) met with faculty and staff, October 17, and agreement and acceptance prevailed. Distribution of "forms" followed, and Mickey received the task to solicit applications. Procedure required no physical examination—should a participant "sign up" by January 1, 1957.

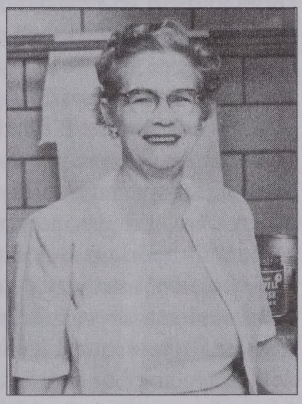
Mickey's "task" proved to be difficult, for many objected to "additional withholding"; too, older "single members" of the faculty found little useful purpose for "additional life insurance." Promises to "join in" had come easily, but the returnings of questionnaires and applications had not. New Year's Day came

and departed. Chancellor and "committee of the faculty" gained extension of time, they shaped a slightly more inclusive "definition for qualification," and Mickey resolved to appeal once more to "the older single members."

When the faculty assembled February 6, 1957, a. handful of "promised applications" remained outside the fold. Mamie Corns, Ethel Booth, John Rosentrater, and Marietta Snow, for example, had set aside "their older inclinations," and two or three of "the younger sort" had had change of mind. After the meeting, the reluctant "handful" responded, and the plan, "a good for the many," gelled. The book-work required a month's time, and payment of premiums began in April. Leland Forrest died May 7, and Mrs. Forrest was beneficiary of his policy. As for the group policy, perpetuation and greater inclusiveness were virtually automatic.

—Entertainment

As postwar years spun along, members of the faculty were increasingly self-involved in "entertainment." Their annual fall and spring dinners found them at Cotner Terrace, at the downtown Y.W.C.A., and then regularly at the cafeteria in Johnson Hall where the talents of Ethel Johnson and Mrs. June Menefee, director of food services for the campus, held sway. Price per plate off campus had settled at $1.50, and "$1.25 on campus" was clearly better. Get-togethers after football and basketball games became frequent affairs, and the combination of Johnson and Menefee devised varieties of refreshments. The cafeteria served as site for midwinter "potlucks" and for "seasonal parties"—particularly for Christmas.



Mrs. June Menefee

For several years in May occurred the annual student-faculty picnic and softball game, sponsored by the "Ys." The "youthful Christians" seemed always to select a debater to be umpire, someone "good at arguing." The score was always uncertain; but quite regularly, as claimed by Vicente Colon, "the faculty had been scalped." But, members of the "instructional force" remained resilient, for they had been "used to harder times."

Employees of the school received passes to admit them to all athletic, forensic, dramatic, and music events and performances. The treasurer's office dispensed tickets—upon request and with a reminder that "the free admission" was not to be given to another person. Only rarely did a problem arise, and guests could accompany their host without charge. Reservations in advance assured seating at the theatre.

Professors who favored fraternities, sororities and other organizations with sponsorship and advice often attended "social events" and banquets. Always occurred the weekly or monthly meetings. Quite regularly, the "houses" invited guests for dinner, and few were the members of the faculty who had not been often present at "a fraternity table." Memberships in churches, lodges, and service clubs

drew extensively upon the schedules of Wesleyan's "instructional force." For most, any week was a very busy week.

—Evaluation

For a semester's "opening convocation," January 19, 1950, Chancellor Carl Bracy selected as topic, "Great Teachers." For Nebraska Wesleyan, the ultimate goal remained "strong, academic standards." He was attentive to four central points: that a great teacher must be a great scholar, must be able to inspire, must be a counselor, and must at N.W.U. "never…fail to keep in mind that this is a Christian college." He reminded the professors "piety was not a substitute for a scholarly approach" and then balanced the admonition with another to the students—that they could "take the heart out of a teacher" should they fail to respond well "to great teaching." The sword of motivation could cut both directions.

Bracy, hardly more than a semester's time in the chancellor's saddle, had reviewed certain questions postured from time to time in *The Wesleyan*. Prior to Christmas vacation, 1948, Roger K. Phipps, in a letter, to the editor, had queried; "Should there be a system at Wesleyan in which students may rate the faculty"? Phipps had discerned such practice was "not uncommon" at certain other schools, and he urged that Wesleyan's students be given opportunities "to voice their opinions"—that a positive good to come from such ratings would surely be that professors "can see in what ways…teaching methods can be improved." He had gathered questionnaires and offered "suggested areas to be rated": interest in subject; sympathetic attitude toward students; fairness in grading; liberal and progressive attitudes; presentation of subject matter; self-reliance and confidence; sense of proportion and humor; personal peculiarities; personal appearance; and stimulation of intellectual curiosity. January's issues of the paper, 1949, disclosed most students approved the idea; interviews with professors revealed "mixed reaction." Subsequent editorial comment warned that certain students would delight "to amplify any flaw." Admitted, no teacher was "automatically perfect"; advised—ratings and criticism "should be kept honest."

James R. Munkres, in his column, "Opinion please," solicited responses to this question, "What do you think is wrong with Wesleyan teachers"? The days of March were at hand. Munkres promised to report "only the answers that are printable"? He did, and we sample—

> Some professors can't seem to put their points across.
>
> Some simply can't make it understandable to the students.
>
> Some teachers have never been taught how to teach.
>
> Lectures are often not well organized.
>
> Much inconsistency in use of the grading system.
>
> Some use a minimum of time to prepare tests and examinations.
>
> Off-the-cuff generalized topics for discussion too often hastily written on the black board.

And, these—

> Professors should give more "open-book, easy tests."
>
> Teachers should tell modern jokes, "so that we can laugh at the jokes instead of at the professors."

(Jack Knight was still chancellor and Carl Bracy would have to inherit the breeze.)

Bracy's address on "Teachers" had not called for evaluations by students. The professors in their collective wisdom did not turn to a composing of a "rating sheet." Bracy may have begun to lean in that direction, and the "personnel committee" of the trustees acted—April 24, 1950. James N. Ackerman moved that "student evaluations of faculty" be instituted at Nebraska Wesleyan. He felt that "such evaluations" ought to be of "great help" to all concerned. Prompted by Ackerman's recommendation, the "instructional force" installed a new committee to work on "faculty evaluation sheets." R. W. Deal presided over the labors, and the "sheets" were ready for use "in chapel," May 10, 1951. The designed survey sought an appraisal of the general and all-over quality of teaching at the school. As yet, members of the faculty held no serious thought to engage in "personal rating scales."

Leland Forrest did not shy from a procedure whereby students might evaluate their teachers, individually. For September, 1955, the faculty had shaped a sheet of "rating scales," and evaluations by students were to follow. Adopted ground rules directed that each teacher use "the survey" for his/her own personal use; no head of department, no chairman of a division, and no administrator was to be involved. The professors agreed to collect their ratings at specified times, and many shared their findings "in faculty meeting." At large, students remained substantially complimentary, but many alerted their teachers to some habits and idiosyncrasies which were distractive. For instance, Ethel Booth learned that she constantly fingered and turned the buttons on her blouses while lecturing, or responding to inquiries. Another professor discovered he was "a nose picker." Several acknowledged they abusively overused "certain phrases." Others were prone to talk to blackboards instead of "to the class." No one felt threatened in the slightest by "the ratings." One of Sam Dahl's favorite jokes was about the college professor who dreamed he was lecturing to his class, only to awaken to discover he was actually "doing it." Whatever may have been the reality of the circumstances, serious use of "student evaluations" lay in future at Nebwesuni.

—Courtesy Fund

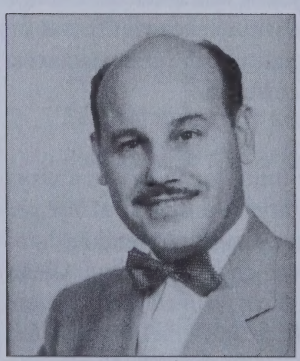
Important to faculty and staff was the "courtesy fund"—which was always "low." A procedure of long standing directed "a voluntary assessment" of 50¢ per member per semester be collected to purchase cards and flowers to send to those who were ill or who had suffered family loss. Postage also drained the fund. Glenn Callen never hesitated to remind his colleagues that their "contributions" were needed. Gladys Lux kept the fund flowing until her retirement. Ethel Johnson fell heir to the task.

Carl Bracy inaugurated a custom—that "new members" of the faculty meet for a luncheon with the trustees when the latter assembled for their autumn meeting. As dean of the college, Leland Forrest urged teachers to post "at their doors" their "office hours," for students deserved to know when their professors "were available." As chancellor, Forrest suggested the faculty "invite various students" to attend its regular meetings. By January, 1955, this had become established practice. A roster of "visiting students" came from a meeting of minds—of the student senate, dean of the college, and registrar. These, and other innovations, were not regarded as earthshaking, but they indicated trends to be of growing significance.

—Miscellany

Betty Eberhart

"Old Grads" are inclined to recall and praise their favorite teachers, and rightly so. Marching in step to similar cadence was a veritable battalion of key administrative persons whose dedication to the success and reputation of Nebraska Wesleyan paralleled that of the academicians. Issues of *The Plainsman* preserve photographic identities of these loyal people, many who served until retirement. Publications of 1956 and 1957 continued remembrances from preceding editions. Betty Eberhart had returned to her alma mater to be "head resident" at Johnson Hall and would subsequently work hand in glove with Ethel Johnson, dean of women, to direct dormitory life for women. Vicente Colon, as director of admissions and "student promotion," merited acclaim for each "unusually fine enrollment." Fred Hess, assistant to the chancellor "for publicity," put the university before the public as never before. Dick (Richard B.) Johnson, business manager, brought unification to the school's "program of purchasing" and made "a sparkling job" of his sharing of the heavy burdens so long shouldered by James Earl Bartley, Wesleyan's venerable treasurer. Virgil C. Welch, stickler for principle and honesty, concentrated his efforts on "new phases of development" and finance, and this ordained clergyman quickened the pace of support for the institution. Helen Luschei as registrar and Elsie Muller as assistant treasurer were pillars of efficiency and stability, and each was void of any petulance. June Menefee, widely experienced with public eateries, had put the cafeteria in Johnson Hall to "full swing" and at "high level." Graduating in 1956, Bill Hill for a few years applied his talents to direct "alumni affairs" and to coach tennis. As this decade, 1946-1957, drew to its close, the "forces" for instruction and administration maintained interlocking and balancing interdependencies. Their



Vicente Colon

dedication to growth of services, both in measures of quality and quantity, persisted. This promised much good for future.

Fred Hess

Board of Trustees

In his "Autobiography," completed in 1976, J. E. Bartley took a look backward through the years he had served Nebraska Wesleyan as treasurer-business manager and remembered "most favorably" a veritable host of persons who had served on its Board of Trustees, men and women who had given loyally, and nearly without stint, of their talents and time—and often of their substances. As this postwar decade opened, the trustees at full strength numbered 42—10 because of offices held and somewhat ex officio (the chancellor, the bishop of the Nebraska Conference, and the eight distriction superintendents), 12 nominated by the annual conference, 16 selected by the trustees, and 4 by the alumni association. The "32 regular members" served staggered four-year terms, with one-fourth "up for nomination" each year. Annual "turnover" could bring in "healthful new blood," but seldom "in great number." George A. Knight, '14, succeeded Ernest L. Smith, '11, as president of the board in 1950. Knight had served as secretary and was followed as recorder by Lulu Good (Mrs. F. J.) Vogelsang and Evelyn (Mrs. Harold C.) Sandall.

The trustees in February, 1953, changed the by-laws, and their membership expanded to 48. Adjustments followed, so that by 1957 "the Board" selected 28 members, the Nebraska Annual Conference its 12, and the alumni their 6 (since 1955). Terms were now for three years—to be "rotated" and with a member eligible for reelection. Chancellor and Bishop continued. At no time were less than 18 members to be of the clergy, and at no time were less than 18 to be of the laity. A "rule of thumb" indicated that a sort of "happy balance" be kept between the ordained and the unordained. To serve, a trustee could not be "under twenty-one years of age." For legal purposes, one member had to be "a resident freeholder" in Lancaster County. By two-thirds vote "of all trustees," a member could be removed "for incompetency, want of moral character, or for three successive (unexcused) absences from regular meetings." The schedule called for "regular meetings" in October, February, and May or June (during commencement).

Following a rule that two-thirds of those present could enact adjustments "of the by-laws," the trustees affirmed, June 3, 1957, that the "chief administrative officer shall be the President." At this time came clarification of procedural rules: twelve members constituted a quorum for a meeting of "the Board"; a majority of any committee provided a quorum; Gregg's Rules of Parliamentary Procedure governed deliberations; and the trustees were "to elect" at the "commencement meeting," the Conference when assembled in Annual Conference, and the alumni when holding their "annual meeting."

As agreed to and assigned, the trustees grouped to serve on eight standing committees: Executive; Instruction and Personnel; Land, Loans and Investments;

Buildings and Grounds; Budget; Audit; Minutes; and Nominations. Cost to audit "the books" had eased upward beyond $300 by mid fifties, with the task to be approved at time of the February meeting. "Special committees" often found trustees at work with administrators and professors—often to treat of honorary degrees, survey reports, public relations, "Conference Relations," admissions study, and programs for "development." Nebwesuni trustees were busy people.

Trustees, as well as delegates to the Annual Conference, nominated with regularity alumni of the school to serve on "the Board." For this extended decade for "the last of the chancellors," the roster each year included the names of at least eighteen former students. Through these years, nearly fifty had responded to the call:

> James N. Ackerman, George F. Allely, Cecil C. Bassett, Bert A. Bessire, Oliver H. Bimson, Nye O. Bond, Harold A. Bosley, John P. Brooks, John H. Calvert, Carl T. Curtis, Laurence R. Davis, Clarence C. Deines, Emily Nystrom Gentry, W. Lee Greenslit, Dwight P. Griswold, Donald P. Harrington, Sr., Kenneth H. Hull, Alfred V. Hunter, Harry F. Huntington, Helen Hinson Jackman, Everett E. Jackman, George A. Knight, Raymond R. Kreps, Donald E. Littrell, George H. Lemon, Gladys Reed Marquardt, Richard W. Miller, Fay C. Mills, Gale A. Moon, C. Edwin Murphy, Charles B. Paine, Melvin A. Pixley, Frank E. Pfoutz, Ralph R. Rasmussen, Laura E. F. Ryons, Harold C. Sandall, Keith A. Shepherd, Clarence W. Smith, Ernest L. Smith, Richard W. Smith, Bert L. Story, Robert L. Townsend, Raymond F. Underwood, Clare L. Van Metre, Harold B. Vifquain, Lulu Good Vogelsang, Ben F. Wallace, Allan K. Williams, Earl W. Wiltse, and Irving W. Wiltse.

Mr. Bartley noted that certain Lincoln businessmen were "particularly helpful" to Nebraska Wesleyan—Earl Campbell of Miller & Paine, George Holmes and Alfred C. Glandt of First National Bank, John Lawlor of Lawlor's Sporting Goods, Elmer Magee of Magee's, T. B. Strain of Continental National Bank, and Sam Waugh of First Trust Company. Of these, only Magee had attended N.W.U.

The trustees had begun a practice to grant emeritus status to members whose advancing years brought "retirement" and whose contributions were "worthy of special recognition." Walter Aitken, George H. Gray, A. L. Johnson, Judge Bayard A. Paine, and Laura Ryons were so designated, and only death would lift a name from the listing in the annual catalog. Lowell R. King "retired" to such status in 1958.

To hold their meetings, the trustees often met in the Alabaster Memorial Lounge, spacious room on ground level of the Rachel Ann Lucas Library. When need for additional space for shelving of books forced a move, the board assembled in C.C. White Building where Huntington Hall and the W.W.E.C.'s "Council Room" offered ample accommodations. Among the members serving at times during these years were these ladies: as listed—Mrs. Max Gentry, Mrs. Wayne Harrington, Mrs. E.E. Jackman, Mrs. Arthur Marquardt, Mrs. Harold Sandall, Laura Ryons, and Mrs. F. J. Vogelsang.

Objectives and Accreditation

Wesleyan's chancellors, in turn, had often quoted from the institution's charter, that the school's purpose was "to foster and promote Christian ideals in the hope that the new powers released by this educational endeavor may be sacrificially devoted to the promotion of human welfare and the making, of a Christian world." Soon after becoming chancellor, A. Leland Forrest offered a question in *The Wesleyan* via his "Chan's Corner": "What reason is there for us to use the resources of a school like this—resources BOUGHT by the dreams of people...sacrifices, and real self-denial?" His answer, in part: "The fact that we want to do as well in our times as (they) did in theirs, to add to the foundations they built, and to leave the facilities stronger after we are gone, is ample justification...." He was strumming an old chord, that no current groups should assume that they were superior in their times to their predecessors in their times. He dared to keep his judgments within the bounds of balanced perspective.

The faculty kept under its surveillance the often stated and widely manifested "General Objectives" of Nebraska Wesleyan, and these nearly always greeted readers who perused official publications. For 1946 and subsequent years, these "objectives" prevailed:

1. To maintain an academic community, which expresses the spiritual ideals of the church.
2. To present a broad range of opportunities for the development of wholesome life interests and appreciations.
3. To offer guidance in processes of self-discipline.
4. To make provision for the development of physical efficiency for meeting of life's responsibilities.
5. To furnish thorough scientific, professional, and vocational training for service in a Christian democracy.

Agencies and organizations such as the North Central Association of Colleges and Secondary Schools, the University Senate of the Methodist Church, the Nebraska State Department of Public Instruction, and the Association of American Colleges took no exception to these avowed purposes. But, the professors never carved their goals in granite, and review was constant practice.

Over the signature of its president, George A. Knight, the Board of Trustees in October, 1955, issued a "sort of guide" for the college, that it might meet successfully "the challenging years ahead." This "Public Statement of Policy" focused upon seven resolves: to

1. RECOGNIZE Wesleyan's responsibility as a teaching institution.
2. RECOGNIZE the necessity of maintaining Christian emphases in Wesleyan's education program.
3. RECOGNIZE a sense of social responsibility in regard to Wesleyan's size.
4. MAINTAIN a curriculum in keeping with social and economic changes.
5. SERVE all competent students.

6. TRAIN for world citizenship.
7. SEEK opportunities for expanded services.

Raymond A. McConnell, in an editorial for the *Lincoln Journal*, praised the declaration.

These stated objectives and resolves served as both summaries of seasoned performance and guidelines for current and future endeavor. Samplings enable us to follow a persistent awareness of the ideologies reflected in such open avowals. The Annual Conference reported to Nebraska's Methodists in 1946 that N.W.U. was a "pioneer mother of Christian culture," an "alma mater of...ministerial and lay leadership" for the state, and a school with "a sense of mission about the responsibilities of Christian education." *The Plainsman*, 1948, asserted that "the Wesleyan spirit and heritage" had brought its people together for "work, activity, worship, study, friendly sports, and fun"—all dedicated to "the pursuits of knowledge, ...and to the purposes of improving mankind by seeking eternal truths." While greeting returning and new students, September, 1948, Irma Trott, as editor of *The Wesleyan*, referred to "standards and traditions" which their college was striving to uphold. *The Plainsman*, 1950, sought to display "improvements" which showed that "Wesleyan is building materially, mentally, and spiritually."

The previous autumn, in his first "annual address" to the students, Chancellor Bracy spread the collective vision of his youthful listeners with this opener: "Tomorrow's world is one world....we must educate citizens who are conscious of their world." Wesleyan's product was, therefore, to be "an enlightened group," able to do a "creative job of thinking." He stressed the importance of "spiritual values" and "Christian personality," and he urged those who sat before him to view their future tasks "in relations to the great causes of time and eternity." Nearly four years later, while addressing a session of Nebraska's Annual Conference of Methodists, he relayed some guidelines shaped by the church's General Board of Education, and he would apply them to Nebraska Wesleyan—

> +Education is the business of the college, and guided inquiry is its method....A college exists for the development of individuals, and it represents a belief that as the individual is made sensitive, thoughtful, and dedicated, society and the world may thereby also be changed and bettered....A committed college is the church at work in higher education.

He assured the delegates that the faculty, administration, and trustees of their school were "committed men and women who have been confronted with the Gospel and the Christian values of life." Bracy held a letter from Governor Robert B. Crosby, who had extended his congratulations to N.W.U. on the occasion of its sixty-fifth anniversary—a school "long known for its high standards of education, ...an excellent example in Nebraska."

—The "Liberal Arts"

General Dwight D. Eisenhower, while serving as president of Columbia University, noted that "an educated people are a free people"—that American reasoning and logic were among "the things" that set our country apart and enabled us "to live in a democracy rather than in a dictatorship." This freedom to employ "reasoning and logic" might from time to time place unusual burdens upon the executives of colleges and universities. Such "time" came in January, 1949, when Nebraska's unicameral legislators turned their eyes to LB 294, a proposal to permit the state's teachers' colleges to offer and to confer "liberal arts degrees." It grew into a furor, which seemed about to leave the "church-related schools" with a shorter end of an already short stick. Wesleyan's chancellor, John Knight, soon to depart for Baldwin-Wallace, was chief spokesman in opposition as the debate moved from the chambers of the capitol.

Victor P. Morey, president of the college at Wayne, received wide coverage when he instructed the legislators that the faculties of the teachers' colleges were better trained than the average staff of the other colleges "offering liberal arts work" and that the "state colleges" could "offer such degree without any additional faculty or expense to the State." Backed by no less than ten of Nebraska's twelve "denomination colleges," Knight protested publicly—that Morey's assertions suggested "serious misrepresentation." Counterclaims of "academic dishonesty" followed.

Chancellor Knight did much "home work," and he received welcomed assistance from widespread resources. From earned doctorates and equivalent training, the faculties of Doane, Hastings, Midland, and Wesleyan compared favorably with those at Chadron, Kearney, Peru, and Wayne. The North Central Association, as chief agency for accreditation, had regular reviewed and approved the liberal arts programs at the denominational schools and had found their libraries adequate to support such academic endeavors. It seemed quite clear that accreditation for a teacher-training program was more narrowly directed than for degrees in the liberal arts. Besides, the Nebraska Department of Education had for decades endorsed the teacher-training programs at the denominational schools whose curricula met certification standards. Knight suggested the legislators delay their vote until the North Central had surveyed the teachers' colleges to determine their preparedness to offer the additional degrees. He expressed serious doubts about the adequacies of libraries at the teachers' colleges to treat of "the humanities"—philosophy, religion, languages, and literature; he also questioned the hurried additions of courses to meet the demands "for majors" in the sciences, in history, in geography, in psychology, and in government and sociology—all dependent upon the hundreds of books already carefully selected and present on the shelves of the "church-school libraries." A "major in education," with its supporting fields for reaching, was the basis for a Bachelor of Education degree. Knight suspected that many people believed "anyone with a book in hand could become a teacher." He urged the legislators to weigh carefully the additional expenses "to the State"—for more faculty and books and science equipment.

Beneath it lay hidden the issue of enrollment. Each of the private church-related colleges was year by year hard pressed "to make ends meet," for its

revenues came entirely from tuition and gifts. The state colleges were tax supported, and no more than nominal service fees needed to be charged an enrollee. The independent schools also had their "service fees." So, tuition was a differential which prevented many students from attending "private schools of their choices." The private institutions had persisted in their claims that teacher-training within the "liberal-arts setting" was superior to that where the curriculum was singular in purpose and design, and without the availability of the many enrichments to come from "in-depth learning in the subject fields." Beneath the surface lay a question to be pondered: Would a granting of other degrees, such as bachelor of arts and bachelor of science, by the teachers' colleges tend to drain students, in great numbers, away from the church-related tuition-charging colleges?

Often during its six decades as an institution of higher learning, Nebraska Wesleyan had been both toughened and exhilarated because it lay at the fringe of the long shadow cast by the University of Nebraska, which was tax supported and whose departmental programs centered upon the arts and sciences. Dr. Knight harbored no fears for Wesleyan's future, but he suspected Dr. Morey had employed "purposeful misrepresentations" to promote the proposal before the state's legislators. The presidents of the teachers' colleges felt Knight was accusing them of being "academically dishonest." Well, whatever! And, LB294 became law.

(Personal commentary: I was teaching at Peru, and William L. Nicholas was president of the college. He had been superintendent of the Garden County High School, Oshkosh, Nebraska, when I taught there before World War II. Dr. Nicholas was a man to be much admired, and he vigorously favored Morey's proposal. He called the Peru faculty together to sign a petition to the unicameral to urge passage of LB 294, and he postulated a B.A. degree should be primarily available for those students who would not be able to meet the standards for teacher certification. His implication was clear, that a B.A. was a way out for the lesser able. I later chided him for such reasoning, and with a grin accused him of judging me to be a second-rater—for my undergraduate degree was a B.A., and from a church-related school. Besides, HE had hired ME to teach at Oshkosh and at Peru. He returned my grin and admitted that he was "up a tree." We agreed that many a bright person might never become an effectively good teacher. So, ought not such a one have access to an alternative to a Bachelor of Teaching degree? I had the utmost of respect for my teaching colleagues at Peru. As for the petition—????)

—N.W.U.

Not often did the likes of such squabble divert Wesleyan's chancellors from the central responsibilities of their office; and they sought *to sell* the institution to youth who ought use its academic facilities and to benefactors who saw great potential worth in its being. Jack Knight repeatedly stressed "personality growth," and he greeted students by assuring them that such "growth" would come from their being in classes, in choruses, in dramatics, on athletic teams, "on dates," et

cetera. Editors of *The Wesleyan*, *The Plainsman*, and "Handbook" often praised their school as being conspicuous "as a leading Nebraska Educational institution." They repeatedly used this acronym, borrowed from *The Plainsman*, 1946—

W is	for wisdom
E is	for echoes
S is	for the skilled
L is	for living—never a dull moment
E is	for etcetera
Y is	for ytality—youth
A is	for activities
N is	for noteworthy

Nebraska Wesleyan's goals and its record of achievements seemed constantly to elicit glowing phraseology from those whose responsibilities were to sustain and to accelerate the momentum. L.E. Mattingly, soon after assuming his duties as director of religious life, welcomed students in this way: "It is our purpose at Wesleyan to encourage the creation of the best possible environment." Bracy enlightened newcomers with assurance that everything about Wesleyan was "all geared toward the enrichment of your life—today and tomorrow." This chancellor used successive occasions to restate and redefine, that all facets of the school's curricular and extracurricular activities aimed through "liberal education" to fit each individual to perform well the "personal, civic, and social…functions of life." He praised Wesleyan as "a community of scholars" in which the cooperative spirits of "teacher and pupil" were noticeably present and expressive of high morale with a sense of "loyalty and belongingness." He spoke in behalf of a "religious community" which strove to expose its students "to great ideas" and to enable them to comprehend "the significance of persons." He borrowed a title to set direction for his fifth address of welcome to students, September 24, 1953, and "Education for Greatness" put it nicely into focus. High sounding? You bet! At stake were "goals of freedom and responsibility in democracy." Ethel Johnson, new as dean of women, ardently fostered the purposes and programs of the American Association of University Women. She had found the young ladies at Nebwesuni to be similar to the pioneering founders of the A.A.U.W., women who "had brains" and were preparing "to use them."

Leland Forrest, well-seasoned from his three years as dean of college, hesitated not at all to launch himself, as phrased by an editor of *The Wesleyan*, into "an awesomely busy schedule to further N.W.U.'s reputation as "a community of teaching and learning." This chancellor was "an educator at heart and by training, and by desire," and he averred that a college was "not small if it teaches youth to deal with big things, with great ideas…which motivate men." He often praised Wesleyan's faculty and students for their "willingness to learn" and "to grow together." For *The Wesleyan*, Dr. Forrest, May, 1955, took lofty vantage point to ponder his first year as chancellor, and he titled his editorial, "This Is Wesleyan To Me." He concluded that Wesleyan's students were motivated, that they had "clear-cut ideas as to desired lifework," and that they were "aware of the steps" needed to reach their goals.

Whether to write for his "Corner" in *The Wesleyan*, to preach from public pulpit or podium, or to praise this Wesleyan before church conference or service club, Forrest noted the school had a "personality" which disciplined the "mental capacities" of its students. Education for "practical living" was "an end to its objectives." He hoped "the Wesleyan product" would be "persons not trained too narrowly"—to be of "broad education capped by…major specialization." He did not dwell upon religious atmosphere as being one of the university's chief features; as yet, this was largely taken for granted. A "new student" had remarked, "There are so many things to do that I will never get them done unless these classes quit interfering with my college life." Forrest knew that students needed to avoid a campus malady known as "Joineritis," and he urged the young man to "give a healthy block of your time to the classes which make up the core of your education." He further opined—an educated person should be able "to converse and to mingle with his fellows in a mutually enriching relationship" and "to carry on abiding interest in life's many facets." This was part of his picture.

Those who would praise Nebraska Wesleyan took confidence from the school's record of longstanding accreditation from the North Central Association of College's and Secondary Schools, the University Senate of the Methodist Church, and Nebraska's State Department of Public Instruction. Only in the late 1920s had the N.C.A.C. judged N.W.U. to be in serious difficulty—because of low salary levels, too many professors overburdened with excessive hours in classroom and laboratory, and a teaching faculty lacking somewhat in earned doctorates or acceptable equivalents. In 1928, for similar reasons, the American Association of Universities (A.A.U.) rejected this Wesleyan's application for membership. Subsequently, Nebwesuni's chief executives regularly cited reports submitted by successive teams of examiners who periodically checked to see if weaknesses discerned by previous visitors had been remedied. The record was one of positive response. The recommendations from surveys had served as beneficial guidelines. Leland Forrest put it in these terms, January, 1955, when the school awaited a five-person team from the Methodist Board: "We are opening up every area of our program for serious study. We cannot help but profit by the comment and criticism which will result from this thorough analysis of our program."

—Honorary Societies

Other sources for pride were the many "departmental societies" which recognized students for their academic achievements. Chapters of these organizations had become established only after careful appraisals by their national officials. These "honoraries" offered prestigious approval of programs pertinent at Wesleyan to "social sciences," forensics, dramatics, music, education, psychology, physics, social work, religion, art, and biology. Since 1914, as the 11th school so privileged, N.W.U. had bestowed memberships in Phi Kappa Phi, a society which received each year no more than the top ten percent of a graduating class, all departments in competition. Statistics in 1946 disclosed Nebraska Wesleyan ranked among the fifty-five colleges in the United States "with representatives in graduate colleges equal to or greater than 25 percent of adjusted enrollments." Chancellor Jack Knight vigorously sought accreditation from the

A.A.U. and received "positive indication from evaluations;" but, late in 1948, that association "ceased its role to accredit universities." Upon her arrival at N.W.U., to become dean of women, Ethel Johnson without delay pursued and soon gained installation of a chapter of the American Association of University Women. The A.A.U.W. had conducted its investigation, March, 1950, at cost to the school of $150.

—Methodist "connection"

Pride in program and of solid reputation gained further bolstering whenever Methodist connections were considered. Certain findings disclosed that in postwar United States one tenth of the "college population" was enrolled in "Methodist schools"; and, that one half of those attending "church colleges" took their classes in Methodist institutions. Nebraska Wesleyan ranked "small in numbers" when compared to larger universities of Methodist roots—such as American in Washington, D.C., Boston, Duke, Emory, Southern Methodist, and Denver. But, to note the percentage of graduates who received scholarships to study at "our large universities through the nation," N.W.U. "ranked very large." Statistics also revealed that this Wesleyan conducted the largest weekly prayer meeting "of any campus" and that the percentage of its students "entering Christian work" was the largest of the nation's Methodist colleges. It seemed fitting, then, that the Methodist Board in its report for 1955 concluded: "Nebraska Wesleyan has perhaps the most positive atmosphere of any college were seen." H. Bascom Watts, bishop of the Nebraska Conference, told his assembled delegates, June, 1957, their college was "creating a distinguished tradition."

Within the scope of "distinguished tradition" had been Wesleyan's persistent determination to have present a delegation at each N.C.A.C. summer workshop. Each "survey team," whether for "North Central" or "Methodist Board," found special committees of the faculty busily occupied in self-studies along these lines—Specialized Programs, General Education, Lower Division Counseling, Development, Personnel Services for Students, Public Relations, Finances and Costs, Religious Influences, Business Management, Library Resources and Services, and Curriculum. Part of "tradition" had become adjustments of "alignments" recommended by the surveys. Part of tradition had been "to claim excellence." So, it was!

—"Excellence" and Publicity

For publicity's sake, Nebraska Wesleyan needed to make capital of its "distinguished tradition." The purpose was centrally dual, to increase enrollment and to gain favor from those who would assist and endow financially. One of Jack Knight's wisest moves was to bring Fred C. Hess, '44, back to campus to be Director of Publicity—February, 1947, and with salary for 12 months to be $2,700. Charlotte Stevens Thurtle assisted him for a few months. Knight reported to the Annual Conference in June that "publicity…had taken a sharp upturn," that news was getting into the newspapers "much more than thought possible six months ago."

Hess soon seemed to be wearing several hats—he publicized his alma mater, he advised "student publications," he taught a course "to introduce journalism," he promoted an honorary society to recognize students who excelled as campus editors and reporters (Gamma Upsilon), he served as director of District VIII (of the American College Public Relations Association), and he gained recognition from the Helms Athletic Foundation for his reporting of "college sports." He advocated the making of "a color movie" as a "type of promotion" for N.W.U. As Ray Nuetzman noted in "Tumbleweeds," a weekly column in *The Wesleyan* (1951), no one could, turn around at Wesleyan "without Fred having it printed in the newspaper." No doubt about it, Hess did all he could "to keep N.W.U. in the public eye." The paper's editor at a later date dubbed him to be "The Busiest Man on Campus" (January, 1955). He may have been.

Suppliers of the grist for Hess's publicity mill came from all directions and descended from varying heights. A chancellor's itinerary, the successes of Virgil Welch as director of development, and the widespread demand for Ed Mattingly, director of religious life, to serve as speaker or counselor made for good news. Oscar Bennett's "Chapel Choir" each Sunday morning furnished music for the Methodist Hour, heard on KFAB, and accolades classed it to be "a very real contribution to the building of the Kingdom of God on earth." Each spring, Wesleyan's touring groups—Male Chorus, Women's Glee Club, Pride of the Plainsman Band, Road Show (drama and music), and International Relations Caravan collectively covered approximately 7,500 miles and visited usually 160 towns and cities in Nebraska and adjacent states. Throughout a calendar year the school's "deputation teams" assisted churches in worship and youth programs. Ministers and lay delegates at each annual conference attested to the "tremendous importance" of the school's "on-going and out-reaching programs." As chancellor, Leland Forrest attributed increasing enrollment to "excellent and wide publicity."

And, there were other "doings." For certain scheduled "Wesleyan Sundays," students, professors, administrators, alumni, and trustees filled pulpits through the state to spread their university's "gospel" and to give testimony of Christian faith. From Jean Kinnie's class in "radio drama"—after eleven weeks of planning and preparation—emerged a "two-performance run" of a TV show, "This is College." Chosen from an all-school audition, these students managed, directed, constructed scenes, and performed—Earl Allison, Wayne Brown, Don Gatch, Jean Hanson, Lewis Hunter, Philip Jackman, Rosemary Lucke, Faye Martens, Rex Sample, and Arlene Stetina. KOLN-TV aired the interpretation in late April and early May, 1953. Three years later, as result of Forrest's prompting, Nebraska Wesleyan sponsored an "American Town Meeting of the Air," a nationwide broadcast by radio of a "Public Affairs Program."

A "Science Resource Group," formed at N.W.U., had for its purpose "to interpret to the general public the changing role of science in the world." Concomitant within this interpretation would be reference to the school's "liberal-arts program" which had for decades taught and produced "scientists for the future"; and, to be hoped was that young men and young women "in high schools" would learn of the opportunities that awaited them "at this college."

Significant with this "Resource Group" was Chris P. Keim, Roland M, Zabel, and Harvard H. Hull (alumni of national prominence); and Emerson E. Jones (of the Consumers Power District), Nathan J. Gold (of Gold & Company), and Steven M. Watkins (superintendent of the city's public school system)—all of high esteem within the Lincoln community. Some may have questioned Nebwesuni's efforts to engage in "such high interpretation"—at times "costly."

—Student Opinion

Whatever factors may have merited such "lofted regard," none could be of long significance unless undergirded by a highly supportive enthusiasm from a "student body." A private college, unless amazingly endowed, dares not gamble with its students' favors—which may, like tide or moon, flow and ebb or wax and wane. Not often in past had Nebraska Wesleyan's young men and women withheld warm endorsement. Seldom would be such occasion in future. Columnists and editors for *The Wesleyan* routinely recorded their opinions and advisements and served up those of their associates—to be tasted.

Robert L. Wendt, fresh from military service and an association with army newspapers, left imprints under the heading, "From one student…to another." He opined each student attending Nebraska Wesleyan had chosen the school "with positive reasons," ought to become "a living part" of it, and should "talk Wesleyan"—but never "talk down." Later, Jim Jackman as editor urged, "Be loyal to Wesleyan!"—not to idolize and not to deny faults, but "to respect the great…ideals which caused this place to be founded." Kenneth Rogers, just before Christmas, 1950, commented he felt many other schools were not as "well-rounded" as N.W.U.—a college with "a patient faculty…undergirded by Christian principles" and with "unusual toleration for the slower students." Rogers noted that students would depart from the university with "broadened horizons, deeper views of life"—that they had opportunity to become "rich in character, rich in knowledge, and rich in spirit." He acknowledged there were those who were not responding "to the virtues of the school."

A succession of editorialists never permitted the dusts of student-opinion lie settled for long. After posing the question, "What is the most significant thing which college has given to you?," Ray Nuetzman gained these appraisals from Wesleyan's nominees for "Who's Who" on American campuses: "greater ability to understand people"; "an intellectual and cultural enrichment of life"; "to have opportunity to do my best"; "a widening knowledge of life in general"; "to learn from others who are wiser than I"; "rich friendships"; "to shape a sound character;" "potentialities for growth." Tom Waring, president of the student senate, in 1952 emphasized "studies, activities, social events, and traditions"; he summed up his analysis: "You come to Nebraska Wesleyan to gain experience and knowledge in living." Bill Brown, for mid May, 1953, wagered that each student at N.W.U. "had an opportunity to be strengthened." An accompanying comment by Jeanalee TeSelle praised the school for "presenting plans" and affording students opportunities "to work out the details." Donn Cline used his editor's desk throughout 1953 to respond to his own question, "What is Wesleyan?," and he

chose to include an entity much greater than "a forty acre campus with nine buildings." To Cline, this Wesleyan was

> ...football games, Easter Matins, dramatic and speech productions, tendencies to skip 8 o'clock classes, extracurricular events, faculty, students,...Happiness,...Tragedy,...Learning,...Forgetting,...a little hard work, a little fun, and a mold that will shape and form our lives.

In addition, this editor averred his university was "a place where we grow . . . intellectually, spiritually, socially, and emotionally....Wesleyan has a way of correctly directing our way of thinking." As for the school's 65-year experience with co-education, it gave full proof that "There's Nothing Like a Dame." Oh, well!

From certain quarters across the nation in 1954 had arisen inquiries which wondered if America's "bright young intelligentsia" were turning to "a scoffing cynicism"—as their parents had done during the years after 1918. Was a trend setting in to render old-fashioned a belief in God and a morality based upon religious ideals and virtue—and "even patriotism"? In April, an article by Dorothy Thompson caught the eye of a campus editor. Thompson, from her findings, tended to conclude that American youth, rather than being "radical," were "quite conformist"—serious about education, about establishing homes and raising families, and about the problems of democracy, the United Nations, and "McCarthyism." Wesleyan's editor seemed to find in the article an affirmation of what prevailed on the campus.

Well, war in Korea had brought temporary halt to Communist expansion" in Asia, and faith in democracy and high expectations from economic boom and high employment in the United States tended to underwrite a surging confidence. In "For the Birds" and somewhat later, Robert Jewett offered summarization—"Nebraska Wesleyan is a place where we spend four years whetting our intellectual appetites." He admonished, however, that one could, become lost in a "stampede of running activities," unless directed by "careful division of time."

Fred Hess, having completed ten years as the school's director of publicity, wrote in 1955 of the "tremendous pride" with which Wesleyan's student's portrayed their university "when representing it." He had traveled with many groups, and their "general conduct" reflected desire to enhance the institution's good name. Athletes, dramatists, debaters, and musicians had refrained from "stealage" and "disturbances," and restaurateurs and hotel managers had volunteered their praises.

Perhaps on another frequency, a Wesleyan professor observed, "College is the only place where we pay money for something and then take as little as possible." A songster was chirping, that people ought not to worry about what they had or had not, but "to do with what you have." Some students definitely guarded against "brain strain." Others conjectured that college offered "a time of dreaming,...of idealist and generous impulse." Also, a campus could offer opportunity to "sharpen talent," to engage in "action," and to discover bases "for dissent." For "Opinion please" in 1949, Jim Munkres fished with this inquiry: "What don't you like about Wesleyan"? Those bold enough to be quoted, and

identified, had no fears of reprisals for their recommendations, and they seemed to be suggesting change: greater emphasis upon "studying and scholastic achievement"; teachers should give students longer and more difficult assignments; cut out most of the social activities and abolish all social organizations; enforce much stricter rules for the girls; forbid all dating; get rid of football and basketball. After all, who should take life too seriously? College life was to "accentuate the positive" and to

> ...avoid all mortal strife,
> And measure life with smiles.
> (Marshall Seagraves)

(Wesleyan's students, collectively, rarely lost their sense of humor. And, most of them would become alumnae/alumni, eventually.)

—The Alumni

Whenever Nebraska Wesleyan's publicists engaged in historical statement, they followed a deeply worn thematic path which led to one resounding truth—that its striving after excellence had been realized "in the host of successful, useful men and women who have gone out from the school, with their abilities increased, with their appreciations deepened, and with their devotion to the cause of Christianity intensified." A combination of national surveys indicated in spring, 1949, that a college graduate

> could expect soon to be earning $4,500 annually; would own a home of six rooms with monthly rental value of $84; would have either two or three children; would probably be a church goer; would probably read *Life*, *Time*, *Saturday Evening Post*, and *Reader's Digest*; not vote a straight political party ticket; conclude that the greatest satisfaction in life comes from financial success, influence, and prestige; would become more liberal with passing years; would likely prefer that his/her children not play with minority groups or other races.

The editorial staff for *The Wesleyan* made no effort to fit the profile to the school's about-to-depart seniors, but confidence suggested most expected to do "better than average."

Publicized in the 1950s were surveys which added credence to the institution's claims for academic excellence and that its students regularly gained admissions to the prestigious graduate and professional colleges of the nation. Statistics revealed in 1951 that N.W.U. ranked ninth "among U.S. colleges and universities" when comparisons focused upon the percentage of graduates who had "gone into the fields of science." Persons who knew this Wesleyan's story saw clearly revealed the impacts of professors such as H.A. Durham, J.C. Jensen, and C.J. Shirk—respectively "great teachers" in chemistry, physics, and biology.

A release in 1955 disclosed Nebraska Wesleyan "holding rank," still in ninth place, because of the number of its graduates whose degrees were in "natural sciences" and who had earned their doctorates "for teaching and research." Leland Forrest was particularly pleased to reveal Nebraska Wesleyan "had held its place"

while "many institutions had not done so well." Not to be overlooked, even though included in certain surveys, were "the vocations" associated with public education and with the Christian ministry and its "adjoining full-time services." A campus headline topped an item for May 3, 1957, that 41 "ed majors" had signed contracts to teach. The school claimed it was on the march and growing. It had already dropped its program for two-year (junior) certification.

Absence may cause the heart to beat with greater fondness, and nostalgic moods may prompt alumni to energize remembrances of "their days on campus." When asked by this writer to give "input" about those days, many "old grads" from this postwar decade responded. Much of their response dealt with professors, classroom incidents, social events, and matters arising from athletic, dramatic, music, and forensic participations; and, tucked in between the lines of remembrances came summary appraisals. We feast upon a sampling:

> NWU was my salvation. What went on there molded my life.
>
> In looking back, the Wesleyan experience was the greatest and most productive experience of my life.
>
> ...the best school I ever attended. I've never seen such a collection of topflight people on a small school campus elsewhere.
>
> I learned more stories from Callen than anyone I ever knew. ("Girls, until they are sixteen are miners; after that they're gold diggers.")
>
> ...the most wonderful academic experience I ever had.
>
> I have never regretted that decision (to attend Wesleyan).
>
> ...profound effects on my entire career.
>
> (Years on campus) were marvelous times. I'm grateful for the impact on my life.
>
> We had some giants as professors at Wesleyan...
>
> We fondly recall our collegiate days and are happy in the fact that others are still receiving what we have been so fortunate to have received.

Often, but not always, these "obliging alums" by reference and by inference drew attention to a "religious emphasis" which pervaded so much of the school's endeavor. It was so.

Religious Emphasis and Heritage

—Students

At close of his first year as chancellor, Carl C. Bracy addressed the delegates sitting in annual conference, June, 1950, and used the topic "Christian without Apology and Methodist with Pride." He likened Nebraska Wesleyan to an "arm of the church in Nebraska," and he referred to "rich traditions." When John L. Knight had shouldered in 1946 his responsibilities as chancellor, he noted that 72 percent of Wesleyan students "came from Methodist homes," and he considered himself to be "their chief minister." New to his office as dean of the college (1951), Leland

Forrest voiced his concern "for those areas of interpretation which are the unique province of the church-related college." Later, as chancellor, he stressed Christianity as "a cheerful faith, a happy faith"—one for "strengthening the strong" and "not an escape for the weak." He may have recalled that Bill Brown, in an editorial, urged his fellow students to accept Christ "as their saviour" and to move about with "a Christian attitude of optimism"—all to enable them to greet a new day with "Good Morning, Lord!," rather than with "Good Lord, Morning!"

Writing as president of Baldwin-Wallace and for *The Christian Education Magazine* (1950), Knight warned that a "danger" lay ahead should students be directed to think of religion "as a field of subject matter…rather than a way of life." He acknowledged many teachers were assisting their students to become agnostic "in this age of materialism and secularism," and he called upon "the Church and its colleges" to create "a consciousness of moral values and ethical ends,…a dynamic Christian faith." When welcoming students in September, 1952, Bracy urged them to seek to discover religion "as a major resource in your life"—not "as an elective." Paul M. and Ruth Marshall Schlichtemier merited being classified as parents who "Have It Rough," for in spring, 1954, their four children (Jim, Don, Margaret and Marjorie) were enrolled at Nebraska Wesleyan—a college where, as Mrs. Schlichtemier stated, "Christian standards of conduct and the service aspect of education…are vitally important." Dean Sam Dahl, with the institution greatly saddened because of the death of Leland Forrest, assured the Nebraska Annual Conference, June, 1957, that the university had one of the strongest religious programs "to be found on a college campus in the nation." We examine further the atmosphere.

For those students who would earnestly "seek after the Lord" and would take seriously John Wesley's urging that one "press on toward perfection," there seemed no end to opportunities and activities to shape and to add to faith and conviction—at this Wesleyan. Hoped for emphases upon the positive could be found in the weekly "chapel service" and in certain special convocations. The "student prayer meeting," each Wednesday evening, like a magnet drew regularly a surprising number of students and faculty into Huntington Hall. Nearby in the C.C. White Building was "Wayside Chapel," an inviting corner for small groups or individuals to meditate and pray. First Methodist Church, across North 50th, welcomed large delegations from the campus each Sunday morning for "School" and for worship; members of M.S.M. and "youth fellowship" gathered within its portals for recreation and worship each Sunday evening. The Y.M.C.A. and Y.W.C.A. continued each year to attract for their many "service activities" a surprisingly large proportion of "the student body." Kappa Chi was means for study, worship and action on the parts of those who felt called to the ministry and/or related full-time "Christian services." Calendared events—"religious emphasis week," Christian matins and "noel observance," and Easter matins—proved often to be "faith-strengthening and spiritually uplifting." "Deputation teams" assisted local churches in matters of instruction, worship, and youth fellowship. Above, below, around, and about all of these was the presence of Lewis Edward Mattingly, director of religious life on campus, whose homilies,

classes, "firesides," prayer sessions, and counseling offered "direction and purpose" to many a young man and young woman.

(In MATT, copyright 1995, Duane Hutchinson has skillfully assembled an array of anecdotal selections, which reveal and give insight to the character of this truly remarkable and charismatic man.)

But, were there counterforces at work? and at Nebwesuni? A growing voice nationally was harping that the first amendment to our federal Constitution forbade teaching, distributing, or mentioning "the Word of God" in public schools; and, the "howling (of) these wolves" furnished translations for those who searched for reason to oppose "compulsory attendance at chapel." Was "the returning veteran" to be less inclined to follow the traditional guidelines which had defined a code of ethics for the campus? After all, the school had adjusted its policy of "no smoking on campus"—to accommodate the servicemen. Evidence indicated some "returning veterans" may have evinced a "reluctance to conformity," but no cracks spread in the school's "wall of custom."

Robert Wendt, returned veteran and headed toward the Ministry and an eventual distinguished career as professor of sociology, used his senior year, 1946-47, to admonish gently his associates on campus—just generally and not personally. He observed that students did not pray enough, that they often were "out of touch with God." His stance was not of a holier-than-thou variety, but one of "Christian concern." His weekly column, "From one student…to another," on occasion seemed to reflect some of the zest of an Old Testament jeremiad. He urged his readers to make frequent contact "with headquarters," to seek the Lord's help to learn to pray and, as did the Publican in the parable, to request "God, be merciful to me a sinner." He fretted because so many students stayed "in the sack" on Sunday morning and did not attend church, because too many shied away from "active stewardship," and because too many were reluctant to put "even fifty cents" in a collection plate. He worried because few abstained "from every appearance of evil" and because most lacked "awareness" that their actions ought "be to the glory of God." He treated of recent articles by Msgr. Fulton J. Sheen and also affirmed that only Christ's "power to save" could equate with "the ever presence of evil." Wendt brushed upon lamentation in the closing paragraph of his final article, just before graduation: "Many people are alive physically, but all do not have spiritual life." Of course, were one to pray "for the spiritual," God was the source.

Subsequent editorializations bemoaned the loss of prestige "of the ecclesia" and the evidence that "our churches are full of disinterested people." Guest speakers "in chapel" or for "religious emphasis week" frequently focused attention upon a "changing world in which we live." Another theme might stress the ever-present enticements of "degrading, debasing and degenerating sin. "Alice Greenslit Provost challenged Wesleyan's leaders to "Keep Her Heritage," to hire instructors who were "Christian as well as scholars." She placed this question: "Can students be molded for real Christian living when most of the orientation they receive in Christian thinking is left to one chapel period a week"? As of

springtime, 1949, a member of the paper's staff averred, "The urgent need at the present hour is for a reaffirmation of faith in God..., a good God." Another disquieted observer asserted Americans were "no longer building their homes with faith in God"—but, "in money, experts, and political elections." Pondered was a question which wondered if "undercurrents and overflows of forces of change" were at work "on Methodism's campus in Nebraska"?

As the "fabulous fifties" opened for Wesleyanites, an editorial sounded alarm because certain students had openly rejected a speaker's "depth of faith," and they argued, the occasion being "Religious Emphasis Week," that the visitor was "using his beliefs for personal profit." Was such cynicism indication that there was "mounting hostility" toward the traditional ideals that had been at the very heart of the school's purposes? The writer feared "a tragedy" was in the making, for many students were "failing to live up to the aspirations of our predecessors." Furthermore, was this furor evidence of "loss of innocence"?

1950 was not destined to remain long a "year of content" on college campuses. Bruce Minteer, commenting upon "the window in Old Main" (Hunt's "The Light of the World"), likened a student's knocking at the door of knowledge to Christ's hope "to gain admission to each of our hearts." He later asserted, "We here at Wesleyan have...an advantage because of the religious atmosphere we live in." But, Minteer's voice seemed to some to be small in a wilderness where Christian idea and ideals bad failed to stem "the spread of communism and atheism." Too, "resort to force and violence" had become reality in Korea. Disillusion with "the way" of yesteryears had become even more manifest. (We shall touch upon our "police action in Asia" later.)

Robert Wendt had expressed concern because he sensed students at Nebraska Wesleyan did not pray enough. An editor of later vintage borrowed a poem, by James Montgomery, which treated of the subject—

> Prayer is the soul's sincere desire,
> Uttered or unexpressed,
> The motion of a hidden fire
> That trembles in the breast.
>
> Prayer is the burden of a sigh,
> The falling of a tear,
> The upward glance of an eye,
> When none but God is near.

Jesus "on the mount" and in the cave or garden of Gethsemane had taught and demonstrated that prayer was central to a practicing belief. All who professed belief were aware of the contrast between the prayers of Pharisee and Publican. Awareness of God's nearness prompted many a campus poet to avow openly a faith which was far greater than "sincere desire." They would be among the winners of the poetry award at May Fete, and several gained publication in the Annual Anthology of College Poetry. Our samplings reveal both certainty and search.

Jim Munkres, 1951, penned "Shades of Gray," and his concluding lines peered deeply—

…Faith must stand, steadfast, alone,
To choose—where intellect has gone astray.
A man may never call ideas, actions,
Deeds, completely good, completely bad;
For each of them is gray; for black and white
Belong alone to youth, fanatics, fools.

Roy Hanson, in 1952, gave this final line:

"I'm glad to be living now," says the Christian,
"There is work I can do for God."

Then, as a graduating senior, 1955, he gazed upon a

PENDULUM

It swings and dips from far at left,
Then pauses at the right extreme,
And swinging to the left once more,
It passes by the middle beam.

Nor ever does it seem to stop
Midway where rest might come to it;
But loves each side until in scorn
It leaves to find the opposite.

And so between extremes I go,
As truth and God I seek to find.
I pause at each point farthest out,
I ride the pendulum of my mind.

Sometime, Somewhere, amid extremes
The final truth I hope to find;
And stop the swinging pendulum.
Or would this be the end of time?

Earlier, he had addressed his verse "To Him Who Knocks"—that seeker who could open "The door into Eternity."

Sally Lieurance kept pace with Hanson, and her "poets corner" was rarely without her presence. She seemed to have no time for hesitation, except to ponder more deeply. As a person of faith, she was unfaltering.

AT NIGHT

At night I watch the sky,
Studded with sparkling stars,
Millions of reflections
Of the Navigator,
Whose course they travel by.

O God of night and light,
Course-charter of the stars,
Make my life a mirror

To reflect thy glory.
Steer my steps aright. (1952)

FOOTSTEPS

God grant that I may see
The pattern of my footprints,
Before I step ahead
And stop my heedless wandering
To seek Thy way instead.

So grant that I may fit
Each step into the pattern
Of the course that leads to Thee,
And I will follow it from earth
Into eternity. (1953)

The spring of her graduation, 1954, she in simple message offered simple solution to most of the world's woes—from a fourth verse:

Jesus, of Nazareth, spoke on a hillside:
"I say to you, 'Love one another.'"
The world will be whole when we mend it with love
And share what we have with our brother.

Robert Jewett had earlier strummed a chord of like harmony when, in his "For the Birds," he quoted from Edwin Markham—

There is a destiny that makes us brothers,
None goes his way alone,
All that we send into the lives of others
Comes back into our own.

Well, as one sows, so shall be the harvest!

Winner for May Fete, 1953, was senior Philip Jackman. The opening stanza for his poem, "A Moment," nudged his assembled collegiates toward a bit of reflective reassurance:

Give me a moment.
Just one moment from this busy day.
Let it be an oasis in the heat,
A deafness in the thunder.
Stop.
Eternity will still be there tomorrow.

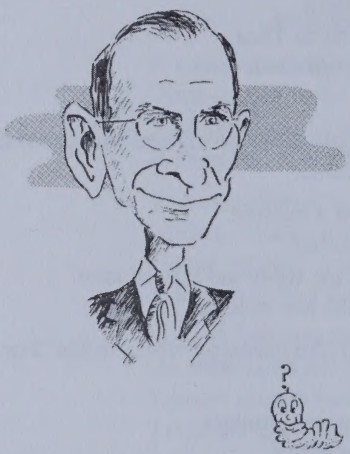
Jackman and the others were probably among the more sensitive who responded to positive forces at work on the campus.

—L.E. Mattingly

L.E. Mattingly joined N.W.U.'s faculty in 1947 (September). A Kentuckian and graduate of Kentucky Wesleyan, with ordination following studies for advanced degrees at Emory and Yale, he had served in various ministries,

including a chaplaincy in the U.S. Navy. He was associated with Union College, Barbourville, Kentucky, when he responded to Jack Knight's invitation to come to Nebraska Wesleyan "to be in change of religious counselling and to coordinate the various religious activities on the campus"—in effect, to be "Director of Religious Life." Chancellor Knight, at later date, referred to Mattingly as a person of "tireless energy"—one who had given "splendid direction" to chapel service, prayer meetings, and in "religious, emphasis week."

(Mattingly "retired" in 1972 and continued as a counselor and senior teacher until 1977. He died in May, 1985.)



"Matt," as often identified and addressed, stressed his role as "counselor," and he used "Student Handbook," the weekly "Wesleyan," and class time to inform all of his availability. His office, room 200 in the C.C. White Building, was adjacent to "Wayside Chapel. He urged students to visit with him about "faith and religion"—to "drop in" and to share their "indifferences and antagonisms." He offered to listen, to share "personal problems," and to offer "constructive criticism." His door was to be "always open"—"a place where...everyone...can blow his stack, admit his fears, confess his guilt, share his joys, and find understanding and acceptance." He knew students suffered from "growing pains"—anxieties that arose from "questions, doubts, fears, surprises, disappointments, skepticism and downright unbelief." Too, there would be financial and social problems and "occasionally bad news from home." He was concerned about "anything" that affected "the happiness and well-being of any student," and he sought to add "a greater joy to living."

Professor Mattingly might turn to "purpose for the university"—

> A sane, wholesome, and stimulating approach to religion is our ideal at Nebraska Wesleyan University. We believe that religion is a way of life which enables one to achieve the most satisfactory relationship to the Ultimate Reality which we call God; to one's fellowman, and to oneself."

A "reasoning intelligence" could direct one to that "way of life," an objective not to be gained via exercises in "sheer academic intellectualism." From time to time he turned editorialist, and many "tasted of his table." We sample—

> While science has moved forward with staggering discoveries, religion has failed to provide the leadership in home, church, and state, which is able to turn the contribution of science to constructive ends,

> and there are those who feel that more religion in higher education is part of the answer.
>
> The first amendment to our Constitution was for the purpose of keeping religious institutions free from political domination. This was wise, but…the principle of this separation of church from state has become a fetish to such an extent that much education has become completely bereft of moral and religious motivations—…not the intent of our founding fathers….

(As yet, we were in the mid 1950s.)

"Matt" frequented *The Wesleyan* with short inserts, which he boxed under the heading, "Think a Moment." Whether with quotation, comment, bit of advice, or "thought provoker," he sought to call attention to some bit of wisdom. He might remind his reader that a mature person always felt "a sense of responsibility." He might submit a simple observation, that he was having a good time in his New Testament class—made up of "35 students and a grandma." And, there were those "other moments" for those who joined him in his apartment for coffee, prayer, and "sharing of faith." His critics deemed him to be "a liberal," and he openly confessed he had "changed." To his enthusiasts, his approach to religion was always "sane, wholesome, and stimulating."

(Also in the department of religion was Wesleyan's venerated John Rosentrater—who, after 24 years, would take retirement in 1960. "Dr. John" and "Matt" were a formidable team for excellence; each was both supplement and complement to the other, and together they pressed on toward perfection. No wonder that "faith" remained steadfast on this Wesleyan's campus during the "fabulous fifties.")

—"Wayside Chapel"

Adjacent to Mattingly's office, "2nd floor, SE corner of C.C. White," was "Wayside Chapel." As "a place apart," it invited everyone "to take advantage of the privilege of communing with God." Members of Kappa Chi maintained this small retreat. Frequented use necessitated redecorating. So, the General Board of Education (Methodist Church) gave $250—to be "matched" by N.W.U. Certain "rearrangements," some "face-lifting," and "new items" disclosed that good use had been made of the $500, spring of 1951. Mattingly's hand had been at work.

—"Religious Emphasis Week"

Annually, "Religious Emphasis Week" offered Mattingly opportunity to bring to the campus distinguished clergymen he knew to be "sane, wholesome, and stimulating." Each guest came prepared to present a series of four or five major addresses, to participate in prayer sessions, and to enter into discussions with various groups—after luncheons and suppers, and often at fraternities and sororities. The "Week" fell into late January, February, or early March. Daily "chapels" followed staggered schedules. Some "open consultations" often continued until midnight. Some members of the faculty accommodated their many

students by making "shorter assignments." Intent was to have a week to reexamine "beliefs and attitudes" and to seek to understand "new principles." Always were expected an "exchange of ideas" and even "some transformations of action."

Rare was an occasion when commentaries spoke unfavorably of speaker or theme. But, one year a co-ed opined in the paper that the addresses were "affronts to our intelligence,...a lot of sentimental emotionalism." Admitted, difficulty could arise were one "to appeal to both intellect and...heart." Another voice of discontent harshly rejected, "sentimental evangelism" and asserted that such had "little of acceptable purpose in chapel." Simultaneously, embarrassments had dwelt not upon message or guest, but upon "discourteous conduct" which had arisen "like a miasma"—"embarrassing disrespect," "purposeful whispering," "shuffling of feet," "rattling of papers," "simulated snores," and "lack of sportsmanship."

Mattingly summoned to the campus a succession of "Reverend Doctors"—nearly all to be "popularly received and listened to" by students and faculty. Henry Hitt Crane from Detroit—second, third, and fourth times—preached and counseled because of "student demand." Gaston Foote, of Fort Worth, returned in 1957 because his earlier sojourn had so favorably "stimulated religious thinking." Charles E. Mason from Sioux City and Allan Knight Chalmers from Boston grasped "the issues of youth" and "intensified devotion to Christian causes." Chalmers referred to Christianity as "A Stubborn Faith for a Tough Age," and the year was 1955. To him, Christianity was "a passion..., a pilgrimage, a pulsing power, a breathtaking beauty, ...an exultation of spirit." Crane had earlier plowed his field with this blade: "We don't defend the things we really believe in, we live them." Campus editorialists often urged their associates to take seriously "the thinking" which these guests offered. Such was the gist of "Religious Emphasis Week" at Nebraska Wesleyan.

—Kappa Chi

Kappa Chi, for both men and women, was a "Fellowship of Pre-The's" and of others who would prepare for careers in "Christian Service." The group was large—often more than 80. Student pastors may have peaked in 1954 when sixteen were serving charges in the Lincoln District. Twice each month the membership assembled to consult with a visiting speaker, to discuss current issues, to review books, to share experiences, or to profit from consultations with advisors—such as Clyde N. Rogers, John Rosentrater, C. Edwin Murphy, and L. Edward Mattingly. Harmony did not always prevail within the ranks, particularly when some of "the pre-theologians" were among "the noisiest and rudest in chapel" because they didn't agree with a speaker's "points of view." On one occasion, Ray Nuetzman found some of the aspiring theologians to be "a little tarnished and bent." There would be no breach in solidarity of spirit when members of Kappa Chi, in response to the war in Korea and the homilies of Henry Hitt Crane, issued a proclamation—

> We...are surely and ultimately convinced that war is wrong. It is a contradiction of Christ's teaching. It is hypocritical, stupid, wasteful, impractical, animalistic, and diabolical. It creates...problems....A life

> filled with love for our brothers leaves no room for hatred and war....
> we cannot justify war under any circumstances.

The statement brushed upon pacifism; it did not employ the term, "conscientious objection."

Within the ranks of Kappa Chi were students licensed to preach. A "student pastor" received from parishioners a small income and from N.W.U. a "tuition discount." Certain "hard-liners" were quick to spot those who evinced lessening of "earnest desire to study for the ministry." These critics sensed that "hypocrisy was at work." But, reminders noted that Methodism had historically made wide use of "lay preachers" and ought to continue to welcome to its pulpits "the Christian lawyer, doctor, school teacher, housewife, gas attendant and so on." Robert Wendt had early entered the debate, and it continued.

Student ministers and others "in Kappa Chi" centered much of their collective attention upon the aims and activities of the Nebraska Conference's "Town and Country Commission." Clyde N. Rogers and C. Edwin Murphy successively directed on campus the instructional aspects which became part of Dr. Rosentrater's "Functional Major for Christian Education." L. E. Mattingly and Dorothy Jean Furnish would subsequently lend their expertises and enthusiasms to a cultivation of this "new field." A training of "pastors' assistants" became part of the picture. An assisting tool, to be titled "Inter-Parish News" and with Ray Nuetzman and Stanley Ganzel as "lead off editors," was a small publication designed to share "items concerning the co-operating churches served by the student pastors." How better "to deal with common problems"? And, there was to be a sharing of the accomplishments by the several "deputation teams" to assist in worship services and in youth programs.

A passing parade of adjunct activities attracted a host of Kappa Chi's members. "Life Service Volunteers" made plans for the ministry, the mission field, and for Christian education. E. Marium Hansen, after graduation in 1948, went to Japan to work with the Fellowship of Christian Reconstruction, an "adventure" which proved to be both "practical and worthwhile" and which had found many enthusiastic young Americans in action. Floyd and Emily Shacklock, after his graduation from N.W.U. in 1920, had served a mission in Japan for several years and could report in 1950 of the achievement of this particular "Fellowship." Workshops and "clinics" would treat of the various sorts of "Life Service," and these meetings often were campus affairs with participants representing many professions and age groups. A common theme noted that students ought prepare to return to their local communities "as Christian leaders, regardless of their vocational pursuits." Certainly, the ministry per se need not remain a sole goal, but might become a stepping stone "leading to broader endeavor." We have noted that Robert Wendt would pursue a highly successful career as professor of sociology. W. LeRoy (Roy) Hanson, '55, following ordination, engaged in "anti-poverty work" in Massachusetts and Connecticut, turned his attention to "housing for low and moderate income families," promoted camps and projects for youngsters in New York City, joined the Society of Friends, and put his hand to programs for the "Spanish and Harlem" communities

of "the great city." There were no confinements to a full meaning of "Life Service."

—The "Ys"

The two "Ys"—Y.M.C.A. and Y.W.C.A.—soon after World War II quickly regained their former large memberships; but, despite the school's growth, memberships gradually declined—particularly with respect to percentage of enrollment. Annual dues moved upward from 50¢ per semester to $1.00. Each association had its schedule for regular semimonthly meetings, but they often assembled together. Most of their projects became increasingly joint affairs. Their governing "cabinets" were similarly officered, and their various "commissions" concentrated on such matters as "World Affairs, Community Service, Growing Christians, Leadership, and Effective Citizenship." The more in earnest found too often that many joined who were not "workers." So, it went.

"Mixers" for new students set off a succession of "Y" events. Bus tours of Lincoln, rehearsing of Wesleyan's "pep songs," and watermelon feeds or other refreshments aimed to forestall onsets of homesickness. All-school dances came early in a fall semester, and by the mid fifties the "hokey-pokey" was popular. "Freshmen retreats" were worship centered, but purpose was to lay before new students the annual programs of the Ys and to extend memberships. Chili feeds, "hot dog fries," and assortments of "picnicking" helped to lighten the burdens of lonely times. Annual calendars were soon to be unfurled.

Events were not set in concrete, but the variables often sampled the "stores of the past." Harvest festivals, games and contests for Hallowe'en, a "ball" for Valentine's Day, and a "party for St. Patrick" were available for common fare. Christmas matins, Easter matins, weekly prayer meetings, and other "prayer services" would gather "the faithful" into the "Y Rooms," Hested Hall, or Huntington Hall. Clothing drives for the poor of Europe and the U.S.; door-to-door solicitations to glean donations for UNICEF, W.S.S.F., and community and campus "chests"; and fairs and carnivals to reach hoped-for "sky high goals" taxed "the spare times of both rosters. The Ys combined to call for "quieter chapels," to conduct "surveys" to measure public opinion, to revive a ringing of the "Victory Bell" atop Old Main, to sponsor the "International Caravan," and to assist in the upkeep of "Wayside Chapel." Ed Mattingly and Elsie Jean Swinbank become enthusiastic advisors for the two groups.

The annual "clothing drives" opened before Thanksgiving and usually closed when students returned after Christmas vacation. Dr. K. O. Broady of the University Extension Department (U. of N.) was coordinator for the state-wide project in Nebraska, and all "houses" and residences on Lincoln's several campuses became centers for "accumulation and regular pick up." Wesleyan's "accumulation" quite regularly approached 700 pounds and would after 1952 be also directed to "the poor in Korea." By 1955, enthusiasm for the "drive" was lessening.

Year by year the Ys promoted "discussions," endeavors to be aired in small groups and then compared and exchanged in larger assemblies. The cabinets of the two fellowships chose the topics, and subsequent sessions might deal with themes

to focus upon "The Christian and the Social Crisis," "The Christian and the World Crisis," "Dating, Engagements, and Marriage," "Friendship, Love, and Courtship," "The Various Campus Problems," "Korea," and "Leadership"—or even the use of "No-Doze" pills. Along other lines were the "faculty firesides" which began in spring, 1951; these may have found precedent in the "cookie jar gatherings" of wartime. Coordinated scheduling brought small groups of students into the homes of faculty and staff—to discuss topics "to do with religion" and to "enjoy refreshments," A desired "by-product" was, of course, "better fellowship and closer relationship" between students and teachers. Feedbacks seemed clearly to indicate that the guests were often surprised to discover their hosts were "very different persons from those they thought they knew in the classrooms." Under the leadership of the "Growing Christians Commission," these small clusterings "as arranged" remained in vogue for five or six years.

From the early 1950s, Wesleyan's "Y-groups" pursued a rather close liaison with Lincoln's Urban Leagues. Meetings and programs were the products of cooperative endeavor and disclosed desire of students to gain "better understanding regarding the problems of blacks in Lincoln" and "to promote better feelings on both sides." Focus of concern about "Race Relations" would easily shift from city to college campus. Pivotal events soon to transpire in Topeka, Montgomery, and Little Rock would redirect attention to more inclusive horizons of the nation.

Each association had its respective "Little Brother" or "Little Sister" program—to visit children confined by illness or handicap in hospitals or "homes"; or, youngsters who had because of parental dereliction or death become charges of the state or of privately financed centers for care, pending adoption or transfer to foster guardians. The young men turned their attentions more to White Hall and to Cedars Home—movies, candy, ice cream cones, visits to zoo or museum, animals on Ag Campus, and even an "overnight to home"; the young women were, perhaps, more extensive in their outreaches—also to include hospitals and "foster homes." Often a "little sister" would spend a weekend with a "big sister"; frequently, friendships became very close. Social workers kept careful eye on these "attachments," for when prospect for an adoption arose, they removed the child from the "big sister-little sister" relationship; and, such closeness could potentially interfere with a youngster's "smooth adjustment" to and with new parents. These efforts teetered always on the brinks of satisfactions and of disappointments.

Wesleyan's Y's annually seat delegations to the statewide meetings of the college associations. They engaged in "work days" and in "sales" to raise money to finance their annual representations at the national collegiate meeting in Estes Park. They joined to celebrate in 1954 the 100th anniversary of the founding of the Y.W.C.A. In November, 1953, they had united to promote meetings and learning sessions with Dr. Frank C. Laubach, whose "each one teach one" method to reduce illiteracy was uniquely productive. Laubach, known as "The Apostle to the Illiterates," had recently spent 18 months in India and was demonstrating his "technique"—at Trinity Methodist Church in Lincoln.

On more than one occasion, the Christian associations distributed "free desk blotters" to their campus associates. Swimming parties at the pools "downtown" were regular events. All in all it was as Don Gatch, president of the "Wesleyan Y.M.C.A." said: "We firmly believe in love in place of hate, peace instead of war, mixing of the races rather than segregation, and we have definite proposals to help achieve these ideals."

—World Student Service Fund

Postwar plights of students in the ravaged and stricken lands of Europe weighed heavily on the hearts and minds of the "rank and file" of American campuses. Concern found expression in annual drives to provide means for relief and aid. The World Student Service Fund (W.S.S.F.) became nationwide in its appeal and became known as World University Service in 1953. Each year's campaign at Wesleyan began usually in late October or early November, and the solicitation ended in about six weeks. Always "student directed," each "drive" opened with a special convocation to acquaint everyone with need, goal, and schedule of events for giving—to include faculty, administration, and each "house," club, and "society." A carnival or "fair" might offer additional opportunity "to feed into the purse." The fund may have peaked in 1949 when $1,785 entered the coffer; it reached no more than $912.12 in 1953; but an additional $305.04 was reserved for a "Displaced Student Fund" to be expended at home. Other "competitions" entered the field—March of Dimes, the Community Chest, Christmas Seals to fight tuberculosis, and the Red Cross. The national fund for "World Student Service" may have soared to nearly a million dollars, then to settle downward to $483,000 in 1953.

—Campus Chest Drive

As Lincoln's Community Chest Drive gained momentum, it seemed reasonable to consolidate solicitations on campus into a single "Campus Chest Drive"—CCD. A uniting of efforts had taken over by 1955. The CCD in 1957 netted nearly $1,500. The "Community Chest" remained separately identified and turned more to members of faculty and staff—and had reached $600. Professors and administrators also had their "courtesy fund" of 50¢ each semester.

—First Methodist Church

"Student Handbook" and *The Wesleyan* repeatedly referred to First Methodist Church as "home church"—for Wesleyan's students. Classes in Sunday school, then morning worship, and Youth Fellowship each Sunday evening beckoned the youth from "across the street." Participation in leadership of worship, teaching of classes for youngsters, and singing in the sanctuary choir offered additional opportunity. From late January an annual "School of Victorious Living," with its diverse programs and studies, presented "something good" for children, for youth and college students, and for "older adults." A veritable host of the college's professorial and administrative staffs was active and busily involved as "members of this church." Leading the church during these years were successively Lloyd H. Rising, Joe Riley Burns, and Carl M. Davidson.

Remembered as able directors of "Christian Education" were Sara Gene Hoffman and Dorothy Jean Furnish. Leslie Marks, of Wesleyan's music department, directed the sanctuary choir until 1951. Mildred Ohslund, N.W.U. grad, '33, was organist. It seemed, as one observer noted in 1957, that Wesleyan teachers, students, and alumni were "all over the place in First Methodist Church." And, the sororities and fraternities of the campus continued to fill the balcony for worship each Sunday morning.

—Methodist Youth Fellowship

Methodist Youth Fellowship (M.Y.F.) throughout Nebraska Methodism played significant roles in each church's program. These groups provided recruiting fields for Nebraska Wesleyan. Many incoming freshmen found themselves "in reunion" with friends who had attended the same summer camps and regional assemblies. In great numbers these newcomers merged quickly into the ranks of the Methodist Student Movement (M.S.M.), and each Sunday evening found them gathered into First Methodist Church for fun, food, and fellowship—along with the more serious matters of worship and outreach. Joe Riley Burns often called First Methodist "The Church at the Gates of the Campus," and he met students "at the Church Sunday night." M.S.M. adopted new identification in 1951—"Wesley Fellowship."

Those of the "Movement" and of the "Fellowship" concentrated upon the magic hour of 5:30 each Sunday evening, and an agenda led into the more serious activities of visitation and discussion. Probed into were such themes as "Dynamic Living of the Christian Faith," "Temples Yet Undone," "What is God"? and "Christ Our Only Answer." Deputized teams prepared to call upon patients at the State Hospital and the Orthopedics Hospital and to worship with workers at the city's "Goodwill Industries" and with "the boys in the Reformatory." Skits, readings, and songs entertained the patients, workers, and "the boys." Joyce Crawford, '52, during her senior year directed a touring play, "Dust of the Road." Her troupe shared communion in a special "Galilean Service," and they even "transported" their audiences to an "Evening in Other Lands." Meetings "for fellowship" with other denominational groups were not unusual. Remembered was a trip to Henderson, Nebraska, February, 1952, to learn from "Mennonite Youth" the scriptural and biblical bases for the much questioned "peace position." Ray Nuetzman found these hosts to be "well versed in their knowledge of the Bible" and "fully aware of public attitudes." Wesleyan's "Wesley Fellowship" promoted many projects to assist in the establishment and growth of the new Malone Center in Lincoln; improvement in "race relations" was one of this Fellowship's major goals. L.E. Mattingly, Wesley and Mavis Money Poe, recent graduates, Robert Glazier, and Joe and Doris Wamplar were among the advisors who shared in the endeavors of particular groups, all of which gave testimony to the closeness which existed between college and church in University Place. (But, the "age of pizza" had not yet dawned in Lincoln.)

—Christmas Matins and Noel Observance

Approach of Christmas brought "spiritual renewal" for many on Wesleyan's campus. Intangible was "the Christmas spirit," but an editorial in 1946 hailed it as "a very potent force, which lifts us all during this one brief period." A later writer for *The Wesleyan* likened "The Christmas Candle" to "that…'Light of the World' which began to shine…many centuries ago." Professor Mattingly wrote of "The Hopes of the World," that Christmas was a time for man's "highest aspirations…to become reality"—that civilization, as we know it, "would not exist without it." Donn Cline, editor, referred in 1952 to the "Christmas Matins and Noel Observance" as "faith-lifting services"—parts of Wesleyan's "religious heritage," experiences never to be forgotten by "those who attend." Leland Forrest commented upon the "Christmas mystery" which "prompts persons to do things that are unselfish, kindly, and good"—our responses to "a very real fact…of God's love to Man." In a "Christmas message" to students, 1956, Sam Dahl avowed, "Jesus Christ is still our Lord and King."

Poets of the campus never permitted Christmas and its yuletide to pass unattended, and we turn to three of them. In final lines, Jim Munkres turned to a question—

> Christmas?—the wonder
> Of the faces of simple shepherds as they
> Gazed on the tiny, humble
> Babe of Bethlehem, and marveled at the
> Majesty, the mystery, and the power of a
> God who loved men so much that
> He sent His Son into the World
> To save them.
> Christmas may be inspiring, lifting, and soul-stirring.

George D. Johnson, a veteran heading toward the ministry, left these closing verses. First, from "Life's Candle"—

> The life that steadily gives,
> achieves real beauty.
> It shines, and helps others to
> shine as well.
> And thus it is our sacred, loving
> duty,
> To live the story, the Christmas
> Candles…tell.

And from "God Gave Us"—

> God gave us Christmas
> and bright wreaths of holly;
> Taught us, like Jesus,
> to bless and forgive;
> Filled all our hearts
> with that peace universal;

And God gave us love
and the spirit to give.

Roy Hanson, in "Joyous Birth," touched upon a far horizon—

Into our world, torn lives to mend,
God did a great Redeemer send;
And He, that Man of Galilee,
Is calling, "Come and share with me
The wonders of eternity."

Students and faculty at Nebraska Wesleyan continued to be inspired each Christmastide and to join in Noel observances—with "Matins" and traditional torchlight and song.

The two "Y associations," with Kappa Chi, organized and directed "Christmas matins"—early-morning, short services of worship which preceded the class schedule each day of the week before vacation. Huntington Hall provided place, and "students did everything"—music, scripture, and homily. A special theme might set "the tone." Not uncommon was a turnout of 100 students, plus many from faculty and staff. These "7 o'clock a.m." gatherings were often times "for renewal."

A "Noel Observance" came traditionally the Wednesday evening of the pre-holiday week. It was a sort of climax to the sense of reverence already introduced by the matins. Students, carrying lighted torches and marching in file from all directions—from each "house" and dormitory and designated point for assembly, congregated in the presence of a large spruce tree to the west of Old Main. Oscar Bennett led in "the singing" of better known carols, an honor to be shared by Mary Louise Holding when she joined "the music faculty." Chimes, pealing from loudspeakers atop Old Main, played "as groups returned to their houses" and as others proceeded to reassemble in Huntington Hall for worship and communion. For many students and members of the faculty, this "Noel Observance" had become one of "the more beautiful and meaningful of the traditional events" at Nebraska Wesleyan. It continued as such throughout the fifties.

Reminders of each yuletide could be seen in the arrays of decorations which graced every hallway, classroom, and office. Traditional was "recorded Christmas music" which daily flowed throughout Old Main from the office of Professor Roy W. Deal. Yes, at Nebwesuni, the time of Christmas was memorable.

—Easter

"Easter Matins," held during Holy Week the four mornings before Good Friday, followed the pattern for Christmas. Members of the two Ys and Kappa Chi directed singing, read scripture, and gave homily. "Communion" was regularly part of each day's program. Mattingly was much at the heart of the planning. It became custom to discuss the homily—following benediction. Among "guiding themes" were these: "Easter Confronts a Secular World," "Can Humanism Save Us?," "Can Formal Religion Save Us?," "The Right Use of Prayer," and "The Right Use of Love."

—The Willson Lectures

Via *The Wesleyan* and other news media, Chancellor Forrest announced (January, 1955) that Mr. and Mrs. James M. Willson of Floydada, Texas, had endowed N.W.U. with a gift of $15,000 "to set up a series of annual lectures…by…outstanding religious leaders of national reputation." These presentations would become annual events on the campus "year after year." Willson was a Texas lumberman, owned a chain of 11 "yards" at the time, and had a "friendship of longstanding" with H. Bascom Watts, bishop of Nebraska's Methodist Conference. Nebraska Wesleyan was the 12th college to receive "a Willson grant." The Willsons visited the campus in October. Dr. Roy L. Smith—evangelist, journalist, lecturer, traveler, former editor of Christian Advocate, and Methodist clergyman—was Nebraska Wesleyan's first "Willson lecturer." (This series continues—at this writing.)

When members of faculty assembled before registration, for a two-day "workshop" (September, 1950), Chancellor Bracy placed before them this topic, "A Philosophy for the Christian College." Of prime concern was "The Student at the Center." Subsequent workshops for the faculty brushed upon this issue. Chancellor Forrest, having received some special financing, arranged a two-day "retreat" at Camp Jefferson, near Fairbury, Nebraska. Purpose of this gathering of 15 students and 11 professors and administrators was "to evaluate the religious emphasis upon the campus"—chapel, midweek prayer meeting, the Ys, M.S.M., Kappa Chi, et cetera. Attendants returned with glowing appraisals of their "excellent meeting," and enthusiastically endorsed the existing "pattern on campus." One recommendation for change never received implementation, that a "capstone course on Christianity" become prescribed for "the senior year." Had Forrest not died the following May, such retreat might have become "regular event for the calendar."

—"An Angel in the Sun"

Congress had created "Nebraska Territory" in 1854. The Methodist Conference of Nebraska commissioned Enid Miller to author a pageant to commemorate a century of Methodism in Nebraska—to mark "the 100th anniversary." She titled her production "An Angel in the Sun"—with presentation to be June 5 and 6, 1954, in the auditorium of Irving Junior High School, Lincoln. Terminally ill, "Doc" was unable to direct the show; in her stead was Elizabeth Barker Reeder, '36. Many of the episodes focused upon "the Wesleyan story."

—Compulsory Chapel and Convocation

The school's policy and discipline held doggedly to the regimen of "compulsory chapel and convocation"—this part of "a student's intended total college experience" intended "to contribute greatly to the unity of the campus." Catalog and "Handbook" gave students the particulars. "Regular attendance" was expected; each student had an assigned seat in the auditorium; monitors would report one "present" only if said person were seated in his/her seat; only the Administrative Council could grant permanent excuses, and only when requests "with explanations" had been submitted in writing; when absent "one-sixth of the

times" for a semester, a student would receive "warning"; when absent "one-fourth," one were to be put "on probation," and further abuse of the discipline could bring "suspension." The personnel deans were charged, "to enforce the rules." When on "probation," a student could not partake in any athletic, forensic, dramatic, or music event and could not hold an office in class or organization—"until the matter of attendance has been rectified." The Council tightened the screw a bit in 1953 with this twist, that "six or more absences in chapel for the first semester" would bring "probation for the second semester." But, many circumstances could bring permission to be absent regularly, and situations of illness, family crisis, or participation in off-campus competitions and programs took care of most other absences. Actually, "probations" were few and "suspensions" hardly ever. Nevertheless, summonses for conferences in the deans' offices were numerous. So, it went; and "it" may have worsened when the faculty, February, 1956, whittled to bring "probation" after five "skips" and to threaten being "dropped from school" should the magic number of eight be reached. Eight skips equaled a full month's required attendance, and *The Wesleyan* reported that the faculty "did not believe the policy to be harsh" or "to cause any problems." Problems?

"Naw, I can't skip chapel today. I've got too much studying to do."

In his "Tumbleweeds" Ray Nuetzman suggested "a college assembly…is the most critical of all audiences," particularly when "an aura of captivity" hovers above. Other seasoned observers noted that freshmen attended regularly and "without much resistance"; but, many of the "more advanced" were inclined to question: "Why go to an assembly that does no earthly good, and for which no credit is given"? Frequently in *The Wesleyan* came editorials and commentaries to bemoan "noise and confusion" and "manners and discourtesies" which were often "grossly impolite." Donna Kovarik lamented that there were too many "Kids In Our Midst" (November, 1956). Through the

Familiar Sights—After Chapel

years had come variations of whistling, hissing, and whispering; "groanings," "gnashing of teeth," "bright remarks," "cat-calling," and "snickering"; rustling of papers, clicking of notebooks, shuffling of feet, clearing of throats, and popping of balloons; sleeping and nodding (no snoring?). Don Marsh wagered that those who slept in chapel "were the ones who slept very little at night"—and were "rarely seen studying elsewhere." Norman Priest had likened the situation in chapel "to a speaker attempting to address the monkey cage in a zoo." Gary Lemmon borrowed this recommendation, that "to abolish chapel" was the best way "to improve chapel." A "ghost writer" reckoned it "would liven things up a bit" were fire drills to be held "during chapel." There were other zephyrs stirring.

Had Adam not griped about being lonely, God might not have created Eve. A right to gripe was an American privilege of tradition, and the nation's "G. I.s" and college students had burnished it into an art. At Nebwesuni, a "compelled chapel" became in itself cause for complaint. But, the gripings had long dealt also with scarcity of hymnals, poor acoustics and lack of good amplification in the auditorium "of C.C. White," and "traffic blocking" at the four exits. A lesser factor for discontent was the frequent ringing of "time bells" which often brought pause in a speech or program. As for the bells, Hermann Hinkel had his inimitable say: "It doant seam lik two much tribble for sumbuddy to turn them off durring that time. 'Pears to me as how it mite be a lieetle bet more cornsidderet of whoevver is puteng on the prograim."

As for hymnals, increasing enrollment caused the initial supply of the "1939 edition" to be one of expanding scarcity. Robert Wendt, observed (November, 1946) that at best four or five students had "to attempt to use one book" and often there was no more than one Methodist hymnal "in a row"—"about as difficult to find as pheasants in Sherman County." Relief may not have arrived before September, 1951, for during that summer many churches "throughout the conference" had contributed "surplus copies." Joyce Spencer informed readers in April, 1956, that 100 "new hymnals" had been added "for use at chapel" and that the count was now "up to 273 for the 850 students." Well, "genuine sharing" was a part of Wesley's teaching. But, despite increased supply, complaints judged the singing to be "lagging in spirit." News for March, 1953, had been a "new loud speaker system" in the auditorium, about which a reporter noted students "were hearing and giving much more attention" to speakers—"if only to get the punch lines to their jokes." Oh, well!

The other side of the coin showed clearly that for many students each chapel and convocation proved to be a sort of "community-building event." L.E. Mattingly, as director of religious life, solicited the speakers "for chapel," and he often reserved the podium for himself. As recorded in *The Wesleyan*, when he spoke, "a general atmosphere of interest and enthusiasm came over the student body"—persuasive evidence that Wesleyan's students were "not immune to thought, challenge, subtle wisdom, and encouragement." Nearly always, Matt's invited guests did not fall short of expectations. He brought to the campus "clergymen of various faiths—Jewish and Roman Catholic." As a worship service, "chapel" had never been for the purpose of "converting or proselyting."

Any student of Roman Catholic or Jewish conviction, who felt there existed "conflict of faith," received on request "permanent excuse for absence."

With varied phraseologies, guest speakers for chapel or convocation urged students "to hang on to your radicalism," "to keep thinking," and "to speak out." Too, "anytime" was a time for "innovators and innovations." These diets may have been rich in rhetoric, reason, and oratory, but general opinion prevailed that "favorite programs" were those to come from the talents on the campus, that "solidly good entertainment" was readily at hand. A kudos here and there would focus upon Oscar Bennett and the Chapel Choir, or Paul LeBar at the organ, or Mary Louise Holding and the Girls' Glee Club, or Leslie Marks, and then Robert Marshall, and the "band shows." Of "Pop" Bennett an editor wrote: "When that little man with a big voice...steps up on his platform and brings the choir to its feet, a respectful quietness fills the auditorium, and rightly so." Skits from the "drama department," associates talented in voice and instrument, and "pep rallies" found resistance to the compulsion diminished. As late as 1955, examiners from the Methodist Board of Education reported their findings disclosed that most students "wanted chapel continued," but they hoped for greater variety and "more student input as to...programs." Yes, we were still in "the fifties."

The Alumni Association

The more active and supportive members of The Alumni Association were quite intent upon Wesleyan's perpetuation of its religious and Christian heritage. Records disclosed that a large percentage of the graduates had made "successful and significant contributions to God, to self and to society"—"to be effective servants of God and man as well." *The Wesleyan*, in time for Homecoming, 1949, lauded, with "Cheers for the Alumni," those who had gone forth to be

> ...educators, scientists, businessmen and women, professional people, farmers, trusted employees, clergymen, missionaries, social workers, loyal laymen—all had justified "the faith which prompted thousands of church people to sacrifice to promote Wesleyan.

In what was to be his final "Corner" for the campus paper. Chancellor A. Leland Forrest wrote in April, 1957, of the pride with which alumni spoke "of their alma mater" and that he had found them throughout the nation to be persons "seeking to make life more enjoyable for others." He had everywhere discerned they possessed "a very contagious friendliness." Not yet aware, perhaps, of his approaching death, Forrest urged the university to continue to do "as it had done in the past."

Mary Lou Magorian in 1950 had foreseen that she and her comrades would often talk and write about their "perfect friendships" formed at Nebraska Wesleyan. Somewhat later, Kenneth Rogers forewarned his readers in an editorial, "In Remembrance of Things Past," that they, as "former Wesleyanites," would be inescapably "prisoners of our past"—that the "ghost of Wesleyan shall haunt our decision." E. Ray Nuetzman, for his graduating class in 1952, turned to poetry—

> Stroll, no longer 'neath the green-plumed pines and elms;
> Gaze no longer at the aged ivy tower.

Listen no longer as they ring the victory bell;
Join no longer in the rousing college songs.

You've crossed the stage—you're on your way.
The world's a challenge for those who dare.
The roads are open for those who care.
See that sign ahead? "Man wanted—Today!"

Most firmly believed the challenge to dare remained for those who would go forth from N.W.U. to teach school, or to attend seminaries, or to study in med schools, or to serve in the armed forces, or to pursue graduate work and research—et cetera.

Years of war had not interrupted annual meetings of the Alumni Association. The Monday between Sunday's baccalaureate and Tuesday's commencement was traditionally reserved for the alumni—their assembly for business, reunions of class and fraternal organizations, and evening banquet in First Methodist Church. To assembly "for business," members present gathered in the "Alabaster Memorial Alumni Lounge"—the spacious room of the library, at the northern end of the entrance level. The association had "furnished" the lounge, and pre-noon meeting was for reading of minutes, hearing of reports, passing of resolutions, and electing of new officers. The cafeteria in Johnson Hall became site for the banquet. When increasing numbers of returning "alums" required more space, nearby "Cotner Terrace" restaurant served nicely.

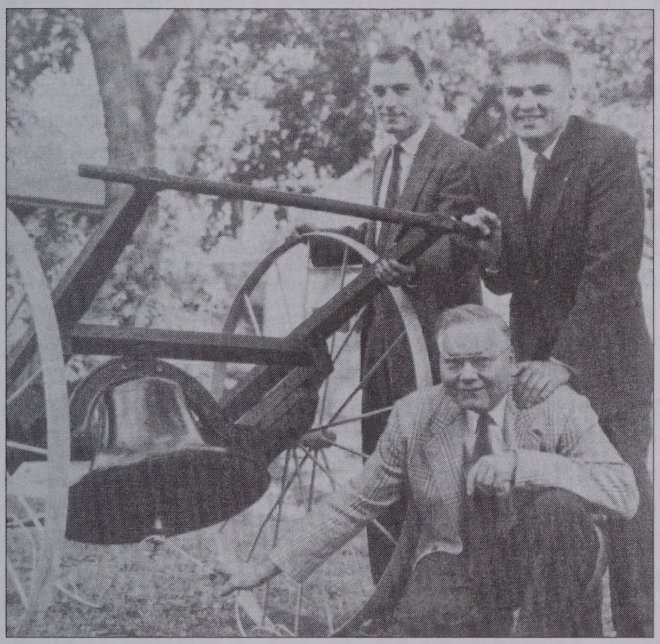
(In 1948, the marble flooring of this "hall of memories" was removed, with excavation below, to provide additional levels for stacks end shelving. Meetings of the alumni then shifted to Huntington Hall and to "Educational Council Room" in the C.C. White Building.)

—Living Alumni Fund

Remembering Wesleyan's long struggle against indebtedness, which had ended in 1945 after a siege of more than fifteen years, the alumni in 1947 urged the trustees "to spend money cautiously and not against indebtedness but have money in the treasury before spending it." Also of prime concern was need for "a better salary schedule for the faculty." Two years later, the Association took more positive action when it began to solicit for a "Living Alumni Fund"—with Earl Bartley, as business manager of the school, "to hold the deposits." Raymond B. Carey, '13, when later retiring as president of the alumni association, presented the trustees with a check for $1,000—"to activate the solicitation"; and, he asked that his gift be used for a new "physical education building."

This "Living Alumni Fund" grew steadily, but at slow pace. Average contribution ranged at level of $10, as was the case in 1951 when 324 "alums" sent in $3,094. Wisdom directed that the sums be presented to the university, to be expended "as seen fit." In time for commencement, 1952, the Association financed and dedicated a "Memorial Center" in the entrance foyer of Old Main. The following year, the alumni directed that $2,500 be used to apply "toward the salary of an Executive Secretary"—for the Association. Fred Hess would be the first to serve in this capacity, and Bill Hill succeeded him in 1956. Hess was ambitious for

the uses of an "alumni fund." He proposed that units of $3,600 be invested to finance "full-tuition scholarships" for worthy students "who otherwise could not afford to attend Wesleyan"; that another goal be to gain annually a sum of $3,500 to pay the salary of a "Teacher of the Year"—to be selected by the alumni; and that $1,500 be expended to establish and equip a "photographic laboratory" for N.W.U. Hess may have been a bit ahead of his times. Leland Forrest, as chancellor, called for vigorous development "of alumni affairs" and planned for a "full-time director"—"under joint college-alumni sponsorship."



Bill Hill, Don Harrington and Harold Sandall with the bell

One very tangible and weighty evidence of alumni activity came for Homecoming, October, 1956, when Don Harrington, president of the Lincoln chapter, presented to the "Yellers of the Brown" an old "victory bell" which had been remounted on "a wood frame, on wheels"—all 200 pounds of it, refurbished and "ready to ring." Harold Sandall, Charles E Knight, William Carriker, Jennie Crook Harper, Ruth Smith Cederdahl, and Bill Hill (as "director of alumni affairs") joined in the rededication of the "mobile bell." Nebwesuni's alumni were increasingly enlivened and enthusiastic in their support of "alma mater," and there were other evidences.

The school's athletic department initiated in 1948 its custom to give to each graduating senior who had lettered "at least two years in any sport" a "lifetime pass" to all athletic events. Current with this announcement came distribution "to all members of the alumni association" an up-to-date directory "with alphabetical and geographic indices"—result of the labors of Fred Hess and Charlotte Lamm Brunig. Enid Miller later curried great interest among "old members" of Plainsmen Players and Theta Alpha Phi when she turned to "former thespians of

her stage" to play (February, 1953) the major roles in her drama, "The Lesser George"—treating of the life of the English, writer, George Eliot (Mary Anne Evans Lewes), with Dorothy Lee Kinyon French, '47, and Delmar A. Nuetzman, '39, to head the cast. The "association" announced in March, 1957, it would at time of its annual banquet in May name an "Outstanding Senior"—selection to be based on scholarship, personality, contribution to the school, and "promise of future success." Nominations were to come from the faculty, and then "an echelon of committees" would make the choice. This annual award became a tradition—to continue for more than three decades.

—Alumni Awards

A special convocation for Homecoming, October, 1956, was occasion for an initial "alumni awards," with Harold Sandall, president of the association, presiding. Having worked in close liaison with Chancellor Forrest and Fred Hess, the officers of the association, after lengthy deliberations and seeking assistance from a host of others, selected for "recognition" 19 alumni whose "accomplishments and contributions" were truly significant. Established were four categories: 1. "Medal of Honor"—to one deemed "a high representative of all hoped for from an alumnus/alumna of N.W.U."; 2. "Young Alumni Service Award"—to one under 35 years of age whose achievements had gained unusual recognition and whose loyalty to the school was manifest; 3. "Loyalty Award"—to those whose loyalty to the university had been sustained over the years; and 4. "Achievement Award"—to those whose professional or service accomplishments were truly outstanding. Initial recipients were:

> Medal of Honor—Dr. John Calvert of Pierce, Nebraska, physician and churchman.
>
> Young Alumni Service Award—Dr. Wesley Poe, currently in "counseling" at the University of Nebraska.
>
> Alumni Loyalty Award—Ethel Booth, George H. Lemon, Melvin Pixley, Elmer Magee, John J. Jones, W. Lee Greenslit, Mrs. R.J. McKenzie, Marietta Snow, Mrs. M. P. Brunig, and Gerald Gage.
>
> Alumni Achievement Award—Dr. Clarence Folsom, Senator Carl T. Curtis, Raymond F. Underwood, Dr. C.P. Keim, Dr. Earle W. Wiltse, Dr. R. Franklin Thompson, and Dr. Harold F. Carr.

As noted in *The Wesleyan*, these alumnae/alumni were public school superintendents, college presidents, physicians, physicists, industrialists, educational counselors, entrepreneurs, lay leaders of churches, and homemakers. (Year after year they would be followed by others whose achievements and contributions were to be equally impressive—even to this writing.)

Students at Nebwesuni seemed to enjoy reading of activities and accomplishments of the institution's graduates. Editors of *The Wesleyan* took weekly pains to keep their readers informed. Bits, such as these, were common fare: that Eugene Luschei, '49, had received in 1950 a Rhodes Scholarship to study at Oxford University in England, and he was the second from N.W.U. to gain such

award; that Judge Bayard H. Paine, many years a member of Wesleyan's Board of Trustees, had died, April, 1955, and his three children—Bayard, Jr., Charles, and Alice—were graduates of N.W.U.; that by June, 1953, more than $100,000 had been raised "through the Nebraska Conference" to build The Gerald Summers Memorial High School in Sibu, Sarawak, Borneo and that Summers, '25, had been a missionary in Borneo and had suffered death during World War II at the hands of the Japanese; that Jean B. Bothwell, '16, a former missionary in India, had given in 1955 copies of her "19 books for children" to the Wesleyan Library; that Bruce Keith, '40, had in 1953 given endowment to finance each year memberships in the American Political Science Association "for two N.W.U. students"; that George H. Lemon, '16, owner of Peerless Cleaners, was regularly reminding students that "Grime Never Pays"; that Dr. Sam Dahl, Dean of the College, informed the Annual Conference of Nebraska Methodists, June, 1957, that "Alumni support" for N.W.U. had increased remarkably during the three years of Leland Forrest's role as chancellor; and that Ruth Smith Cedardahl, in 1957, had become "Secretary of the Alumni Association." And, along the way, the alumni had had something to do with the financial strengthening of the school.

Finances

—Budgeting

One of the names of the game had to do with finding sufficient revenues "to balance the budget." Chancellor and treasurer, in cooperation with the trustees' "committee on budget," each year added the totals of expected expenditure and of hoped-for income. Collective responsibility was to avoid a recurrence of indebtedness which could not be resolved through short-term loans—to cover temporary operational shortages. The money came from tuition, fees, et cetera; from endowment; from gifts and grants; and from "auxiliary enterprises." The money went for "instruction," for administration and "general expense," for "auxiliary enterprises," and for "the physical plant." Chancellor and trustees watched closely the figures for annual budget, and an upward progression was slow and steady— (1945-46) $131,197; (1946-47) $248,459; (1949-50) $409,325; (1953-54) less than $450,000; and for 1954-55, about $541,000. A brochure disclosed this profile for 1955-56—

Income:	Tuition, fees, etc.	$261,950.00
	Endowment(interest)	64,325.00
	Gifts and grants	91,300.00
	Auxiliary enterprises	120,975.00
		538,550.00
Outgo:	Administration, etc	$ 74,230.00
	Physical plant	71,880.00
	Auxiliary enterprises	161,450.00
	Instruction	233,135.00
		540,695.00

Through these years, "things" had never been loose, but some "times" were more comfortable than others.

For his final year as chancellor, 1945-46, Ben Schwartz presided over an accumulation of a small surplus which the trustees, in May, 1946, decided to apply toward purchases of equipment for various departments and "for improvements." Though Jack Knight had prescribed for "a considerable increase" in each of his three budgets as chancellor, tuition from the burgeoning enrollment of veterans enabled him to report regularly that the school was "in the black" and "without deficit or embarrassment." Facts had disclosed that some one-third of Methodist colleges were not meeting their budgets. Wesleyan's trustees continued to authorize purchases of equipment, to direct further improvement, and to make deposits to "the stabilization fund." We remember that Knight departed for Baldwin-Wallace in 1949.

Carl Bracy found "unexpected increased costs and some decline in revenues" persisted to give rise to deficits. J. E. Bartley noted in November, 1950, that N.W.U. was "about 50 students short." The war in Korea would be a drain on enrollment. So, maintenance of buildings and grounds was pared to meet no more than "various needed repair," salaries could not advance as hoped, and "size of staff" faced reduction "by releases of part-time employees," A "Stabilization Fund" became useful—particularly "for payment of salaries," and Bracy informed the Nebraska Annual Conference, June, 1951, that the school was doing "our utmost to balance the budget." He assured the Methodists that Nebraska Wesleyan would continue to operate on "a higher academic level" and to give "our students the finest possible instruction."

—Conference "apportionment"

Earlier that spring, the trustees had authorized a borrowing up to $50,000—"but only as needed." Bracy had urged the Methodist Conference to meet the recommended annual "50¢-per-member giving" to Wesleyan for "current operations": the "giving" had been no more than "26¢," and the shortage was leaving the school without a "suitable margin." Aside from "the apportionment," tuition "paid by Methodist students" counted to meet budgetary demands.

By time for homecoming, October, 1953, Chancellor Bracy cited a sum of $11,097.94 as the extent of the university's "shortage," and he observed the school was "in the medium bracket" as far as financial support and enrollment were concerned. Wesleyan's "cash flow" continued to be somewhat short through to Bracy's departure for Mount Union College, and Mr. Bartley estimated that a borrowing of $25,000 might be necessitated "to meet certain current expenses." Leland Forrest could report to the Nebraska Annual Conference, June, 1955, that N.W.U. had had a "very fruitful year"—due to "conference benevolences of $50,000," to some unexpected gifts (such as $2,000 from Standard Oil, with no restriction as to use), and to increased enrollment.

Chancellor Forrest believed in the art of "pushing budgetary commitments to expenditures" when prospects for increased income was promising. A Congregationalist, he may not have bridled himself with certain Methodist

safeguards "traditional to Nebraska Wesleyan." He persuaded the Nebraska Conference to end the "Wesleyan Day offering" and to turn instead to a "Nebraska Wesleyan Sunday"—a "public relations gesture" when speakers (alumni, members of faculty and staff, students, and trustees) on a particular Sunday would present to congregations an "educational approach" as rationale for increased support for the college. October 30, 1955, marked the first of these annual castings, and Forrest reported the following June that "benevolences" had increased to $62,000. For the year, Wesleyan's enrollment had upsurged to more than 800 full-time students, better "than 100 above" an estimate for budgeted purposes. Other margins were being realized from Dick Johnson's control of all orders through his recently established "central purchasing office." Chancellor and trustees had reason to be optimistic.

A drouth was creating uncertainties, but Forrest and trustees had confidence sufficient to propose for 1956-57 expenditures $75,000 "above the budget figured." As of mid October, 1956, a "budget increase of $14,375" had been managed. Gifts from various sources "to help defray operating costs" had eased doubts. The Westinghouse Educational Foundation was serving as a good example. Too, "the Friendship Sustaining Fund" had been revived.

—"Friendship Fund"

When the drains of war in Korea brought slump in enrollment and reduced revenues for budgetary commitments, George Knight urged that Wesleyan revive its "Friendship Fund"—shades of E. Guy Cutshall and Ben Schwartz and their relative successes. So, then by early 1951 indications were that the school would find a deficit of approximately $30,000 for the "operating year," Carl Bracy turned to the idea. The trustees, in their February meeting, decided to seek "to find 250 friends of Nebraska Wesleyan who will (each) contribute $100 annually for current operations…to decrease the deficit." This effort was to be separate from "any gifts for building funds, etc." No more than forty-one "friends" had pledged to "the Sustaining Fund" by October, 1952, and the slow progress prompted "the Board" to instruct each trustee to make "at least 5 contacts" before the February meeting, 1953. But, not until February, 1955, did the "Friends" number more than one hundred, and Virgil Welch could report to Chancellor Forrest and the trustees that "101 persons" had pledged $12,725. By May, members of the board members good news, that "Friendship Sustaining Income" would probably increase by $10,000 and that Welch had just added thirteen new names to the "friendship list." Along with this, Forrest had set in motion a structuring of "a sustaining fund in Lincoln," one eventually to support "great teaching" at N.W.U. All added to "good cause for optimism," and other stirrings eased anxiety over deficit.

Virgil Welch

—Nebraska Independent College Foundation

The Nebraska Independent College Foundation became reality in 1953. Within a year's running, Wesleyan's pro rata expense had been $755.82, and the share returned was $4,841.50. Expectations were that an annual figure of well above $5,000 was not unrealistic for the future.

—Old pledges

James Earl Bartley, since becoming treasurer and business manager for, N.W.U. in 1935, had only on rare occasion yielded to a necessity to "write off" old notes that persons and families had given to the school, and some of these promises dated from the endowment campaigns of the 1920s. Many of these pledges had died with their signers, whose estates had withered during the financially difficult years of the 1930s. But, in many cases these had been resurgences of values during the years of defense-spending and wartime escalation, and logic directed that payments might yet be forthcoming from donors or heirs. Almost without fail, these promissory notes were interest bearing if not paid "on time." Mr. Bartley quickly discerned that families were a bit hostile when he requested "settlement," and that the "sliver in the side" was nearly always "the accumulated interest." During these years, 1946 to 1957, he once again contacted "persons and families," negotiated "without accumulated interest," and was often surprised, along with the trustees, to have many accounts "honored." He pursued these accounts until his retirement in 1960, and then for a few more years. Most of these collections went for endowment, as originally intended; but, when not so designated, they might serve the needs of budget or the prospects of a "sustaining fund."

—Promotion and Advancement

Virgil Welch, since August 1, 1949, had with diligence, persistence and "good cheer" served Nebraska Wesleyan as "Assistant to the Chancellor…in the field of financial promotion." His initial salary was $3,900—"plus housing allowance of $600." This clergyman of "boundless energy" and an honorary D.D. left no stone unturned if he suspected a dollar for the school day "hidden beneath." He enjoyed heading into the uncertain winds of "financial promotion." He was adept at spotting potential benefactors. He was a promoter of "higher expectations." He fit well into the picture which portrayed achievement, leading into 1957.

—Endowment

Nebraska Wesleyan had, during the depression-ridden decade prior to the coming of World War II, learned a bitter lesson from its unfortunate experiences with farm mortgages and investments in "land properties." Declining values and mounting expenses to sustain and maintain properties had cost the school dearly. From those doldrums of recession had come formulation of policy to sell landed properties and to invest in stocks and bonds. Determined adherence to the policy had, during the years of war, enabled the small college to free itself of its burden of indebtedness—by spring, 1945. The trustees without hesitation continued the policy during the more prosperous years, which ensued the conflict's end. Gifts of

property for endowment purposes or for "advancement and development" were as soon as possible converted into investments with more certain cash flows. A review of the minutes of the "Committee on Lands, Loans, and Investments" discloses the routine conversions of sales of landed properties into more profitable investments—sums of $40,000, $50,000, and $60,000 being not infrequent.

The trustees had given "power to act" to the president of the board who, in turn, would consult closely with the chairman of the committee and with the First Trust Company of Lincoln. Thus, by 1951, Carl Bracy as chancellor was comfortably pleased to have the school's investments carefully guided by a triumvirate made up of George Knight, Lowell R. King, and Sam Waugh. Goals were to invest at 4%, to build endowment, and to add to a "reserve for emergencies." Mr. Waugh, as adviser and consultant for First Trust, had initially been retained for an annual fee of $500. By 1952, the trust company was receiving one-half of one percent of the involved transactions to come from land sales, conversions of government bonds to stocks, and all "new investments" based upon market values. Rises in volume of business for the school led Bracy and Knight to seek "an annual fee of $1,200." Although First Trust was charging N.W.U. one-third less than for its other clients, the school was having difficulties meeting its budget and needed the concession. Knight and King took seriously their obligations "to act in any fiduciary capacity" and "to execute all instruments necessary."

Disposition of farms remained pertinent to the record. N.W.U.'s officials did not want to be burdened with "new barns," repairs of buildings and fences, and negotiations of contracts with tenants. When it came to sales of property, "haggling" with prospective buyers was always a chore. The school was "a sort of non person," and bids were usually well below current market values. An offer of $115 per acre "for land generally known to be worth $150 per acre" was not uncommon. Too, the matter "of retention of mineral rights" might arise, and Wesleyan's negotiators pressed for "one-half" or for "more suitable price per acre." But from whatever successes, endowment grew steadily.

King and Bartley released some figures early in 1952, and these reveal investments—probably considered to be "toward endowment":

	Ledger totals	Adjusted totals
Common & Management Stock	$293,713.41	$370,713.41
Preferred Stocks	130,680.96	128.819.96
Government Bonds	168,220.25	168,220.25
Railroad bonds	26,433.42	26,433.42
Messenger Corporation Bonds	10,005.20	10,005.20
Miscellaneous Bonds	2,021.00	2,021.00
City real estate	33,200.00	33,200.00
Farm real estate	187,799.28	222,799.28
Mortgages on real estate	36,767.90	36,767.90
Real estate sold on contract	14,281.51	14,281.51
Assets not invested	84,852,81	84,852,81
	987,975.74	1,098,114.74

Don W. Stewart, legal consultant and member of the board, advised that Nebraska Wesleyan invest "no more than 50%" of its total fund in stocks—"up to 20% in Common, 10% in Management Stocks, and 20% in preferred." This guideline kept the school in conformity with Nebraska law—that no more than 50% of an institution's endowment funds be invested in stocks, bonds, and securities. Wesleyan and the other church-related colleges in the state were seeking to gain release from such limitation.

The Committee on Lands, Loans, and Investments, according to the record, was seldom free from the tasks of selling and buying, for the school seemed much involved in "big business." U.S. government bonds were less remunerative than F.H.A. mortgages; so, exchanges were made. Market value of most stocks hovered at about one-third more than book value, and N.W.U. sought ways to turn "the paper profit" to its advantage. As of October, 1955, Nebraska Wesleyan held titles to 13 farms which had collectively appreciated in worth—from $131,000 to $200,000; so, prospect of gain from a "$70,000 advantage" was encouraging. After certain "exchanges and reinvestments," figures showed by fall, 1956, the school had investments at work to the tune of $1,232,341—"market value" and distributed along these lines: 9% in F.H.A, loans, 24% in government bonds, 21% in preferred stocks, and 46% in common stocks. From these, the institution could expect to receive annual income of $59,530.63, Chancellor Forrest was not complacent, and he instructed the trustees that this Wesleyan had, without fail, to increase annually its working endowment by $100,000. Besides, the school "must search for $5,000,000" to meet its needs to expand and develop.

Development and Advancement —"Pelter Fund"

Development and advancement were certainly foremost in Wesleyan's thinking as the nation loosed itself from the stringencies of wartime. Johnson Hall, the school's first on-campus dormitory, and Magee Stadium were by 1947 signs of other "things" to come. Frank A. Wilder, clergyman and army chaplain, directed the more immediate postwar campaigns to finance N.W.U.'s growing facilities, and Virgil C. Welch would, after 1949, be for many years at the helm of expansionist efforts. During an interim between Wilder and Welch, Jack Knight undertook to raise $350,000 for a "general building fund," and he engaged Ivan Pelter to direct the venture. Pledges were made contingent upon the fulfillment of the total amount, and the "Executive Committee of the Board" was reluctant to press for payments "where conditions had created difficulties." The "technique" had been to make personal contacts with Nebraskan Methodists. The so-called "Pelter Fund" did not cut a wide swath, and Earl Bartley later wrote letters to remind certain potential givers that pledges remained unpaid. "Pelter pledges" had enlarged the treasurer's "dormant file."

Carl Bracy and Welch, as assisted by Fred Hess for publicity's purposes, took up anew the challenge to amass a "building fund" for the university. This was to be financial promotion" and "systematic cultivation of Methodists in Nebraska." Of first concerns were a new gymnasium and center for physical education, a men's dormitory, and possibly "a wing for Johnson Hall." Chancellor

and trustees explored future needs "of the next half-century" and deemed that "financial planning" was of the greatest significance "for the school's future." George A. Knight rallied the trustees "in their efforts to make numerous contacts." Welch quickly surmised that expenditures to raise funds absorbed about 30% of the returns; and, he needed more help—particularly "to go into the field."

Nebraska Wesleyan's "diamond jubilee," 1962, loomed as a good date to target, and Bracy "looked ahead" to the 75th anniversary. *The Wesleyan* early in 1953 reviewed at length the chancellor's hopes—a residence hall for 100 men and a new gymnasium, both of which were more than just "on the drawing board"; a "chancellor's home"; a "student union"; a chapel; and possibly additional dormitories. He forecast that N.W.U.'s enrollment would reach 1,000 by 1962 and that the school's "5,000 alumni"—making their contributions "in fields of science, music, drama and speech, education, and religion"—would respond with enthusiasm to assist in the realization of the goals. Furthermore, the trustees had adopted a ten-year plan—to create a "study committee on development," to intensify and extend Wesleyan's "relationships" with the Nebraska Annual Conference, to establish an alumni office with a secretary, to "more systematically cultivate for bequests and estate giving," and to name a "Director of Development" to head, with an assistant, the program "to promote financial gains." Bracy, in March, addressed the students "in convocation" to acquaint them with his plans pertinent to "Inside Nebraska Wesleyan"—and he admitted he was borrowing from John Gunther's "inside titles."

Virgil Welch's thinking had been central to the shaping of the "ten-year plan," and he was a chief liaison to assist Leland Forrest when the latter took up the chancellor's reins in 1954. The trustees had much confidence that Welch was doing well for the institution, boosted his base salary to $7,000, and agreed that persons out to represent N.W.U. should be reimbursed with "7¢ per mile for auto transportation." Welch always exuded optimism, seemed never to be discouraged by initial rebuffs, and "had a nose" to detect potential estates and annuities. And, he had advocated revival of "the Friendship Fund."

—The Stander "Chair"

What appeared to be good example of potential gains to fall to Nebraska Wesleyan via "estates and annuities" had been a "benefit" of $37,000 which came in September, 1951, from the James Stander estate. Stander, a life-long Methodist of Louisville, Nebraska, had responded to the school's need for endowment, and his gift named a "Chair of Business Administration and Economics"—a designation, which continued until 1980. The three professors who had held the title did not receive any additional salary because of it, for purpose had never been to underwrite a specific salary. This bequest, "one of the largest in the history of the college," served as encouraging example for Welch.

—The Gerber services

Leland Forrest permitted no grass to grow beneath his feet, once he had entered the chancellor's office. A "development program" immediately took shape, and he saw five areas to be targeted—academic, campus, capital fund and

endowment, sustaining fund, and related fields of public relations. The "Diamond Jubilee" was due in eight years, and much of the "program was to lead into that celebration. Walter Darling, of the American City Bureau, initially advised the board's executive committee. Then, with full intent "to increase markedly the resources of Nebraska Wesleyan," Forrest and trustees engaged the services of J. J. Gerber, of the consulting firm of Gonser & Gerber.

Gerber would serve only as consultant. A "heart of the matter" was to be public relations. N.W.U. was to do its "own work." Aims were to bring in more students and more financial support. "Academic Planning" should focus upon mission, needed buildings, endowments for professorships, scholarships, book funds and expansion of library, et cetera. Chancellor and trustees were to clarify "internal organization"—by means of a graph of positions to show "their echeloned relationships." Wesleyan's "many publics"—trustees and associates, alumni, church, parents, residents of Lincoln, donors and sources of wills and bequests, and students—needed "to comprehend the potentialities." Gerber proposed to visit the campus each month, with cost of transportation and "keep" to be at the school's expense. Gerber's charge was to be a "flat fee of $7,000," and he estimated that a three-year period was "the usual time." Forrest and trustees were unwilling to make such "costly and long" commitment, and Gerber agreed to "withdrawal after one year"—if "90-day notice" be given in advance. Gerber's expertise seemed to counsel best when "organizing campaigns" to raise funds, and he categorized givers and suggested various ways to reach them.

—Greater Wesleyan Program

Forrest and trustees were ready by October, 1955, to launch a "Greater Wesleyan Program." A "development committee" had taken full control—Forrest, Welch, and Hess; E. L. Smith, as general chairman; James N. Ackerman, as Lincoln chairman; George W. Holmes, Lincoln banker, and Hazel H. Abel, who had served briefly in the U.S. Senate, as "honorary co-chairmen"; and R. J. Cederdahl, Don Harrington, Sr., Richard W. Smith, Harry Spencer, Clyde Underwood, and Warren Urbom as "Lincoln divisional chairman." Fred Hess had put together a bulletin-brochure, "Plans for Tomorrow," and this stressed "major objectives for 1955-1957."

Dual purpose of the brochure was to portray Nebraska Wesleyan as a rapidly growing and highly worthy institution of higher learning and to present recognized goals worthy of widening support. Featured were photos of five new structures—Enid Miller Theatre, Johnson Hall, O. N. Magee Memorial Stadium, a "Chancellor's Residence," and the Ira J. Taylor Physical Education Building. The school's enrollment rested comfortably at 858, and steady growth was indicated. Tuition averaged about $330 for a "student year," and many prospective registrants were finding the cost to be "out of reach"; so, increased endowment for scholarships had become necessity. This college was "church-centered" and stressed "values." N.W.U. ranked ninth among the nation's collegiate institutions in percentage of graduates who went on to earn doctorates in the natural sciences; it ranked with the upper ten percent of total number of persons listed in "Who's Who in America"; 15 of its graduates had served during the war at the Oak Ridge

Atomic Energy Laboratories in Tennessee; one-fourth of the superintendents heading the public schools in Nebraska's towns of 2,500 or over had been "trained" at this Wesleyan; the institution and its faculty and staff annually "poured" into Lincoln's working economy more than a million dollars; and the institution "offered" many wholesome cultural activities to the people of Lincoln. Furthermore "a host" of its students and graduates had and would make the city "their permanent home." The school had been operating with "a balanced budget," and observation disclosed that many other institutions "had not been so fortunate." The "drive" would begin in early December, and the immediate goal was $700,000—with $200,000 to come from the city's "immediate area."

This "investment of $700,000 was to be made for N.W.U.'s "immediate future and immediate needs"—$200,000 to underwrite increasing costs for "operating expenses" and budget; $250,000 to retire the government loan for the recently completed "Men's Hall" and first occupied by women; and $250,000 to offset a second "government loan" to construct another dormitory for women, Thus, capital funds would absorb $500,000, and increased salaries would expend a sizeable percentage of the rest. This reminder sought to put "the drive" in proper perspective—

> ...Every brick in each of Wesleyan's thirteen buildings had been laid because somebody was willing to make a voluntary contribution. Many times these contributions were in the realm of sacrificial giving.

The campaign was "spirited," and by April, 1956, results showed a minimum of $570,000 already "in" and promised, with $125,000 "to come from Lincoln." The General Board of the Methodist Church had made early response with $10,000, and a parade of foundations soon swelled the ranks of donors—including Kresge, Ford, Esso, U.S. Steel, and Cooper of Lincoln. Forrest had earlier announced that N.W.U. was one of seven colleges, along with 58 hospitals, to partake of "Ford gifts"—to total "a half million," with "our share" to be $157,000 to boost endowment and to increase faculty salaries "from its earnings." Further assistance from the Ford Foundation would require a "separate account."

George A. Knight headed a committee to concentrate on "special gifts" and James Ackerman formed a new "Wesleyan associates group." The responses from persons "interested in Christian young men and women and Christian higher education" and the success of the total endeavor prompted Forrest to formulate a "long-range development program" for the university. Chancellor, trustees, and friends saw every reason "to keep the momentum" and to increase from it—for "figures were beginning to sound large."

—"Program of Development"

For his new "Program of Development," Chancellor Forrest fastened his eyes on 1970. Marvin W. Topping, of the American College Public Relations Association in Washington, D.C., joined the staff "for development" and was on duty by September 1, 1956. Trustees were conferring in various committees. Forrest's thinking led to remarks of this sort—"If Nebraska Wesleyan University

is to continue to hold its position of leadership in Nebraska and American education, then things have to happen in the days ahead." The stage was set, and the "Program" moved front and center in late November. *The Wesleyan* carried the news on the 30th. Committees of "the Board" left minutes of their deliberations.

The college faced into "three areas of prime concern"—1. buildings, equipment, and campus improvements; 2. faculty welfare, salaries, and retirement; 3. endowment, scholarships, and loan funds. Plans sought to complete a "first phase" by September, 1962—a "campus center" and student union; remodeling and improvements of present structures, particularly Old Main and the C.C. White Building; a new "hall of science"; endowment of ten "lecture chairs"; and payment of the government's loans on two dormitories. A "second phase" aimed at 1970—an additional $2,000,000 in endowment; a new and enlarged heating plant; extension or replacement of the library; a chapel-fine arts building; a swimming pool; and two additional dormitories. The Nebraska Annual Conference of the Methodist Church noted, the following June, 1957, that the "Development Program" rounded to a figure in the neighborhood of nine million dollars, that a minimum of 16 years would be required to complete it, that needed "capital improvements" had to be undergirded, and that the teaching program would be greatly strengthened.

(As we know, Leland Forrest would perish in May, 1957, from terminal illness. His successor, who would serve under the title of "President," Vance D. Rogers, would preside over the reaching of these goals—as time and circumstances required adjustments and permitted innovations. The hoped-for time-span would prove to be in need of more years.)

Forrest repeatedly referred to "Wesleyan's New Day." He and his team did not propose to "rush out to find an easy dollar"; rather, they followed with persistence "all leads"—old and new. They expanded the "friendship list" and solicited "other friends and the alumni." Marvin Topping reported that he and Forrest had "approached" no less than seventy-five foundations, some of which had already become regular donors to assist N.W.U. in the accomplishments of its "proposals and aspirations." They had enlisted the aid of a "parents' committee"—organized in spring, 1956, and led by Dr, and Mrs. Andrew B. Schultze, whose son, William, was a sophomore at Wesleyan. (Professor Schultze taught "on the Ag Campus" of the University of Nebraska.) The Lincoln Chamber of Commerce had begun to hold its annual "Business Day" on the Methodist campus—where, by means of special convocation and conferences and consultations, "business persons" could acquaint students with professional opportunities and, during the process, become enthusiasts for the program at the college.

As noted by Earl Bartley—Leland Forrest, shortly before his hospitalization, announced "the campaign" had garnered "in gifts" a total almost double that of the previous year's record of $175,912. The Cooper Foundation of Lincoln had considerably enlarged its support for "development," for scholarships for foreign students, and for "the Washington Semester." Marvin Topping soon

returned to Washington. By time for Annual Conference, June, 1957, a question had formed: Would Forrest's death slow the momentum?

(Two special gifts are worthy of note. Mrs. Carrie A. Hall of North Platte was a designer and maker of dolls, "biblical in identities" and of John and Suzannah Wesley. *The Wesleyan*, April 29, 1948, states that Mrs. Hall gave fifty of these to Nebraska Wesleyan and that Gladys M. Lux, head of the art department, "would preserve and properly display" the dolls. Thirty-one are currently shown in the Heritage Room of the Cochrane-Woods Library.

Made known to Wesleyan, October, 1956, was that Dr. Glenn Gildersleeve, '19, of Wayne, Nebraska, and his sister, Helen, had in their wills left a bequest of $30,000—"to provide for and equip a music room" in the library. Eventual fruition of the gift was to name "The Gildersleeve Lounge," lower level of the Vance D. Rogers Center for Fine Arts. Honored were Charles E. and Lillian Gildersleeve, parents of the donors. The spacious reception area was for many years to be popularly know as "The Red Carpet Lounge.")

The Nebraska Annual Conference

The relationship between campus and Conference continued to be one of general cooperation and mutual support. Many Methodists, to the credit of the church, contributed generously to the special needs of the school—particularly when special campaigns for development and expansion of facilities arose. The college and First Methodist Church often provided site for the meetings of the Annual Conference. The Nebraska Methodist "historical center" was easily accessible in two small rooms of the Rachel Ann Lucas Library, and until their retirements Ethol Langdon Bishop and Grace Lenfest were chief curators of the holdings. Various "pastoral schools" and special commissions often used the school's classrooms and auditorium for their meetings. Nebraska Wesleyan remained the chief supplier of new ministers for the state's Methodist congregations. (Although no more than 1% of Methodist youth throughout the nation enrolled in the church's institutions of higher learning, these 118 colleges and universities provided leadership for 98% of "Methodist services.") With approximately 100,000 "Methodists" on the lists for the denomination's "charges" throughout Nebraska, it seemed to Wesleyan's leaders that a minimum of $50,000 should come to the school each year as "an apportionment." Had such been the case, Carl Bracy would have had no difficulty "in balancing the budgets" of his five years as chancellor.

In his final report to the Nebraska Annual Conference, June, 1954, Bracy submitted this summery of "benevolences" accruing to the school:

1946—$14,717.29
47—$30,138.76
48—$23,817.52
49—$20,440.71
50—$36,954.94

51—$31,444.02
52—$24,160.94
53—$38,608.43
54—$33,553.51

These figures probably included congregational offerings for a "college day" or "education day" collection, along with the so-called "apportionment"—often included in some annual budgets for churches, but most likely to fall back upon a "special passing of the plate." Conference records indicate that "apportionment giving" to Wesleyan remained wall below the desired annual $50,000—or 50¢ per member. Samples:

September, 1946—$26,985
June, '49—$22,242
June, '51—$26,190
June, '53—$38,000
June, '54—$33,553

Bracy strove valiantly to educate the state's Methodists anent the importance of their university and as to the necessity for a fulfillment each year of the apportionment goal. With Bishop Watts' blessing, and as urged by chancellor and trustees in behalf of the School, most congregations initiated in 1952 a "Wesleyan Day Offering"—as scheduled by the Conference Board of Education "for April or May." These contributions were "to help to meet the annual budget"—in addition to "the apportionment." The offering in 1952 netted $7,765.59; in 1953— $9,160.94; and for 1954—$9.371.2l. Bracy (June, 1954) was heading toward Mount Union College, informed the Conference of the continuing budgetary stringencies for Nebraska Wesleyan, and made it clear the school needed all of an annually "apportioned sum of $50,000" if to avoid a deficit. These annual deficits had never been "threatening," but they had been discouraging. Bracy would depart "with a shortage" of no more than $7,679.77. Leland Forrest had to face into the problem's gentle gale.

1954 became somewhat a pivotal year. Enid Miller's "Angel in the Sun" proved to be a significant "educative event" for Nebraska's Methodists as they commemorated the centennial of the "Territory of Nebraska." Within two years, all expenses encountered in the production of "Angel" were met by the sales of E.E. Jackman's book, *The Nebraska Methodist Story*. Indications were that once again a heightening of response "to the needs of the college" was in vogue.

Forrest desired the "Wesleyan Sunday" each year to be an opportunity to tell "The Story of Wesleyan." Those members of faculty, staff, and board of trustees, and the students, alumni, and friends who filled the pulpits, spread a carefully prepared message of "good news." In 1956, the "Wesleyan Day return" surpassed $10,000. The Conference lumped into a single fund its "benevolent giving" to Nebraska Wesleyan, and for the year ending June, 1956, the total had reached above $62,000. The "listing" for N.W.U., June, 1957, revealed $74,000. Nebraska's Methodists were also increasing their supports of Bryan Memorial Hospital, West Nebraska General Hospital, Crowell Home, and "Wesley Foundation" on the campus of the University of Nebraska. Bishop Watts was

confident that Nebraska's Methodists would soon be contributing "annual benevolences" to higher education on a basis of "$1.00 per capita," most of which would benefit Nebraska Wesleyan.

In reflection of Wesleyan's campaigns for "advancement"—for endowment and buildings, annual reports of the Methodist Conference in Nebraska showed substantial sums as "non apportionment giving"; and, again, we sample—

September, 1946—$104,000
June, '49—$341,892
June, '50—$424,626
June, '52—$369,000

Contributions had become somewhat stabilized, but would rise substantially to meet "the advancements" proposed by Leland Forrest.

(There seemed little doubt, "old-time figures" were no longer apropos to the scene at Nebraska Wesleyan. Carl Bracy, before his departure, June, 1954, did some comparing for "the Conferences delegates": N.W.U.'s student body in 1943-44 had numbered but 258 and a budget of $114,715 had supported "the program"; respective totals for 1953-54—his final year at the school—were 628 and $450,000. "Operation costs" were rapidly expanding, and "spiraling inflation" was compounding the problem.)

Tuition and fees

As part of his annual greeting to students each September, Chancellor Bracy stated in the "Handbook" that he and the faculty hoped "at this year's close, you will feel it was well worth the investment of your time, money, and energy." Those who enrolled in the private church-associated colleges weighed their costs in balance against the absence of tuition to be paid at the tax-supported institutions of the state. The three increases in tuition which occurred during the eleven years of this chapter's review were necessities to meet rising costs of operation and increased salaries for professors and administrators—and always "at pace" with the other "privately supported schools in the state." (These "levels" of tuition would be quite incomprehensible to students of much later vintage.) Publicity in *The Wesleyan* iterated without apology that tuition with other fees covered no more than an approximate 50% of the cost of a student's being present on campus. Endowments, auxiliary enterprises, grants, and gifts, along with support from the Methodist Conference, tended "to close the gap." This approximation would continue to be the case until the mid 1960s.

—Increases

From the years of depression and during wartime, tuition at Nebraska Wesleyan was a flat $75 per semester, with "package hours" of credit to range from 12 to 17. The trustees followed Ben Schwartz's recommendation and switched, effective September, 1946, to $6 per credit hour, and this marked an increase for any one registering for more than 12 hours per semester. Certain "realities" pressed for the following "uppings"—the first coming soon for

September, 1947, to $8 per registered hour. Bracy and trustees decided 1951 was a good year to jump to $10, but they delayed a year to coordinate the matter with "Hastings, Midland, Doane, and York." Students griped noticeably when tuition rose to $11 per hour as of September, 1955—a boost recommended by "a visiting team" from the National Methodist Board of Education. And, of course, there were other fees.

J. E. Bartley, business manager-treasurer, sent this "summary of costs to attend N.W.U." to parents of an enrolled daughter, fall of 1947:

matriculation	$ 5.00
tuition	112.00
library fee	2.00
activity ticket	10.00
chorus fee	.50
piano & pipe organ	78.00
student union fee	1.00
physical education	1.50
psychology fee	.50
	$210.50

He requested they send payment "as soon as possible."

The "student activities fee" (Bartley's "activity ticket") covered admissions to all athletic, forensic, dramatic, and music events—as well as subscriptions to *The Wesleyan* and *The Plainsman*. A student showed her/his ticket to gain admission to an event, and a wife or husband entered "at student prices." For September, 1946, this fee had been upped from $6.25 per semester to $7.50; it rose to $10.00 the following year. Not until September, 1956, would there be further increase, and this was a healthy jump to $15.00. Chancellor Forrest was eager to avoid any "operational shortages"—those "small plagues of years past."

With one other exception, the fees remained virtually constant:

Matriculation (one time)	$ 5.00
Change in registration (after 1st week)	1.00
Late registration	5.00
Physical education (men and women)	1.50
Swimming	4.00
Special examination	1.00
Diploma for graduation	5.00
Degree in absentia	10.00
Rental of cap and gown	2.50
Transcript after a free one	1.00

Throughout these years the "library fee" had rested at $2.00 per semester; but, in 1956 it became listed as "Library and General Fee—$12.00." This "exception" may be explained "as a bit of administrative legerdemain." Forrest had heeded well the rumblings over tuition increase. Because "hidden costs" were pressing upwards at rapid pace, it behooved the chancellor to find some "hidden

revenues"—all to be garnered from additional charges levied for "labs," activities, "dorm and board," and a "general fee" to be attached to that for use of library. What had to be "realized" was a minimum of $16 per student per semester. Forrest placed "higher salaries for the faculty" at the heart of the matter, and students simply had to pay more "of the cost of their education at Nebraska Wesleyan."

—Deferred payments

To soften the pain of financial pinching, this Wesleyan was easing into "scheduled deferred payments." Perhaps an approximate one-half of the nation's college students were enrolled in private non tax supported institutions, and nearly all of these were adopting schemes and "new policies" to adjust to the bites of rising costs. This Wesleyan's policy required that "25% of tuition" be "paid in cash" at time of registration—with the remainder to be provided by a signing of "deferred tuition notes," or by borrowing "on the installment plan." A new "$10 fee" was in part to underwrite mounting costs to maintain the records which treated of scheduled payment and of retirement of notes and loans. In case of "withdrawal," the school always retained "$10 of tuition"—with variations of refund" depending upon length of time a student "had been in school." Forrest determined to find other sources to help meet "the sky-rocketing costs"—"other than tuition increase." So it had become by mid 1957—at Nebwesuni.

—"P.K.s"

Certain practices continued—that dependents of ministers of all denominations (the "Preachers' Kids") benefit from "the usual one-third discount of tuition," to be extended only if one to maintain "at least a C average"; that wives and dependents of members of the faculty and staffs receive the same advantage; and that these discounts for private lessons in music and forensics apply only if the teacher were "salaried." At Forrest's request, the trustees sought admission for Nebraska Wesleyan into the National Student Tuition Exchange, for which the Ford Foundation was paying "the cost of the administration." Some 250 colleges and universities belonged, and purpose was "to benefit the children of faculty members by giving them an exchange in tuition in any of the colleges listed as members."

—Scholarships and "aids"

With their necessitated higher tuition, the church-related colleges eagerly sought means to award scholarship aid to attract new students and to retain the old. The Nebraska Association of Church Colleges had for years awarded to each valedictorian to graduate from an accredited four-year high school a scholarship valued at $150 and expendable, as prorated over a four-year enrollment, at one of the "church-colleges" within the state. Salutatorians were annual recipients of similar scholarships to the "State Colleges" (Normal Schools), and the Nebraska Regents Scholarships to the University of Nebraska came as award to highest scorers in competitive examinations. As result of mutual agreement and practice, the private colleges also honored salutatorian and regent's awards. Typical was a statistic which disclosed that Nebraska Wesleyan had for the fall semester, 1947,

enrolled 160 students who were either valedictorians or salutatorians "of their high school classes" and 34 who were "winners of Regents scholarships." Some of the latter were holders of the former. For N.W.U., school policy permitted "scholarship reductions" for not more than one-half of tuition and fees. Also, in 1947, 122 other students were "attending on scholarships of some sort." An upward shift in value came for the fall of 1949 when the "Church Colleges" boosted their awards to $250—with $50 applicable each semester of a freshman year, and with $25 "for each succeeding term."

With "pride," Chancellor Bracy confirmed in February, 1953, that "118 of the 287" currently using the "Church College Scholarships" in Nebraska were attending Nebraska Wesleyan—56 as freshmen, 30 as sophomores, 21 as juniors, and 11 as seniors. He also revealed that no more than one-fourth of those "receiving the scholarships" were enrolled in a "church school." He did not treat of students who were using other awards.

The church-school scholarships had run their course, and Leland Forrest was quick to detect that time had arrived to terminate them. Such was to be—effective September, 1956, with no more "to be issued." As "dean of the college," Forrest had presented to the trustees a proposal to shape for N.W.U. a "program of honor scholarships"—bases for award to be academic performance in high school ("upper 10% or "top three"), result of competitive examination, and "references." The board's "executive committee" was to select "the winners" from among the applicants. As chancellor, he announced (May, 1955) that three donors had given endowments to total $32,000—to "undergird" a program of honor scholarships. It was "in process" a year later, and five freshmen, as "honor scholars," would receive awards of $100. Also designated were "five alternates." It was modest beginning and to be in fuller swing for September, 1956.

From 1945, when established in part from "Student Day Offerings" throughout the nation, available upon application were the National Methodist Scholarships, which paid full tuition and fees. A recipient had, first of all, to be Methodist, and each award came on basis of highly competitive merit. A successful academic year, at "B average or above," could bring extension. "Methodist Scholars" enrolled at Nebraska Wesleyan peaked one year at eight, but six seemed to be the norm.

An assortment of special scholarships provided aid to various categories of deserving students, and each catalog listed these. Of particular significance were the "Memorial Scholarships" which the school's administrators sought "in units of $1,000." These "units," as endowment and when invested, brought in return of about 4%, according to Mr. Bartley's reports, and a student might receive aid from more than one "unit"—"need" often being a qualifying criterion.

—W.W.E.C.

The Woman's Wesleyan Educational Council (W.W.E.C.) awarded its first scholarship in 1937, one of $25. The ladies sought endowments to provide awards "to women who have completed three years of work toward a degree," and who would apply a $50 stipend on tuition for the senior year. Each recipient qualified for consideration because she was "partially self-supporting" and had maintained

a "high average" in scholarship. With recent scholarships named in honor of Edith Bolton Baker and Beatrice Vaughan (this latter established by her husband, J. Gordon Vaughan, '17, and Trinity Methodist Church of Lincoln), the Council was enabled by the mid 1950s to make a minimum of seven awards—with a "grand total over the years" to reach more then eight by spring, 1957. These "interest financed" scholarships would grow in number and in dimension in succeeding years.

Professor Bernice Halbert, to commemorate in 1956 "the diamond jubilee" of the Council's founding, wrote a "historic sketch" and noted the several improvements which had come "during the decade just closed." Most of these "improvements" pertained to the large room reserved for the ladies in the C.C. White Building. Many recent "gifts" had included a small Steinway piano, given by Mrs. Daisy Despain as a memorial for her sister, Mrs. Flora Stoner, former student at N.W.U.; dining table and chairs; table silver, silver servers for coffee, silver trays, and dishes; new carpeting, purchased at reduced price from Hardy's "at low annual payments"; and a "new restroom across the hall."

The woman of this Educational Council had contributed $5,000 toward the construction and furnishing of Johnson Hall. They annually held "a coffee" to honor senior women—a "fall event" which seemed always to respond to the special "touches" of Ethel Johnson, Ethel Booth, and Miss Halbert. At this time, the Council announced its "adoption of a senior woman"—to receive a year's membership. W.W.E.C. often enticed to the campus speakers and authors of note, and one to appear frequently was Margueritte Harmon Bro, whose book, *When Children Ask,* was a best seller in 1955. Mrs. Bro was a "native Nebraskan" and a former student at Cotner College.

(Jessie Yost's "Women of the Council: A Heritage Scrapbook," 1986, is delightful reading for anyone interested in a review of the historic "doings" of the W.W.E.C.)

—A.A.U.W.

Two other scholarships emerged. The men of Blue Key, in effort to raise funds to provide financial aid for a "foreign student," initiated in autumn, 1948, a scheduled showing of six "classic films"—an endeavor which fell far short of expectations. Certain sources from within the Nebraska Conference proved far more dependable, A substantial boon came in 1953 when Lincoln's Cooper Foundation granted to Nebraska Wesleyan "a scholarship of $1,000" to be used to finance attendance of a foreign student. Ethel Johnson, dean of women, was particularly pleased to announce that each year a Wesleyan "young lady with highest average" would receive from the American Association of University women a scholarship of $100; and, to receive the same benefit would be "a coed at the University of Nebraska."

—Loan funds

The school's annual catalogs listed a battery of "Loan funds" each available at "very low interest rote." The W.W.E.C. rested nearly always first in line. By April, 1954, two new funds had received much attention. The Gerald L. Summers

Memorial Loan Fund, established by anonymous alumni in memory of this missionary in Borneo who lost his life at the hands of the Japanese, was available to "Christian Students from foreign countries" or to students who planned to become missionaries. The Samuel B. Shively Memorial Fund honored the memory of Dr. Shively, recently head of the department of biology and who had died at the close of summer school, 1953; "worthy students" majoring in biology or heading into careers of medicine or related areas were to be preferred as beneficiaries. Despite their "easy availability," the several "loan funds" were often no more than nibbled upon. Much more widely used was the Methodist Loan Fund, reserved for members of the church.

—Student "work"

Many of Nebwesuni's students "worked" to ease the financial pinch which accompanied their higher costs for tuition. School "policy" urged a student always to seek available scholarships or to find aid from the several "loan funds," and "to carry outside work" only if absolutely necessary. Too, reduction of "academic load" ought always accompany an employment schedule, which could become excessive. The offices of the deans and of admissions maintained extensive files which carried "work opportunity and job description" of many sorts. Paul W. Scott, as director of student relations, in October, 1948, initiated maintenance of "a work record" for each student who was employed—to disclose nature of the employment, income received, and for what purposes "expended." "On campus" jobs did not go begging, and by 1950 the "going rate was 50¢ per hour"—when school was in session; for summer, "full time" brought 75¢ per hour and "part time" no more than 50¢. Employment during the summer, if not campus connected, was of no particular concern to the university. Students who were heading into the ministry or other "Christian services" found that Kappa Chi's reference file listed many summer jobs available throughout Nebraska—activities connected to the Methodist Conference and to many of the churches. Some references dealt with opportunities beyond the state's borders. Of course, many an aspiring youthful scholar returned in summertime to assist the family business or with the work on fairs or ranch.

(Magee's had for three generations been serving Wesleyan's students and had reserved numerous opportunities for employment. Elmer Magee and Ernest L. Smith were "alumni," and employees had opportunity to learn "sales, advertising, packing, and distribution." Another alumnus, George Lemon, regularly depended upon Wesleyan's students to work at his "Globe Cleaners." George A. Knight, at Citizens State Bank in University Place, was another "regular." "Doc" Mayo's Corner Drug Store was also typical of those enterprises in "The Place"—where jobs were reserved for Wesleyanites.)

Room and Board

—Johnson Hall

Nebraska Wesleyan moved into a new era with the completion and occupancy of its "Women's Residence Hall," to become known as "Johnson

Hall." Designed to house 101 "girls," specifically freshmen, it was to be "a home away from home"—"a laboratory for democratic group living and a center for gaining social competence." The cafeteria was "ready" when school opened, September, 1947, but "delays" prevented "occupancy" until after Christmas. According to *The Wesleyan*, January 8, 1943, only the "great efforts" of Ralph Smith and his crewmen had enabled the freshman women to move in—even if all Venetian blinds had not been installed "on the windows," if all doors to the rooms had not been "hung," and if painting and varnishing were "still underway in areas." Marian McBrair, dean of women, had composed and publicized "The Dorm Rules" and gave them publicity:

> —all visitors to stop at the reception desk, and the attendant would buzz the room of the person sought.
>
> —gentlemen callers welcomed on week days from 4 to 6 o'clock, and on Friday, Saturday, and Sunday after 2 o'clock and until 11 o'clock.
>
> —men eating at the cafeteria to use the northeast door entrance only; no wandering "in the halls," even the ground level off limits.

Just "one telephone system" was available for the occupants.
DORM DAZE was certain to begin at Nebwesuni.

(Appointed to be Head Resident and "housemother" was Bessie E. "Betty" Eberhart, '29, alumna and professional teacher. Upperclass women assisted her in the administering of her many duties. Additional dormitories for woman would compound her responsibilities, and, in May, 1956, Chancellor Forrest announced that Coleen McElwain would serve as "Assistant Dorm Head." Miss Eberhart presided "with aplomb" until her retirement, 1973.)

To begin, room fees ranged "from 50 to 65 dollars per semester, and "board" figured at $180. As of September, 1956, the combined cost varied from $270—evidence of very modest increases, and attributed to increased expenditures for "food services." "Quiet hours" were supposed to prevail from 8 to 10 o'clock in the evenings, but "laughter, gossip, and giggles…floated around from all sources." Freshman coeds shared in "joys, sadness, friendships, and fun"—with telephone calls "thrown in for good measure." As noticed for *The Plainsman*—birthday parties and water fights, particularly when an "engaged, girl" might be thrown into the shower, and "frantic scurrying" to clean room for open houses and "homecomings" were commonplace. And there were "fire drills"—usually "at the most inconvenient moments." For the residents, evening meals became occasions for acquiring "social graces and responsibilities." The freshman women took turns to host their respective tables. Young men, attending Wesleyan, waited on the tables. These evening meals, as remembered, were often "marked by gaiety." Perhaps for some, dormitory life was "an experience never to happen again."

A social calendar for Johnson Hall included "teas"—formal and informal; dancing—with "a fraternity" or with "barb men"; "jam sessions"—as means to

avoid "that ever-present menace, study"; and, each February, an "Anniversary Banquet"—with guests, receiving line, program, and "birthday cake." Reporters often referred to "sick stomachs," leaks in the roof, broken beds, missing doorknobs, and "bars" which failed to hold clothes "in a closet." Complaints arose when, after vacation, "the heat" hadn't been turned up soon enough "to match" unexpected falls in temperatures. Well, the girls could resort to "snuggling" or to the wearing of "extras." They had their own "elected council"—with president, vice president, secretary, and treasurer—to meet with the head resident "to resolve problems."

—Senior Hall

Wesleyan policy decreed that "upper class women…live in rooms approved by the Dean of Women" if not housed in sororities, or working for board and room, or "at home with family." Following the war and until June, 1951, a large frame house, 5130 Madison Avenue, across the street from the campus, provided residency for eighteen older coeds. Occupants of "Senior Hall" paid $50 per semester, ate at the "cooperative dining hall" and then at the cafeteria in Johnson Hall, elected their own officers, held their own "social events," and seemed always to be operating at a deficit. The trustees desired by spring, 1949, to terminate this "dormitory operation," but continued it for two more years—reasoning being that the young ladies were contributing to the "positive profit" of the cafeteria and, if forced to fend for themselves, might not "have balanced diets."

(Gladys M. Lux, head of the art department, purchased the property and converted it into apartments. Nearly forty years later, N.W.U. acquired title to furnish site for Omicron Chapter of Zeta Psi Fraternity to construct a residence.)

—"New Hall"

Women occupied a men's dormitory, dubbed "New Hall" at first, 1955-56. Occupants, for "a flat rate," dined at the cafeteria. Mrs. Violet Sheaff, enticed from a similar position with the Crescent fraternity, served as "housemother." School policy required a "deposit of $5," refundable at year's end "if no damage assessed against the room." This "deposit" for men would soon rise to $15, and the same then applied to Johnson Hall.

—Food service

"Food service" for the campus, as "all things" emerged from the long shadows cast by the times of war, had centered in the so-called "co-op dining hall" located within the upper level of "the annex"—not really attached to Old Main, but a sort of eastward extension. The autumn days of 1946 had hardly begun to unravel before lack of patronage forced a "close down" for the weekends—"just too few students on deck." The manager responded to suggestion for "better menues," and meal tickets of $5.00 value were sold for $4.75. Awaited was the new cafeteria in the women's dormitory, with target date of September, 1947.

Selected to direct the new facility was Mrs. June Menefee, an experienced dietician and restaurateur. Open "to all students," the cafeteria furnished three

meals per day, but Sunday evening was excepted. Dormitory persons had their "flat rate per semester," and all others could purchase tickets—for $10 or $3. "Commuters" who might seek no more than an occasional snack at noon were the takers of the $3-tickets. Planning necessitated that tickets bear expiration dates, and protest soon arose; certain students had found they were paying "an outrageously high price" for meals not eaten. One angry communicant threatened to transfer to "a college more reasonably priced." Letter to *The Wesleyan* also carried complaints about "too much noise," "unpolished manners," "discourtesies," and "absence of refinement—all too present in the cafeteria." Writer of "The snook pit" dittied of another problem:

> Shake and shake
> The catsup bottle
> None will come—
> And then a lot'll.

The cafeteria required a staff of experienced food handlers. Students benefited from opportunities for employment. Early on, two hours of work "a day" brought compensation of two meals. When second semester opened, January, 1948, new policy paid 50¢ per hour, and employed students had "to pay the increased cost of the food ticket." Grumbling arose, for some felt the school was trying to make a profit from "labors of students." Editorials put the matter to rest with information which proved no one was "being exploited."

A problem arose each autumn because "the football boys" arrived early—with many to take their meals at the cafeteria. Some were "slow to pay," and the school customarily resorted to the "standing and enforced rule"—that "credits would be withheld until…obligations were taken care of." The "dean of men" always had the pleasure to deal with this "hardy perennial."

Demand upon the cafeteria increased in proportion to the university's growing enrollment and its housing of students in dormitories. June Menefee discovered only too soon that a facility "planned to care for 100 students" was hardly adequate to serve easily "more than 300 passing through…for a meal." Areas for cooking, for the washing of dishes and utensils, for refrigeration, and for storage became bottlenecks. By 1956, Mrs. Menefee found it impossible "to handle additional party requests." As business manager for the college, Richard Johnson disclosed that more than "175,000 meals" would be furnished by the facility during the current year—an increase of 250% "over the past five years." By this time, a third dormitory had come into being, and Chancellor Forrest had launched preparations to undertake a campaign to finance a "Student Center"—with a greatly enlarged capacity for food service and cafeteria. Hours for Mrs. Menefee's cafeteria had followed generally this schedule:

Breakfast:	6:45 - 8:00
Lunch:	11:15 -12:30
Dinner:	5:15 - 6:15

A problem remained—to keep the "serving lines moving along."

Enrollment

A "need for change" had always been quite dependent upon enrollment. Almost from the day of "initial scratch" for N.W.U., enthusiasts measured its prosperity in terms of numbers—present and paying tuition. As rumored in 1949, a visitor to the campus asked a young lady: "How many students do you have here"? The alert coed quickly answered: "Oh, about one in a hundred." Of course, body-count was the name of the game, and catalog listings divided enrollees into men and women—to be classified as seniors, juniors, sophomores, freshmen, "unclassified," nurses, "extension," "study center," and "summer school." A more accurate indicator of "health" was always the "full-time equivalent"—for each fall and spring semester.

—Growth

For January, 1946, enrollment at N.W.U. had eased upward to 359—212 women and 147 man, including but a handful of veterans. For September, with the military draft ended and with veterans pouring onto the nation's campuses, Wesleyan's figures jumped dramatically to 735—with veterans to account for 308. Chancellor Knight and trustees considered a limiting of enrollment to 800, for the school had to think realistically in terms of staff, curriculum, equipment, and housing. Not since 1924 had this Wesleyan enjoyed such numbers. For September, 1947, the rounded total reached 830, the highest in its history—338 women and 502 man, and of these 297 were veterans (4 women among them).

Despite factors at work favorably, Nebraska Wesleyan experienced decline in enrollment for January, 1948. Alice Greenslit Provost, editor of *The Wesleyan*, found it difficult to understand another's "dropping out";—when, as Roger Babson had said, "the best insurance against unemployment is education." Too, statistics showed that women, even with college degrees, could expect, in "salaries earned," "sharp differences" from men.

This Wesleyan, come September, 1949, in contradiction to national trend, had resurge of increasing enrollment—with composition being "somewhat usual." Of its 868 students, 734 were Nebraskans—with 196 from Lincoln; 27 states were represented—as well as Hawaii, Panama, Ethiopia, Latvia, and Germany; from 20 "religious denominations," 75% were Methodist. Reflected were "family affairs"—for among the counted were forty-nine brother-sister, brother-brother and sister-sister "combinations" to include "four pair of twins." But, ahead lay conflict in Korea.

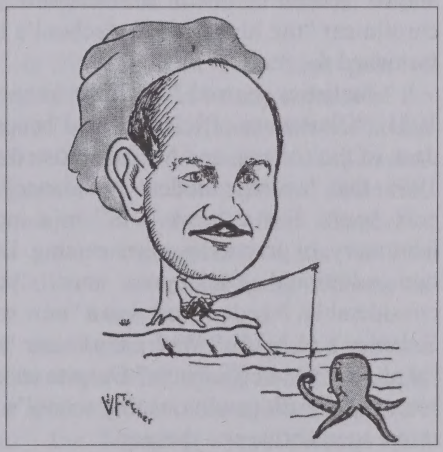
—Korean impact

America's role "to contain Communism Korea" brought in those uncertainties and frustrations associable with wartimes. Inductions and enlistments into military service ate savagely into college enrollments; and, what had been considered to be safe budgetary estimates became transformed into deficits. Many colleges were soon "facing a crisis." Carl Bracy reported to the annual conference of Nebraska's Methodists, June, 1951, of sharp declines in numbers—that enrollments at N.W.U. for the two semesters of the year just closed had slipped to 737 and 625 respectively. The school was, of necessity, releasing "a

number of faculty," many of its better athletes were "now in the service," and estimates were that colleges could look forward "to "five years of lessening enrollments." But, despite the discouraging circumstances, Nebraska Wesleyan had not suffered to the degree "of others." The chancellor attributed the school's "lesser predicament" to the recruiting efforts of V. A. Colon and to the continued "aids of ministers, laymen, and alumni"—and particularly to "the boosting of the school by the students." Ensuing enrollments declined respectively to 646 and 587.

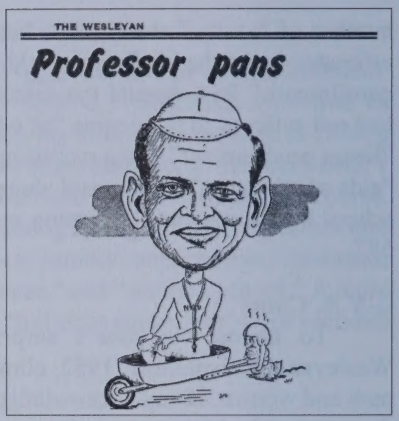
—V.A. Colon

To almost everyone's surprise, except Vicente Colon's, students at Wesleyan for September, 1952, climbed to 650—virtually "an even balance" for man and women. Bracy acknowledged that Colon and Roy Robertson (of the P.E. department) had been unusually successful in their recruitments within the state; too, Nebraskans had had "good crops at better prices"; in addition, high school seniors were realizing two years of college were possible "before the draft," and college training was increasingly important if one were to speculate upon the "bread and butter aspects" of the future. Of "the numbers," Nebraskans composed 92%, with 54% being Methodist. Represented were 17 other states, four "foreign countries," and 17 "other religious groups." The profile remained stable.



Denizens of the campuses throughout the year, 1953-54, had averaged 628. A truce had been signed in Korea (July, 1953). Many upperclassmen had not returned—because of the draft and because of certain "job opportunities." But, some "Korean veterans" were resuming their educations. At N.W.U, women were about 50 in number more than men, and the school had faced "a housing difficulty."

Bracy had guided the university through these uncertain years, and enrollment for September, 1954, rose to above 725, but to slip back to 718 the following semester. An additional 101 had been listed as "unclassified," as nurses, for "extension," or as being within "the study center." Too, "summer school" had increased—to nearly 180. Forrest, as chancellor, faced no budgetary deficit, but "dormitory spaces" had become of major concern. N.W.U. had made contracts with "approved homes" and had asked owners "to be responsible to apply dormitory regulations." Housewives, many of them, attended "regular housemother meetings"—to gain understanding of the finer points of their obligations.



Coach Robertson

Vicente Colon pressed forward—"on the job!" Weather and crops had been doubly assuring, and Nebraska's "rural areas" were pulsating with confidence. Wesleyan's students were excellent recruiters. Freshmen responded in unprecedented numbers—particularly women. No wonder, in fall, 1955, the new Men's Hall would first house "young ladies." Forrest had just reported to "the Annual Conference" that the school had had "a most fruitful year," with an enrollment increase. Pace of growth had slowed to about 14%, but remained well above "the national average."

The fall semester, 1956, harkened to an 8% increase—to 928, with 481 men and 447 women. Freshmen numbered 328. Enthusiasm on campus was "at peak," and the recently constructed Taylor Gymnasium was center for the chancellor's annual reception—with refreshments and dancing to welcome a year of enrollment "the highest in the school's history." Wesleyan's own "dance band" furnished the music.

Statistics showed N.W.U. had experienced a 40% increase of students since 1951. "Classroom efficiency" had become an investigative task for Sam Dahl, dean of the college, and he had adjusted schedules to a point, as of November 30, 1956, that "average student attendance" in the a.m. was 620—with 500 for the p.m. hours. For a "peak hour" in a morning, 785 students were in class and laboratory, or practicing, or rehearsing. Dr. Dahl estimated that with a minimum of two additional classrooms, most "scheduling tensions" could be eased considerably. Needed most was a "new science building." Considered was "use of Saturday a.m. hours." With use of some "evening hours," the school was operating "at about a 50% efficiency." Despite an economy for Nebraskans which reflected return of drouth conditions, the school's leaders expected full-time enrollment to move soon above one thousand.

Vicente Colon almost complained in April, 1957, because his desk was "buried with applications." *The Wesleyan* speculated, "1500 students by 1960 was not unrealistic." Applications were "running double" at the time of Leland Forrest's death. Dahl, as "acting chancellor," reported to the Methodist Annual Conference in June that more than 1,100 "persons" had enrolled at N.W.U. during the past year—"with no names counted twice." Even the summer school was leveling at well above 200.

Laurence R. Davis, '29, chaired the conference "Commission on Higher Education" and informed his fellow ministers and the laity that speculation indicted that by that by 1975 colleges and universities would experience increased enrollment of "two and a half times what it is now." With 8% of the college population currently enrolled in Methodist institutions (1957), he foresaw that Methodism "has much at stake in the field of higher education." Davis proclaimed:

"We believe that Christian education is the foundation upon which a Christian nation and world is built." It was imperative, therefore, that the Conference give to Nebraska Wesleyan as much support as possible. Of vital concern, too, was the Methodist Student Movement. All signs augured well for this Wesleyan's future.

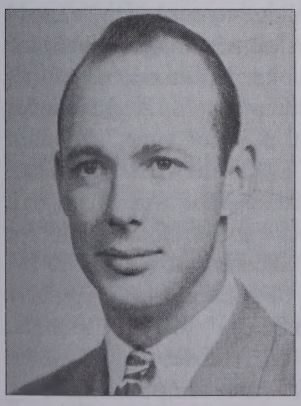
Recruitment

During the war, Adrian Edgar had with diligence and success directed Wesleyan's recruitment of students. Enrollments were down, of course, and men on campus were nearly as scarce as a "hen's teeth." Edgar had made full use of all Methodist and Conference contacts, and he had depended upon references from alumni and students. On the road constantly, he eventually looked forward to less frantic and more stable routine. With mounting desire to return to the ministry as pastor, he had resigned from the university's staff, effective January l, 1946.

Released from military service in December, David Mickey, '39, having been invited by Chancellor Schwartz, assumed the "admissions duties" to recruit students. Under the direction of E. Glenn Callen, professor of political science and sociology, Nebraska Wesleyan had supplied all service-release and veterans' centers with informative brochures. Revised was a special bulletin for high school seniors. Mickey had agreed to "fill in" until September, at which "time he would resume his graduate studies in history.

A "high school day on campus" in February put into "high gear" a recruitment campaign for 1946. Mickey visited schools in "many corners of the state," conferred with pastors, "filled pulpits" occasionally, met with Methodist youth groups, followed leads from alumni and friends, responded with personal letters to hundreds of inquiries from college-seeking veterans, enlisted assistance from students and members of the faculty, enjoyed "boostings" from Chancellor Schwartz, was constantly amazed at the superb competence of his "student secretary," Mary Lea Boner, and presided over an encouraging increase in enrollment.

Paul W. Scott, '43, as "director of student affairs," picked up the recruitment-reins in spring, 1947, and this resourceful young alumnus simply increased the pace. Scott's accomplishments were reflected in the surging enrollments, and career-purposes removed him from the campus in 1949. Chancellor Bracy turned to Vicente A. Colon, assistant professor of Spanish, to take up the role of "Student Field Man." As Director of Student Promotion, Colon had a "base salary" and reimbursements to cover accommodations "for hotel and meals" and "6¢ per mile for his car." For the ensuing 18 years this saxophone- playing Puerto Rican directed the school's recruitment and bore in time the title, Dean of Admissions. The successes of his ventures became hardly less than legendary. He would return to the classroom as an associate professor of Spanish.



Paul Scott

—Tours, COGS, Parents' Days

Records, formal and informal, disclose the school's efforts to recruit students. Everything possible and practical fell into use. The annual "spring tours" revived—eventually to include men's and women's choirs and glee clubs, "Pride of the Plainsman Band," a "Road Show" initiated by Enid Miller Hoffman, and the International Relations Club's "Caravan." A "Christian College Day" in the churches became more pointedly a Methodist Student Day"; Leland Forrest transformed this into an annual "Nebraska Wesleyan Sunday"—for which a galaxy of professors, administrators, students, alumni, and friends of Wesleyan carried the "Wesleyan story and purpose" to nearly all Methodist congregations in Nebraska. Each Methodist pastor became a sort of "Student Field Man." Paul Scott redirected use of students to be active recruiters, and his "honorary juniors" became known as COGS—"Campus Orientation Group"; selected as juniors and active as seniors, these leaders worked diligently and positively on and off campus. Fred Hess, as director of publicity, turned out an array of effective bulletins and brochures. Many students regularly sent weekly copies of *The Wesleyan* to friends "in their home towns." The Methodist Church often held state-wide "youth conferences" and "Rural Life Day" assemblies at Nebraska Wesleyan—with each occasion to feature special convocation, entertainment, luncheon, and "open houses." Each annual "High School Day on Campus" shared an array of academic, recreational, and social "events." For May Fete, 1957, a sixth annual "Parents' Day" attracted nearly 400 visitors to the campus; prior "Days" had spread "the Wesleyan scene" to more than 500—on average. Not to be overlooked were the after-game treats and dancing for "high schoolers"—invited to be guests for football and basketball. Too, a "Second Generation Club" identified those students whose parents had attended the university; each "homecoming" and "parents' celebration" was to be "special occasion." The campus regularly served as "home base" for Irvin Peterson's "basketball clinics," Bob Marshall's "band clinics," and regional music contests, and speech and forensic judgings and critiques.

Off-campus activities became opportunities to spread a "Wesleyan gospel." When superintendents and principals of Nebraska's high schools initiated and then regularly held "Career Days," occasion when college representatives could confer with prospective recruits, Vicente Colon took full advantage. Whenever possible, he "brought along" an assistant or two. Teaming with him might be Ethel Johnson, dean of women, Irvin Peterson of the athletic program, Fred Hess for sheer publicity, a pair of COGS to spread a "student point of view," Leonard Paulson or Mary Louise Holding "to give voice to musicians," Bob Marshall whose fame as a bandsman was reaching out, Sam Dahl, dean of the college, or a professor or two. Walter French had developed "a lecture and demonstration" for high schools and for purpose to recruit students "interested in science." With Dr. Dahl "first in line," Wesleyan had a veritable legion of speakers who regularly responded to invitations to give "commencement addresses" for high schools. Year by year Wesleyan professors of music, drama, speech, and debate were never able to fill all requests to judge local, district, and state competitions. Yes, recruitment involved a multitude of Wesleyan's people.

—Spring Tours

Each year, about time for "spring break," out went the tours. The first to revive after the war were Men's Chorus and Women's Glee Club, directed respectively by Leonard Paulson and Leslie Marks—the latter to put "The Pride of the Plainsmen Band" en route. Robert Marshall succeeded Marks. Mary Louise Holding followed Marks to direct the Wesleyan women. Enid Miller put the speech department's annual "Road Show" again into action, and her successors kept up the tradition. The International Relations Club organized an annual "Caravan"—to place before audiences a panel of foreign students, in effort to stress "importance of understanding world affairs." By the mid 1950s, these five groups were peaking at nearly 150 students who traveled collectively and approximately 7,000 miles to present 125 programs in some 100 towns and cities in Nebraska, South Dakota, Wyoming, Colorado, Kansas, Iowa, and Missouri. They targeted high schools and Methodist churches, and occasionally a radio station; and, always "the home audience" at conclusion. The "Caravan" often appeared before service clubs. Enid Miller once referred to these touring Plainsmen as "Kow Hand Kids"—who did not "Kut Klasses" to spread "Wesleyan good will." Feedback always spoke of "friendly people in friendly towns," of requests for hundreds of autographs, and of incidents "more than just amusing"—such as stunts on April Fool's Day which, to the delights of audiences, put befuddled directors "off base." Some stories were, as narrated, "too good to be told"—along with others which "dared not be told." Colon happily judged each "touring Plainsman" to be "an ambassador." He often said, "Students are the best recruiters of students!" He booked nearly all schedules and often appeared "on the scenes." He observed that people became excited when "Paulson's Glee Clubbers" marched in while singing "Give Me Some Men Who Are Stout Hearted Men."

—Policies

Nebraska Wesleyan adjusted its "admissions policy" to attract those graduates whose transcripts from accredited secondary schools indicated "ability to do college work." No longer specified were "entrance units"; but, applicants hopefully had recorded, above the ninth grade, "units" in English, foreign languages, mathematics, natural sciences, and "social studies." The so-called "police action in Korea," for more than three years, complicated recruitment; but reasons for "choice of college" remained quite standard.

—"Why Choose Wesleyan"?

To discern "the reasons" for having chosen Nebraska Wesleyan, Vicente Colon frequently "surveyed" its newcomers. His findings consistently underscored "influence of a student or students already on campus." Successes of tours remained paramount. "Location" was often a significant factor. Some noted "denominational influence." Parental and family "influence," along with recommendations from teachers, pastors, and friends, remained among the more frequently "checked." Not to be overlooked, but seemingly of lesser reliance, was "excellence of departments and their offerings." The institution's record of

"academic prestige" had become virtually "something taken for granted." *The Wesleyan* frequently made known that "V. A. Colon wants names!" He repeatedly urged, "Each one get one!" Wesleyan's "touring artists" each spring made effective use of names "put in their hands by—their admissions office."

—Drop-outs

"Drop-outs" for a second or spring semester always distressed those who saw enrollment to he "a sign of institutional health." Entering into the picture each year were completions of work for graduation, financial strain, and academic difficulties. Leland Forrest directed attention to a standing policy which prohibited a student to enroll if still owing on a previous semester's tuition. He recommended "the barrier" be applied only at time of fall registration, this to give a summer to clear an account. The trustees agreed, January 21, 1955, and the results were immediately effective and "positive."

Because of Dean Dahl's foresight, the trustees in autumn, 1955, directed that Nebraska Wesleyan make and implement plans to accommodate "the physically handicapped." These persons were in need of "special consideration," and the school ought not hesitate to invite them "to attend here." A major challenge loomed, for Nebwesuni would have to start "almost from scratch."

—COGS

Paul Scott's "junior honoraries" quickly metamorphosed into a "Campus Orientation Group." Scott had selected six women and six men who, as seniors, would assist him in recruitment and always be on hand to show the campus to visiting parents, prospective students, and other guests. The COGS were "honor students" who had made their marks as leaders, who had achieved scholastically, who had demonstrated dependability, and who had performed ably in extracurricular activities. From a list of nominees submitted by the Student Senate, each retiring "Group" selected "a new twelve" who would recruit, assist freshmen adjust to campus life, and be ready to perform tasks requested by chancellor, or dean, or registrar. Dubbed by some to be "Campus Wheels," the COGS played their roles until about 1962. They were "classy in appearance," enjoyed wearing "flashy brown jackets," and offered "friendly smiles,"

—Foreign Students

Nebraska Wesleyan was not a campus with many "foreign students." Nearly all who had arrived had responded to a "direct touch"—from missionary or clergyman, from member of an armed service, from former student. Not "foreign" were the Nisei students who had graced the campus after mid February, 1943. If not from one of the "forty-eight states," an applicant merited "a special attention" reserved for non-Americans.

For a year in the mid fifties, registrants from "outside the U.S." numbered more than fifteen, and they came from Alaska, China and Hong Kong, Cuba, Egypt, Hawaii, India, Iran, Indonesia (Java and Sumatra), Jamaica, Japan, Korea, Malaya (Singapore), Panama, and Puerto Rico. Wesleyan's "native born" had become familiar with exotic family names—such as Cano, Gayed, Gouvea,

Guillen, Isa, Menendez, Oei, Pahlavan, Perez, Ploche, Ramones, Singh, Teh, and Yeo. More familiar, somehow, were the names of Walton Johnston (Jamaica), Bernard Lee (Hong Kong), and even Kwan Young Lee (Korea).

Of great interest to the Wesleyan community had been the arrivals in October, 1943, of two students from Ethiopia. Lishan Desta and Kassa Gabremikael came with "scholarships" from their government, and others were expected to follow. As reported in *The Wesleyan*, the two young men became much impressed by the "kindness of American people" and by "the great use .of machines" in Nebraska. To welcome these comers from east Africa gave rise to no particular challenge, but serious attention had become directed toward the displaced and impoverished students in postwar Europe.

Professor Clarence Perisho, with Chancellor Knight's urging, organized with several students "a program" to raise funds to bring to Nebraska Wesleyan "a destitute student"—with $600 being deemed basically sufficient to pay for transportation, clothing, board and room, tuition and fees, and some money to spend. Perisho, a Quaker and teacher of mathematics and chemistry, relied upon the Society of Friends to make a selection. First to come, in October, 1949, was Aleksandris Kirsons, a "displaced" Latvian who had been pursuing in Stuttgart, Germany, an "engineering course" and would enroll as an upperclassman. He graduated in 1951—to give "evidence" of success to come from "bonds of goodwill."

Perisho launched a second "drive." Results blossomed in January, 1951, when Ohla Dibert arrived. She was Ukrainian by birth, had survived German "concentration camps," had studied English while in a "DP camp" within the U.S. "zone in Germany," and had reached Lincoln because of aid from the World Student Service Fund, "the Friends," and Perisho's solicitations. She graduated, 1955, and had related to many audiences certain grim details of her experiences as prisoner and as "displaced person." Tatiana (Tani) Bodovick, of Kiev, was a third beneficiary, and she enrolled at N.W.U., January, 1957. Her parents, as well, had arrived in Lincoln. According to *The Wesleyan*, "Tani" didn't find "American men"" to be as polite as "Ukrainian boys."

In October, 1955, an article in the campus paper told of Swie Oei, who had come from Surabaia, Island of Java. He was 24 years of age, the seventh of eight children in a Buddhist family, had become a Methodist, and hoped to become a physician or dentist. Such was not to be. Many influences entered in, and Swie turned to the Christian ministry and followed a marvelously productive career, which would lead to retirement in Hawaii. Robert Soong had also received a special welcome for he was nephew of Dr. Doris Ying Ming Hsu, professor of biology. Deanna Yeo, from Singapore, would thrill Wesleyan audiences with the brilliance of her soprano voice and her memorable performance as "Madame Butterfly." Her brother, Robert C. H. Yeo, graduated in 1966.

—Veterans and "G.I. Bill"

For the academic year, 1948-49, more than 30% of N.W.U.'s students were enrolled "under the G.I. Bill." This percentage slipped to 21% the following year. A count showed, as of May, 1950, that altogether 594 veterans of World War II

had registered at the school. Of these, 244 had completed "course work" to gain a degree, and many others had advanced into professional and graduate study. An out-of-proportion number of veterans had merited "election" into the more prestigious "honor societies and fraternities." Nebraska Wesleyan had experienced a minimum of problems because of their presence. Typical were commentaries which averred the veterans had added much to discussions and had enriched all aspects of student activity. Wesleyan's professors and administrators seemed eager "at almost any time" to refute "propaganda" which questioned the wholesomeness of the influences on campuses of the "more worldly minded" of the "service personnel." At Wesleyan, certain "G.I.s" did complain about compulsory attendance at "chapel" and convocation, or because of the rule against smoking within buildings, or with regard to the "strictness of hours" for the women's dormitory. Terminal date for use of "the Bill" was July 25, 1951; but provided would be similar privileges for those serving in the Korean conflict.

—("Public Laws")

The "Public Laws" as administered via the Veterans Administration brought forth a myriad of forms and certificates to make certain that rules and regulations be observed and followed. "Eligibility" had first of all to underwrite all applications and approvals. The Guidance Division of the V.A. offered counsel, but the paper work had to flow along prescribed channels, "at suitable rate…on smooth track." Delay ensued simply because of volume. By October, 1948, statistics estimated that approximately 24,000,000 veterans had applied "under the G. I. Bill" for various compensations, pensions, schooling, on-the-job training, and assorted benefits. The family name of "Smith" had cropped up 217,000 times, with 12,500 of these having the first name of "John." And, evidence indicated that other families had also "proliferated greatly" in America. So, each veteran had received his/her assigned "C" number (claims), and this number had to be recorded along with signature—or much, much delay in action was inevitable. Each veteran and each college registrar and academic dean became an expert "in routine" and in making certain each form was completed—with signature and "claim number."

Focused upon were many particulars. Matters of tuition and fees lay between institution and government, but the V.A. wanted to know about absences and tardiness; and, excesses could lead to interruption of "subsistance allowance." A "summer's leave" would disrupt payment of an allowance, and reapplication became part of each fall registration—with delay of payment to stretch to November 1. Marriage, birth of child, or any other "change in dependency" required notification and application for adjustment. A "change of address" created a game "all its own." A transfer to another institution or a redefinition of "course objective" required supplemental "certificate of eligibility." One's failure to give notification "well in advance" reaped unwelcome interruptions in "allowance and other payments." Expectations were that a program, "once set up," would move right along; but, change or interruption often brought "delays of six to eight weeks." (The V.A. refused to approve compensation for the "Student Union fee" at Nebwesuni—of $3 per semester. Veterans had personally "to foot" this

expense, and some objected.) Most schools reserved numerous clerical jobs for veterans' wives, and Nebraska Wesleyan was diligent in this respect. By the time veterans' enrollment had begun to wane, most adjustments were effected within, the administrative offices of the colleges; so, breaks in subsistence were avoided—with the V.A. making inquiry only when "an omission or irregularity" occurred.

—("Veterans' Committee")

To assist the administrative officials at N.W.U., a "Veterans' Committee" served to resolve problems and to advise. Professor E. Glenn Callen, head of the department of political science and sociology, was in full command of the details of the laws and regulations to treat of use of the "G.I. Bill," and he was a willing convener of the committee—which always included registrar, business manager, dean of men, director of admission, and two or three enrolled veterans. (Lessons learned were applied when "the Bill" was amended to meet the needs of the Korean veterans.) Postings of all new directives from the V.A. and distributions of government bulletins became prime concerns of this "committee on veterans' affairs." Members of the faculty who had served in one of the services were nearly always asked to share in the committee's burdens. Clinton Gass, Irvin Peterson, and David Mickey were, in 1953, so involved—along with Earl Allison, Harold Gustafson, and Jerry Pennington (veterans). Whatever needed attention received an "immediate response."

Many veterans had never completed high school, or had followed "technical programs" and had deficiencies "to meet admission standards." Credits granted for "service courses" and "allowances for training" bridged some gaps. The U.S. Armed Forces Institute (USAFI) proved often to be a boon. Evaluations had become quite formalized, and "admission on probation" served often as solution. Adjustment to "civilian life" loomed as difficult hurdle for some, but veterans who entered the swims of college life seemed to have a "lesser of difficulties." Dr. Callen, from many sources, had accumulated an impressive number of new books and publications for the library—all to assist a veteran with information about jobs, occupations, social adjustments, coping with disabilities, "benefits" available, and procedures for applications. For wearing apparel, some veterans found "purchases of clothing" to be a major expense and problem. Most desired to shed "military appearance." Certain items of "government issue," particularly the "Eisenhower jackets," were practical and neat—if the "tell-tale drab" were changed. So, George H. Lemon, of Peerless Cleaners, had at times been busy "dying G. I. apparel" into blacks, dark blues, and deep maroons.

Many veterans were hasty in their decisions to drop the "G.I. insurance," for monthly payments were matters of attention and "of economy." To gain a reinstatement, procedures required the proper applications and the taking of "a physical." For veterans whose months of eligibility expired before a "course completion," payment of certain bills "on one's own" became necessity. Earl Bartley wrote of "uncomfortable tasks" which arose when veterans were not paying "on their notes during the semester." The school's policy was, in his estimation, "too lenient," and veterans of the "Korean conflict" were somewhat

prone to take advantage. The old policy, no release of credits and degrees until all indebtedness paid, was finally applied to a few. As long as Uncle Sam had paid the bills, few problems arose and few questions had been asked.

Resumption of universal military training (UMP) met with widespread opposition—particularly from within certain religious circles and upon college campuses. Communist aggression was on the move in Korea, but "certain influences" were suspected of seeking excuse "to militarize" again the U.S. The drafting of "eighteen year olds" drew protest from Nebraska's Methodist Annual Conference (June, 1951). Methodists also registered opposition to the calling up inactive reserves—another way to draft men from "civilian status." Although "selective services" again filled the ranks, a reluctant citizenry saw the conflict through to truce, treaty, and "containment."

—("recruitment")

As for "the military," sentiment prevailed at this Wesleyan that "recruiting persons of the armed services" not be granted permission to conduct interviews "on campus." Literature could be placed in the library and administrative offices, but "appointments" were to be arranged "for elsewhere." Carl Bracy had carefully gauged attitudes, and his administrative council placed the matter of "on campus recruitment" before the students "in chapel" as early as March 5, 1951. So, came a policy—"Literature to be displayed, but no officers to be on campus recruiting." With few exceptions, there was no relaxation of the ban; nor was there any liking of continued "universal military training."

Nebraska Wesleyan did not forget its ways to accommodate a student who entered an "armed service." Procedures saved credits partially earned, and ease of return remained much at heart. The school's "veterans' committee" assumed most responsibilities to gather and post addresses, to forward weekly copies of *The Wesleyan*, to send bulletins and instructions, and to prompt "letter campaigns." Purpose was, in this respect, twofold—to keep a former student in good mind to return and to make it evident that Wesleyan was determined "to better save its veterans." Also, the committee, under Callen's guidance, dispatched directives to assist one to make the best use of training and of USAFI courses. With enrollment down because of renewed drainages of war, N.W.U. was fully conscious of the necessity of "re-recruitment."

—(Housing)

Veterans of World War II had turned to Nebraska Wesleyan in numbers which exceeded by wide margins the school's preparedness to house them. Naval and Army Air Corps units, in training on the campus at various times during the war, had used a large frame house at 5130 Madison Avenue and a vacated fraternity house. These facilities had returned to their former purposes—dormitory for senior women and a reactivated fraternal chapter. Rumblings were audible by April, 1945, and solutions lay in a trailer court for married veterans and in a dormitory to be prepared from the vacated Jackson High School. We must examine these "sagas of adventure."

—(Jackson High School Building)

David Mickey, new to the arts of student recruitment and housing, found a rapidly growing dilemma firmly ensconced on his desk. Assisted by Charlotte Stevens Thurtle, who was temporarily directing publicity, the businessmen of University Place, Mary Lea Boner, student secretary, and others, he gathered data to locate all available room in the vicinity of the campus. A repeated survey missed no one. Discouraging was an expressed reluctance to open homes to the older and probably "changed" veterans who might well be a far cry from "the young men to come from a high school and small Nebraska town," et cetera. Attention had turned to the Jackson High School building. The college engaged the services of Lincoln architect, Ben Hemphill, and the Lincoln School Board was interested.

Hemphill's plan to convert the building into a dormitory for men was ready by May 29, and estimated cost was about $12,000. It looked promising, with housing for nearly 100 veterans to be ready by mid September. But, action met delay because the Lincoln Board withheld consent until guarantees assured that all adaptations, rewiring, new plumbing, and special construction would not interfere with resumed use of the building as a school. Then, shortages of supplies, particularly for plumbing, stymied progress. By early September a verdict was in—no occupancy before mid October—except for a few. Problems had developed with the heating and hot water systems.

So, for David Mickey and Charlotte Thurtle, it was back to the telephones and to the front door bells—would the housewives who had previously said "No" on two and three occasions reconsider to rent a bedroom, or two, to one, two, or maybe four veterans? "Just for a month!" became an appeal; and didn't "we" owe these fellows "at least this much?" Varied agreements were reached, with some to be "for the semester"—after all, trouble and expense were to be involved "to get ready." Rooms opened for more that 75 men. As often before, residents of University Place had responded to the university's particular needs. Many of the men never budged from their rooms until graduation, for they were to have become virtually adopted.

Well, 38 men eventually moved into Jackson Dormitory. For a while they had no shades for the windows. Electrical outlets and ceiling lights malfunctioned. Brooms and other materials for cleaning had been overlooked. With brooms came a custodian whose wage was "60¢ per hour." The men organized under the name, "Order of Ruptured Ducks—ORD." Their purpose was "to promote the welfare of the veteran," and they had no desire to become "a political force." They elected officers, hung drapes, washed windows, designated which rooms were to be reserved for library and study, acquired "lounge furniture," and brought in "too many radios." They held "open houses" and were dubbed "Jacksonites." Jack Messervey, John Low, Milton Faber and Dick Harding served as "elected officers." Professor of chemistry and Mrs. Huber Ludwig were the head residents, with apartment, and bore the somewhat weighty titles of "Procter and Matron."

The "Jacksonites" paid rental of $10 per month, but this changed to $50 per semester. Each veteran furnished his own bedding, towels, and study lamp, and was responsible for laundry. Wesleyan purchased screens for windows. The endeavor was a "losing game" for the school. Margin of loss was less for the

second year, for 70 men lived "in Jackson." Decision came in February, 1948—to close the project at semester's end. Wesleyan would sell certain furnishings and furniture; the Lincoln Board of Education would make reimbursements of a few thousand dollars; and the college had to lick its financial wounds. Desperately needed, of course, was a men's dormitory—even two.

—(The "Trailer Camp")

Wesleyan's trustees realized, even before commencement, May, 1946, that "urgent need" faced the school—to have housing available for the servicemen who were married, and several with children, By mid June, the school as a "local body" had negotiated with the Federal Public Housing Authority an agreement, "Project Neb-V-25137," for a unit of fifteen trailers—"ten standard" and "five expansible." The FPHA within weeks increased the allotment to twenty-five trailers. N.W.U. assumed obligations to construct toilet, bathing, laundry, and refuse-collection facilities—as well as sidewalks and parking stalls. Olson Construction Company contracted on a cost-plus basis to build a "Utility House" for the trailer camp, and $20,000 was the round number. The school had applied for 50 trailers, but made do with "the half." The city of Lincoln assisted in the improvement of "Wesleyan Park," and this northeast corner of the campus became transformed into a beehive of dwelling places—referred to by many as "the green dragons." The "camp" was nearly ready by mid September, and on hand was a custodian who would work "for 60¢ per hour." Crushed concrete and gravel spread out in all directions, and of plaguing nature were faulty "connections" which involved electricity and plumbing. Also, no one had thought to provide fixtures for curtains and blinds in the utility house. Even with the so-called "Park," to find housing for "veterans and wives" was difficulty; and Robert Wendt noted, February 2, 1947, that when a certain groundhog crawled from his hole to see his shadow, a veteran and wife moved in and "left the poor breast homeless."

The "Vets' Trailer Camp" served its purpose for three years. Demand did not warrant continued operation after September, 1949. Agreement with the FPHA turned "title to the emergency trailers" to the school "after a three-year usage," and N.W.U. was free to sell trailers and equipment "wherever possible."

For each of the three years, the occupants "organized"—with officers and with committees; and these regularly communicated with the school's administrators. The "facility house" remained to be a sort of public accommodation until this area, once known as "The Wesleyan Grove," became site for a "chancellor's residence." Financially, the college suffered no sharp financial agonies, such as with the Jackson venture. Although slow with its payment, the government reimbursed the school to the tune of at least $18,000; the city of Lincoln made modest contribution for the "Park"; and, the rentals eased the bite—but were never intended to make profit. A treasure trove of stories came from those who dwelt in this "camp" of war-surplus trailers.

Academic Excellence

Purpose of a college is usually to educate younger people, but not exclusively—and even a few professors along the way, maybe. Ray Nuetzman recited an old ditty for *The Wesleyan* (1950):

> You can lead a horse to water but you can't make him drink.
> You can send a boy to college but you can't make him think.

Earlier, "The snook pit" (1949) drew some profound conclusions: first, that universities have so much learning because "freshmen bring in little and seniors take none out—so, it accumulates through the years"; second, "that one who has no inclination to learn more will be very apt to think he knows enough." An editor had enlightened the campus with this definition of education—

> ...a process wherein the notes of the professor are transferred to the notebooks of the students, with the least possible mental efforts involved.

Further commentary did not opine it was different at Nebwesuni.

Our three chancellors of this era stood on ground of less ooze. John Knight promised in 1947 that all at N.W.U. were determined "to maintain and promote the tradition of scholarly excellence" and would seek "that broad approach to education...that personal contact with students." Carl Bracy alluded to "the opportunity of a liberal education...which will be equip you to successfully perform the major functions of life." Leland Forrest hoped that students would enter "fields of thought and of ideas" they had "never before dreamed of"; furthermore, each year was to be one "to build enriching friendships." Too, there were the members of the "instructional force."

—Free time

For mid October, 1955, and recently returned from military service, Ned Hedges in "Said by Ned" engaged in playful swipe at the professors who, he argued, were "undoubtedly bound together in determination to stamp out student freedom on this campus." A university administrator in future, Hedges asserted:

> ...members of the faculty insist their students read great volumes of learning and gem of wisdom to be gleaned through tons of outside reading....and there are hundreds of reports, papers, tests, and other forms of extreme torture....where do these instructors get the idea that they know more than the students (who)...should rise up en masse against this oppression....why should teachers deprive us of our free time, ...Shame!

And, the "free time" was for "parties, movies, television, athletics, sleep," and whatever. And, fun was to be had by all, for sure.

—Education and Curriculum

As for "sleep," or lack thereof, when those pre-holiday "parties" kept students "up all night," Ethel Booth, professor of English, on a morning after urged "her sleepy heads" to sit in the back of the room—"and sleep!" She didn't

want any students to doze while driving home—because she had kept them awake in her class. Perhaps it was as Jeanalee TeSelle editorialized: "Nothing is easier in American than to attend college, and nothing is harder than to get educated." She added: "As for education, you must work for it."

Wesleyan's chancellors and deans hesitated not at all to urge the professors to shape goals and to seek after them. Study of any "long-range program" offered opportunity to define objectives, but constantly present were the mundane tasks of "keeping the house in order." Issues such as these were never to snooze for long—guidelines relative to "extra hours," elevations of credits from "lower division" to "upper division," substitutions for or waivers from "requirements," excuses acceptable for absences from class or from chapel, credits to be transferred from other institutions, and reinstatements after suspensions or expulsions because of grades or discipline. And, there were these chores—to issue directives to limit hours for students in academic difficulty, to set "averages" necessary for extracurricular activities, and to determine the bounds for excessive absences and tardies. Also, for review were these curricular perennials—"capstone courses," a "proficiency examination" in English without grading, and "universal taking" during "the senior year' of parts of the Graduate Record Examination (G.R.E.). For much of the above, the "Administrative Council" had "general power" to act, but it served within the parameters drawn by the faculty. Underneath and over all were "golden oldies" which treated of "prescribed courses," "group requirements," and "basic curriculum." Leland Forrest, as chancellor, sought "a more unified and practical curriculum," and he prompted a series of studies to be headed by Sam Dahl, academic dean, and the "divisional chairmen"—Ethel Booth, Milton Evans, Walter French, and David Mickey. Forrest's death preceded their "recommendation."

—Careers

The matter of a "more unified" curriculum had always proved to be somewhat beyond facile implementation, but the "practical" had long been evidenced in the programs designed "to educate for careers." Each annual catalog placed emphases upon "education" and teaching, the Christian ministry and related services, conservation, dentistry, engineering, law and government, library science, medicine and medical technology, nursing, scientific research, social work, and other "worthy vocational and professional positions." In most cases, carefully planned one-, two-, three-, and four-year schedules led to the desired ends. For some, an initial year in a "professional school" could complete a degree-requirement at N.W.U. An editorial in *The Wesleyan*, February, 1949, called for a "balanced mixture"—studies, which were preparatory "to the making of a living" and those which were "the seasoning to make life more interesting." Whatever lines one might believe were being drawn, Wesleyan's "instructional force" gave attention to admonition from John Owen Gross when he, as secretary of the department of educational institutions, Board of Education of the Methodist Church, gave an inaugural charge to John Knight, as chancellor, in April, 1947—that Nebraska Wesleyan be "Christian without apology," design its programs "to serve the present era," develop in its students "a disposition to serve

the present age," and teach "that the personal element is the most important factor in educational work." Years later, Leland Forrest from his "Corner" urged students to be in no great hurry to make up theirs minds about careers, that "hasty choices" were often "not very good ones."

—Philosophy

Whatever might be "ultimate purposes of education," commentary and advice came from assorted directions—via the campus paper. Kenneth Rogers quoted Alexander Pope, as if to warn: "A little learning is a dangerous thing; shallow knowledge intoxicates the brain...." Rogers pressed his readers to remember that "the intelligent person" could never embrace more than "a very small part of knowledge"; also, that a purpose of college was "to bring persons into contact with many fields of knowledge." Wesley Hultquist had his alter ego, Arnold Crink, scatter his "frat brothers" from a bull session when he asked response to this probe: "Goodness, fellows, but Ontogeny certainly recapitulates Phylogeny, doesn't it"? Crink at later date posited himself to be "a real intellectual" and philosopher, who

> ...when left alone, would sit on the grass, would cultivate a vacant expression, and nod his head from time to time as if penetrating the mysteries of the cosmos.

Wayne Brown urged his associates "to improve themselves, to learn their places in the world" He saw ultimate goals to lie in endeavors such as selling books "from door-to-door," cleaning chimneys, strumming zithers, painting newels, teaching bird-dogs "to fly," cleaning scutcheons, and teasing "a caged Reithiodontomys." These were offerings of the early 1950s.

Almost annually, queries concerning hopes, expectations, and "career choices" brought similar responses. Typical was spring, 1957, when approximately 40% of N.W.U.'s students looked to teaching—"classroom," coaching, speech and drama, music, and administration. More than a tenth wished to become ministers, or to engage in "full-time religious leaderships," or to do "social work." Almost a tenth put their eyes to "business." A smaller group clustered into medicine, therapy, and medical technology. Impressive was enthusiasm for law and government. Not slighted were the fields of engineering and research in the physical science. Nursing was popular. Not ignored were opportunities which lay ahead within the performing arts—of art, music, and theatre. Each semester's offerings, of approximately 140 courses in "19 subjects," provided bases for the several pursuits, with certain overlappings and dovetailings.

Academic Organization: departments and "divisions"

The school's "academic organization" emerged from the years of World War II with its "departments" grouped into three "divisions," and some departments had more than one "subject area." Into the "natural sciences" fell astronomy, biology, chemistry, geology, hygiene, industrial arts, mathematics, physical education, and physics. The "social sciences" encompassed business

administration and economics and secretarial training, education, geography, history, political science, psychology, and sociology. Art (drawing and design), English, foreign language, music, philosophy, religion, and speech (drama and forensics) clustered within the "humanities." Each "division" had a set of objectives, and these focused upon mastery of a body of knowledge and of certain techniques and methods, or upon competencies for "social action" and shapings of habits for critical thinking—to lead to participation in movements for general welfare and identity with "the world community," or upon "aesthetic enjoyments' and "appreciations of other peoples and their cultural contributions." Interwoven throughout were the fibers of Christian ideals and devotion to democracy.

Changing times and new demands found each department engaged in adjustments—innovations and discardings. "New courses" merited special billings, and those to be discontinued retired without fanfare. "Journalism" experienced modest revival. Art, foreign languages, and physical education gained new status with "full majors." On the horizon, by 1957, was a "fourth division"—"Professional Education," with initial inclusiveness to encompass teacher training and physical education. History had identity within both humanities and social sciences. General guidelines urged students "to declare majors" no later than the end of their sophomore years, and cards with the required signatures were "on file" in the registrar's office. Understood—a "change of mind" required consultation, consent, and a new card.

Degrees and requirements

This Wesleyan's faculty with tenacity had limited the "degrees in course" to four—Bachelor of Arts, Bachelor of Science, Bachelor of Arts in Education, and Bachelor of Music. Added in 1953 was a B.S. in Nursing. Basic to each degree were the earned credits to total 125. Within these came the prescribed courses, those which by designations fit into the program of "general education," others which in proper sequence constituted a "field of concentration" (majors and minors), and "free electives." To be held under special surveillance of both student and advisor were the 40 hours at "upper lever"—to reflect largely the "fields of concentration."

—Prescribed Courses

Prescribed were the "absolutes" and, therefore, unavoidable—freshman English (6 hours), sophomore literature (4 hours from 2 courses), physical education (4 hours), and a "lab science" (4 hours). In 1954, as result of certain surveys and inquiries, Wesleyan's professors prescribed two "lab-sciences"—to be selected from astronomy, biology, chemistry, and physics (8 hours). This change aimed to bring the school "into closer harmony" with a national trend to place greater emphases upon "the fields of the sciences." In process was a reshaping of the outline "for general education."

—General Education

Members of Wesleyan's faculty in the late 1930s, as designers of a program of "general education," intended that it be flexible and that it provide a "broad

range of opportunities for the development of wholesome interests and appreciations." From various courses listed in thirteen fields, a student with a degree in mind selected a course from each of nine, but one had to be a science with laboratory—physics, chemistry, or biology. The other ten areas were economics, geography or geology, history, hygiene, mathematics, philosophy, political science or sociology, psychology, religion, and speech. Credits for the nine courses had to total a minimum of 27. "Flexibility" increased in the late 1940s when "fine arts" became a fourteenth field, and music- or art-appreciation could qualify. Not until 1952 did "foreign language" enter the ranks as a fifteenth field and to qualify as one of the nine—even though students intending to enter graduate study for teaching or research or for certain professional curricula had always found it to their advantage to have a working familiarity with German, or French, or even Spanish.

As all "lab sciences" expanded to become four-hour credits, the "27-hour minimum" became in operation "28 hours." When "members of the force" prescribed two sciences, the "28" became virtually "29." They dropped "hygiene" from the ranks and held to 21 hours from seven of eleven "non science fields"—economics, fine arts, foreign languages, geography, history, mathematics, philosophy, political science and sociology, psychology, religion, and speech. All of this constituted "general education." For certain "hardship cases," "Introduction to Education" might serve as a non-science "substitute." The qualifying introductory studies in "languages" were of four hours, and soon to be increased to five. So, the burden of "general education" seemed gradually to creep upward. Another "focus of discontent" noted that a student could graduate from Nebraska Wesleyan without a credit in the "social sciences"—be they identified as treating of economics, geography, history, political science, and sociology. For several reasons, Chancellor Forrest had requested a "thorough review."

(Changes were to come in autumn, 1957, and "general education" became "basic curriculum"—with appropriate regroupings and designations.)

—Majors and Minors

As for majors and minors, the traditional lumpings prevailed into the 1950s. A Bachelor of Arts (B.A.) required a major of 25 hours in the favored field and a minor of 15 hours from a second. The two areas of concentration constituted forty hours, nearly a third of the "grand total." A Bachelor of Science (B.S.) also required 40 hours of "concentration," but three fields entered the plan—20 hours in a "major," and 10 hours in each of two "minors." To prevent overuse of any department, a 40-hour limitation prevailed. One could gain more than 40 hours of credit in a major field, but the excess would not count within the 125 hours required for graduation. (Exceptions for certain programs in music and in a combination of business administration, economics, and secretarial training could gather up to 52 hours of applicable credit.)

A "divisional major" permitted more flexibility for one who might choose a "bachelor of science." This formula specified 12 hours from each of three departments, plus an additional 14 hours, "within a division"—a minimum of 50.

No "minor" per se was to be identified, and a program took shape after consultations between student and her/his major professor, usually a "division chairman." When certain graduate schools began to question the adequacy of some "too loosely effected results," the faculty in 1951 legislated adjustments. Henceforth, concentrations called for 18 hours from one field and 12 from each of two others, with the approved program to meet the 50-hour figure. But, the professors injected one highly significant ingredient, one of the 12-hour fields could come from another "division." So, for example, the fields for a "divisional major" could become chemistry, biology, and religion; or history, political science, and English; or psychology, sociology, and German. Efforts to satisfy individual tastes did cause some eyebrows to twitch, but not often. Of course, other options lay for degrees in "Education" and in "Music." A "Bachelor of Arts" remained popular.

—"Electives"

Scholars and advisors kept their eyes on the lines which structured the framework for the prescribed courses, for those to meet the intent of "general education," and for concentrations to satisfy purposes of majors and minors. From two-thirds to three-fourths of the requisite 125 hours for a degree were, at first glance, taken up with the above specifications; but, often the basic and introductory courses, designed to fit the needs of the prescribed and general studies, fell into the sequences to lead to majors and minors. "Electives" built the total to the "magic 125," and these accumulated from credits above the minimums for the majors and minors, from "Education" should one be seeking certification, and from all other fields—with limitations in certain cases (8 hours in "applied music," 4 hours in "music groups," and 12 hours in "secretarial training").

A few other fence-lines were followed. Credits with grades below a "C" (or "4" when a six-digit system was adopted) would not "count" toward a "major" or a "minor." A general rule directed that "final hours for a degree" be taken "in residence," but waivers granted exceptions. Agreements with certain graduate and professional colleges permitted a sort of "3-1 arrangement," whereby three years of study at Wesleyan, when followed by a year of graduate or professional study, would gain from N.W.U. a B.S. degree—this being possible by the mid fifties in medicine, law, physical therapy, and physics (engineering). Too, certain special "arrangements" were granted to some students whose career designations lay in the Christian ministry, in rural sociology and theology, and in full-time Christian service.

—"Upper Level"

There was the matter of credits to be earned at the "upper level." Courses came at three levels—lower, intermediate, and upper; and were numbered respectively 1-99, 100-199, and 200-299. As "lower," a course was basically introductory and deemed fundamental "to a field of knowledge"—for freshmen. As "intermediate," a study was dependent upon basic knowledge and of greater depth and more demanding—for sophomores. At "upper level," a course rested solidly upon requisite studies and probed in great detail certain extents of a

discipline—for juniors and seniors. Many "intermediate studies" could be elevated to "upper level," e.g., "144" to "244"; this occurred at request (registration) of student, with approval of professor, and so recorded by registrar—dependent upon completion of designated and significant "additional work of high quality."

Quite general in its application was the specification, for a degree, that a minimum of 40 hours be earned at the "upper level." For a "departmental major," nine hours within the discipline had to be at "upper level." For a "divisional major," 24 hours at "upper level" was to fall within the designated disciplines (but, the faculty reduced this total to 18 in spring, 1952—to permit more flexibility). Juniors and seniors rarely registered for lower-level study; but, change to a new area of concentration, or pursuit of an additional "major," might necessitate such irregularity. To gain a second baccalaureate degree from Nebraska Wesleyan, an applicant had to meet fully a requirement for "second major and minor"—to be earned within an additional 25 hours of credit to total 150 hours.

—"Honor Points"

Members of the faculty required a "standard of academic performance," were a student to receive a degree. (We shall treat later of the changing "grading system.") They drew minimum lines at "honor-points" or "quality-points." As this decade (1946-57) opened, a 3.25 honor-point average had to be figured from the 125 hours of credit ("A" to gain 3 points per hour, "B" 2, "C" 1, "D" 0, and "F" minus l). In 1948 came a switch to a minimum of 200 "quality points"—with "A" to gain 4 points per hour, "B" 3, "C" 2, "E" 1, and "F" 0. Soon to be adopted was a "six-point digit sequence," with "1" being exceptional and "6" being failure—with graduation dependent upon a "4.25 average." To be true, certain students were to take "extra hours" to meet the new standard. There was grousing from those who had too many "Ds"—Oh, well! The new rule was not "mean minded," but it was more respectable academically.

Admissions Standards and "deficiencies"

Wesleyan's administrators rarely made apology when measuring the standard of their admissions policy, for they stood persuaded that the school received an unusually high quality of student to learn within its many walls. Established baselines were that an applicant graduate from an accredited four-year high school, or from a twelve-year system, and have completed fifteen "units" from the five preferred fields of English, foreign language, mathematics, natural sciences, and social studies; or, twelve "units" if gathered above the ninth grade. (A "unit" equated to a class which met five times per week for two terms.) Selectivity focused upon quality of achievement reflected in grades and rank in class, and admission indicated expectation of satisfactory academic performance at "college level." Applicants could gain admission "on probation" were they to come from "unaccredited schools," or had not completed work for a diploma, or had an "average below standard." Hopefully, these "risk admissions" would be few. Many veterans lacked diplomas, and some had balanced deficiencies with

studies taken while in service. As soon as a student demonstrated "satisfactory work" at college level, probation was lifted.

—"Conditional Admission" and "Advance Standing"

Continued was a wartime practice of "conditional admission"—for those brighter youngsters who ranked in the upper 20% of their high school senior class. When recommended "by their principal," these students could begin college work while completing the requisite units for graduation from high school. Also, a practice gave "special consideration" to persons over twenty-one years of age who lacked high school qualifications, and many veterans fit into this niche. Too, should certain special studies in high school, or achievements of academic nature while "in the service," or work taken at "another creditable institution of higher learning" be of high standard, an applicant might be granted "advance standing" within certain departments. Always, credits earned at other institutions had first to be approved by registrar and dean of college—and in certain cases by a "department head."

Weekly Schedules, Class Periods, and Registration

Enrolled, a student met the challenge of a semester's schedule. A single-sheet format was relatively simple. Vertical columns contained classes and locations and were aligned according to the seven periods and the afternoon laboratories. Horizontal passages designated departments and identified instructors. These were the periods: (1) 8:00 T(W)TF; (2) 9:00 MW(T)F; (3) 10:00 MWF; (4) 11:00 MTT(F); (5) 8:00 M, 9:00 Tu, & 11:00 W; (6) 8:00 W, 9:00 Th, & 11:00 F; (7) 1:00 MTWTF; and the afternoons for the science "labs," music, speech, and athletic groups. With minor adjustments, this arrangement prevailed until 1953.

As the school experienced its welcomed increases in enrollment, more efficient use of classroom spaces became of necessity. Sam Dahl, head of department of education, and Leland Forrest, academic dean, studied the situation. Recommendations produced change in April, with application to be effected in September—with instructions that each department place not less than one-fourth and not more than one-third of its courses "in the afternoon periods." The one-sheet format continued, although much increased in size. So—

(1) 8:00 TTF; (2) 9:00 MWF; (3) 10:00 MWF; (4) 11:00 MTT;
(5) 8:00 MW & 9:00 Th; (6) 9:00 Tu & 11:00 WF; (7) 1:00 MWF;
(8) 2:00 MWF; (9) 1:00-2:15 TT;(10) 2:25-3:40 TT.

"Labs," rehearsals, et cetera could now be distributed throughout the schedule, and multi-sectioned classes could use a.m. and p.m. alternatives.

Continued growth demanded further adjustments, and two years was time enough before the single sheet succumbed to a four-page notebook-size printout. Gone were lumpings by department. Instead, all groupings fell within class periods, now lettered—with departments listed in alphabetical order and each subdivided by instructors "in alphabetical order." Now, nothing was to be "arranged." So—

(A) 8:00 MTT; (B) 8:00 WF; (C) 9:00 MTT; (D) 9:00 WF;
(E) 10:00 MWF; (G) 11:00 MW; (H) 11:00 TTF; (I) 1:00 MWF;
(J) 1:00 TT; (K) 2:00 MWF; (L) 2:00 TT; (M) 3:00 MWF;
(N) 3:00 TT; (O) 4:00 MWF; (P) 4:00 TT.

For example, a five-hour language class would be scheduled for periods CD; a three-hour class, to meet twice a week, with each session to last 75 minutes, would fit in as JL. All lessons, rehearsals, and "labs" required "period identification." (And, there was an "F.")

Chancellor Forrest, in his weekly "Chan's Corner," had informed students of the faculty's desire to keep classes "small in size"—to avoid those situations where large assemblies turned a class into a "fact stacking" ordeal. Growing enrollments had required proliferation of classes, accordingly, and the new schedule, with its increased offerings and sections, was indicative of effective overhaul. To facilitate control, the faculty devised a registration procedure which placed "class admission cards" in open racks—arranged by department and course number. When its cards were gone, a class became "closed," and a registrant could make an immediate appeal to an instructor to see if "one more could be squeezed in." This procedure had been used elsewhere, and its "visual advantages" had accelerated identifications of "closed sections." The system was not flawless, and it did invite some mischief. Registration took on a sort of carnival atmosphere—with movement to search for, to take, to exchange, and maybe to "mix up" the cards.

As for the students, we sample from their "barbs." In focus were eight o'clock classes and the professors who enthusiastically held them. The top floor of Old Main rose into limelight, for students "with early morning rendezvous" had to take the stairs "on a high gallop after running three blocks"—having been awakened by a roommate, frat brother, or alarm clock at 7:35, and with "no time for breakfast." The adjusted schedule placed more classes in the afternoons, and commentaries in *The Wesleyan* hinted that this was done because professors wanted to get rid of their early morning hours—all of which was now to interfere with golf, other games, naps, and "whatever else." Joyce Spencer in "Nonsense" had some fun. Certain students seemed bewildered when they could find no one "in the flesh" who was listed as "Professor Staff"—and scheduled to teach several classes in various departments. Robert Jewett in "For the Birds" alerted the campus to the problem. Further confusion flitted here and there because Marjorie Ann Stuff headed "the staff" of the library. Oh, well!

Class Rank

Nebraska Wesleyan classified, its students on basis of hours of credit earned and on record: 26 hours to be a sophomore, 58 hours to be a junior, and 93 to be a senior. With advanced status came certain privileges, particularly that of registering "in advance" to avoid "closed classes." For juniors and seniors, an exclusiveness of upper-level course meant not only greater depths in academic probing, but procedures much removed from the common lecture. Seniors partook of their annual "sneak day." Certain students, by 1957, were pressing the faculty to

lift "attendance requirements" for upper classmen who had reached junior status. They looked "to the future." Concerns about "skips and cuts" rested comfortably within the policies governing absences and tardies.

Attendance Policies and Guidelines

No other matters seemed more persistently to plague "the instructional force" that those of absences from classes and chapel and of "grading." The Administrative Council spent most of its time treating of "excessive absences" and of appeals for "reinstatement." Requests to take hours above the maximum or to substitute certain credits for those specified were numerous, but much less "on the docket." Poor grades could place one on academic probation and could lead to suspension or dismissal, and absences were often the most accurate indicators of "academic failure." The factors of financial investment and earnest desire to learn entered the reckoning, and professors deemed their classes to be worthwhile. Also on bottom line rested this reality: the school needed all of its students and genuinely hoped to keep them.

—For classes

Basic policy followed distinct lines in 1946, and "Handbook" and *The Wesleyan* spread the gospel for all to know. "Regular attendance" was required for all classes and laboratories—with no allowance for "cuts." Each instructor reported absences to the registrar's office, and the personnel deans checked on "the excesses." Written statements, or "reasons" submitted on special "forms," could take care of absences in cases of illness, family crisis, school programs, and such; otherwise, the rule applied. If "unexcused absences" for a class became greater than the credit hours of a course—"in any one semester," the irresponsible student might be "dropped" with a grade of "F." Usual procedure was to counsel the truant toward a "satisfactory accord with the aims and ideals of the university." Should more than one class be at stake, "in extreme cases," departure of the negligent student might occur. A combination of poor grades and excessive absences was certain "at semester's end" to bring notification that one was "ineligible for admission" for the following term. Of course, "right to appeal to the administrative council" was stressed, and readmission "on probation" became almost routine; and, "probation" brought restriction of extracurricular activities and "other ineligibilities." Also, a record of poor attendance became part of a transcript of grades—to denote delinquency "in attendance responsibilities."

Many veterans took umbrage at the need to procure "signed excuses" and to be subjected to "in loco parentis" discipline. The "old policy," to them, had been geared for juveniles, not for "matured persons." Some voices of protest questioned the validity of "required attendance." The professors were not about to discount the values of their classes and of their preparations to instruct; but they did compromise somewhat before Jack Knight's departure—for there had been some dismissals, many appeals and "conditional reinstatements, "and mounting difficulties because of "probation" and enforced "limited loads."

A sort of "honor system" for the faculty emerged, but it rested upon "regular attendance at all classes" with no "cuts." Gone were the "written excuses" and

gone were the regular reports of absences. The teachers were under obligation to keep attendance records and to interview, seek explanations, and counsel a student "with undue absences." Each instructor was "at liberty" to impose special assignments as "make up," or even to require an additional "comprehensive examination." In case of gross lack of cooperation from a student, a teacher could recommend a truant be dropped with "F"—action to be effected by the Administrative Council.

Members of the faculty, after pooling their infinite wisdom in October, 1952, shaped a restatement anent "the absence policy." Again, each professor was to report on a Friday to the registrar all absences and tardies for the week, and there were to be no "allowed cuts." Teachers could do as they liked with respect to the absences, but at a semester's start each was to inform classes as to penalties involved and procedures to be followed. When a professor judged absences to have become "inimical to satisfactory work," the problem fell to the appropriate personnel dean, who, after conference and counseling with the student, was to recommend and direct discipline—even a "drop" from the class. Two old standards remained as guidelines, that absences "three times the number of credit hours for the course" could result in removal and that three tardies equated with one absence. The "instructional force" called upon its members to remind students—that a "late arrival" coming after the "first quarter of a class" would count "as absence."

As each semester opened, editors of *The Wesleyan* dutifully published the general guidelines for "attendance," along with "procedures and penalties" should excesses accumulate. Teachers were expected to take initiative to determine when absences contributed to failure, to recommend referral to a dean, and to advise "dropping." To give a "special comprehensive examination" placed "extra burden" on an instructor, and few professors found pleasure in the remedy. So, the problem endured.

The faculty voted (February, 1955) to cease "counting of absences" during a semester's first week. The Administrative Council, by April, had faced an abundance of "excessive absences"—albeit a "rage of illnesses among our students" had been a factor. Whatever the circumstances, five men and three women had been dropped from classes, and without refunds. The Council had heard appeals and had granted reinstatements. Editorials in *The Wesleyan* followed a path of logic, not yet to prevail among the faculty. Admitted—a student "who pays his money" should be "mightily concerned about getting the worth of the expenditure." If he "skips," than he shortchanges himself. Observed—persons with excessive absences rarely do well in examinations; so, truants simply punish themselves and make it evident "that sufficient learning has not taken place." Ergo, do away with "the old absence policy." Ended would be the excessive "bookkeeping" and other "weighty time-consuming duties"—resting so heavily "on the shoulders of deans and registrar."

As "registrar," Helen Luschei gathered her statistics and informed editors, mid November, 1955, that absences from classes remained a major problem—for 12 freshmen, 18 sophomores, 6 juniors, and 4 seniors faced "dismissals from various classes involved." When interviewed, she acknowledged—"rules are

made for the few" and most students "don't need them." For her, it was a puzzlement—"Why…pay for something and not take it"? By implication, she raised another question, "Doesn't a school have a responsibility to a student to see that he get the most out of his college experience"?

Reporters queried others of "the force." George Corfield, geographer, felt freshmen needed "guidance"; but, "responsibility" after the first year ought "to rest on the student." Sam Dahl, dean of the college, concurred in part—"no requirement in upper-level courses." Robert Glazier, chemist, desired "to try a system of student choice—just to see if he can handle responsibility." Harold Hall, of the English department, would place "responsibility where it belongs—on the student," and he suggested a student "be given…opportunity to suffer the consequences of his own actions." From other sources came growing sentiment that "termination of the old policy" would greatly relieve professors and administrators of "much bookwork and red tape." Time was ripe for full review by the faculty—a special meeting, January 25, 1956, to bring the matter "to point."

The faculty's "committee on curriculum" had labored to shape a proposal "relative to class attendance," and the members "at large" made adjustments. Gone would be the weekly reports and the threatening dismissals, "the drops." Each teacher was to set her/his policy for a class and to explain to students the degree to which absences could influence evaluation of a semester's work. Dr. Dahl appraised the now policy to be one to place "greater responsibility on both student and faculty member." Editorial response concluded it was "up to the students to make it work," but that confusion would abound because of "wide variations" and need "to keep straight each…teacher's policy." Also, came this poser: "Would each instructor be consistent in application"?

But, the members of the instructional force did not discount importance of "regular class attendance." Each teacher was virtually "honor bound" to maintain accurate attendance records, to inform the "proper personnel dean" when a student had accumulated absences "one more time than the class meets per week," and to submit a second report should a truant "miss another block of excessive absences." Too, each instructor was obligated to include in a semester's report for a class the names of students who had excessive absences. Should a student judge an "imposed penalty" to be unfair, he could appeal to the faculty's "academic planning committee." No doubt about it, the policy assured flexibility.

The Student Senate took up in earnest "the absence policy." Richard Peterson and William Schultze were prime movers, and they consulted at length with "member of various houses." The Senate's "projects committee" urged the faculty to bring forth "major revision in the current absence policy at Nebraska Wesleyan." With open hearings, often of more than forty students, discussions stretched across three weeks, late April and early May, 1957. A resolution emerged—in three parts:

1. That students with more than fifty-eight (58) hours of credit be not required to attend class.
2. That students with less than fifty-eight (58) hours of credit be required to attend class "with a uniform policy."

3. That there be a clear differentiation made between absences "incurred as the result of a school function and absences of the type commonly referred to as cuts and skips."

The Wesleyan, May 10, reported the "roll calls" disclosed unanimity on "point 3"; points 1 and 2 carried by better than two to one. Editorial comment likened the current absence policy to "a blight," and opined that "roll calls" did not belong in a college classroom. Dean Dahl found the resolution to he "compromise." The death of Chancellor Forrest put further action "on a shelf." The "Senate" would keep watchful eye.

—For chapel and convocation

Required attendance at chapel and, convocation, in due course to fill period (F) at the ten o'clock hour on Tuesday and Thursday, was a tradition with deep roots and remained entrenched. These assemblies served cultural, recreational, and religious purposes. Annual catalogs put it simply:

> Except in cases where students for good reasons are excused by the administration, regular attendance at chapel and convocation is required.

To seek admission to the university was to learn of "chapel policy," and compliance was taken for granted. Monitors regularly noted vacancies for the assigned seats, and five absences "without extenuating circumstances" could spell trouble. Nearly always it was a male of the species who transmuted into a "reluctant dragon," and veterans were often inclined to resent anything that transpired beneath the label, "compulsory." A "warning" from a personnel dean was expected to bring conformity. Further lack of attendances almost certainly resulted in "probation," and this meant exclusion from "any school activities as a participant." Because of further "chapel absences," one could be "dropped from school"—with such noted on transcript. The "administrative council" and academic dean, in each case, made decision; but, occasions were rare.

"Policy" had for years granted "immunity to the rule" for non-Methodist students who, for reason of religious conflict, made formal request. Members of the Roman Catholic Church and of various Lutheran "faiths" were the most frequent applicants. By the mid 1950s, "religious conviction" had become no more than a ruse—for many. So, the faculty faced the issue, January 25, 1956, and decreed that, effective September of that year, there would be "no excused absences for denominational reasons"—from chapel. So, more conferences for the deans.

Examinations

Another "blight" which might tend to wither the ebullient spirit of a student was the oft recurring task to face an examination, one to involve "pen and paper." These regular hurdles came as "six-weeks'" and "semester's." They flourished in all sorts of shapes and forms and were often preceded by varieties of quizzes and inquiries. Most members of the teaching force used quizzes and tests as means to check progress, or lack thereof, and to spot trouble signs in time to avert collapse at

semester's end. A "six weeks' exam" came often at an awkward time "during course-work," was rarely short enough to be finished with satisfaction "within the time," and frequently resulted in "frustration and fatigue." Campus paper received complaints. Ray Nuetzman in his "Tumbleweeds..." urged professors to have their lesser exams when a "workable block of information" had been covered.

—"Finals"

Taken for granted, "finals" at a semester's end were going to test a student's morale in different ways, and the school's editors enjoyed bold headlines anent EXAM HORRORS which lay ahead—for those days in January or in May, when teachers desired "to see how much their scholars know" or to search for "conclusive evidence to what they already suspect." Aileen Ross in "Campusin" and Roger Phipps with his "Quips" were early in this parade of editorialists who poked fun at the "good school standards." When a student complained, because a test was too long and "asked for stuff...not even gone over in class," his listener confessed, "I flunked, too." Hermann Hinkle, in his "Highlights," noted that "Pore ol' Bindweed," his room mate at the Phi Tau house, "got crosseyed and riters cramps at the saim time" during finals week, and that

> the onleyest theng which cud be worser wud be to have roomtizzm and the sante Vitus' Danct simultiferousley.

Too, there was a report about a poor fellow who "flunked" an "English final"—because he had put his periods "up side down." (Shades of Ethel Booth? or, Bernice Halbert?)

Before his sojourn with the military, Ned Hedges referred to the "dread days" and "The Dog Days." He even submitted "A Pome," probably his own, and dedicated it "to all who had survived the...tests."

I wish I wuz a kanqaroo,
I wish I wuz a clock.
I wish I wuz the orchid stripe
In someone's sky blue sock.
I wish I wuz a purple pit
With polka dotted trimmin'.
I wish I wuz a zulu bird;
I wish I wuz in swimmin'.
I wish I wuz the mustard streak
In someone's cherry jam.
I wish I wuz most anything
But this dum thing I am.

Four years later, and wiser, Hedges suggested a student who wanted to avoid taking semester's exams had only to miss enough classes to be ineligible to participate. (Nothing else like a bit of military drill to sharpen one's wits.)

Meanwhile, Robert Jewett had sensed that many students did not answer certain questions on examinations for fear "what they said might incriminate them—constitutional right guaranteed by the 5th amendment." (Had he learned of this while on a "Washington Semester"?) Simultaneously, others observed that examinations at semester's end came "too fast and furious"; and these same critics accused their instructors of lacking "consistency,"—for the latter did not give the same exams from year to year. When a freshman exclaimed, "Aren't semester's exams wonderful!," he received threats "of confinement at another sort of institution." When the professors "dished out their exams," it was time for "coffee, no-doz pills, toothpicks, and Pepto-Bismol." Rod Wilmoth, in "The Shaft," passed along advice which David Mickey had given when asked how best to prepare for one of his "semester exams in history": "to study like hellie"—a lesson, somehow to be learned, from a Chinaman's description of an American street-car, "No pushie, no pullie, but it go like hellie!"

It came to pass, January, 1957, when some students who suffered from "bags under their eyes" proposed to form a new organization "on campus," the S.M.A.S.E.—Student Movement to Abolish Semester Exams. Prior to such "movement," Vera Janke had likened finals to a "tense affair." Hildred Bressler accused certain professors "of burying" students beneath term papers at the time need was to prepare for examinations—and, she cited "Matt" as her "leading culprit." With a degree of boldness, "Anonymous" had urged students to "relax and enjoy life." Even Chancellor Forrest, from his "Corner," had pointed to "a brighter future."

—Schedules

School size and program had required no more than three days for examinations at a semester's end. In response to "student-request," the faculty, for January 22, 23, and 24, 1947, called to halt "every other activity…for the three testing days." A co-ed, in her enthusiasm to endorse the idea, stated: "Semester exam week should be a time when everything should be forgotten!" Hearty approval came in 1948 when the three days fell on Monday, Tuesday, and Wednesday—with no classes to follow on Thursday and Friday. A five-day schedule emerged in 1949, with Friday reserved as a "catch-all."

Subsequently, for "Test Times," the faculty wavered from four days to five. For fairness, there was "rotation" of times for the periods.

First period—9:00 a.m. Tuesday, January 18.
Second period—9:00 a.m. Wednesday, January 19.
Third period—9:00 a.m. Thursday, January 20.
Fourth period—9:00 a.m. Friday, January 21.
Fifth period—1:00 p.m. Tuesday, January 18.
Sixth period—1:00 p.m. Wednesday, January 19.
Seventh period—1:00 p.m. Thursday, January 20.
Eighth period—3:30 p.m. Tuesday, January 18.

Ninth period—1:00 p.m. Friday, January 21.
Tenth period—3:30 p.m. Wednesday, January 19.

First Period—9:00 a.m. Monday, May 24
Second Period—9:00 a.m. Tuesday, May 25
Third Periods—9:00 a.m. Wednesday, May 26
Fourth Period—9:00 a.m. Thursday, May 27
Fifth Period—9:00 a.m. Friday, May 28
Sixth Period—1:00 p.m. Monday, May 24
Seventh Period—1:00 p.m. Tuesday, May 25
Eighth Period—1:00 p.m. Wednesday, May 26
Ninth Period—1:00 p.m. Thursday, May 27
Tenth Period—1:00 p.m. Friday, May 28

As dean of the college, Sam Dahl had always to remind the professors that they were "to follow the schedule and not deviate from it." If no "final" were planned, a class was to meet—for "summing up," for appraisal, for "orals," or for refreshments and camaraderie. For "the week," it was not unusual to find advertised as LOST—"1 set of brains," or "1 nerve system," or "10 fingernails," or even "faith in humans."

—Cheating

Alarm clocks were useful gadgets which, if effectively employed, could roust one out to make an "eight o'clock" or to awaken for three hours of review "for an examination." "The snook pit" advised that grudges not be held against the clocks, for it ought be remembered "that more people die in bed than anywhere else." Granted, a student had diligently to prepare to pass an examination; but the alternative was to "devise ways and means to pass without studying." Joanne McInnis, in a letter to the paper, January, 1950, acknowledged that dishonesty was often "at work." A "cheating problem" seemed at time to be a hardy weed.

A reading of *The Wesleyan* reveals that "low-down stuff" and "petty thievery of grades" was somewhat cyclical. Dwight Ganzel noted it was "a moral problem" (1947) and that cheating was "an unnatural response to one of the demands of our society." Of importance was "the A mark." Members of the Student Senate did not hesitate to urge instructors "to keep cheating at a minimum." James Munkres, for "Ice in June," February 7, 1951, supposed the chief responsibility to prevent cheating rested with "the professor," but each student was under obligation "to refrain from such practice." Munkres was somewhat puzzled, for he and others had observed that some teachers seemed quite indifferent to cheating, while for others it was just "not in vogue."

Cheating in its various forms was not cracking any pillars of the institution, but "as a problem" it came up for review quite regularly in February—after the finals of January. Student Senate joined with Y.M.C.A. and Y.W.C.A. (1952) to sponsor "a chapel panel" to seek "to understand…reasons" for cheating. The discussants sought to explore, not to offer solutions. Popular suggestion often turned to an "honor system," but agreement on "structure" and implementation

remained illusive. As Dale Ellsworth surmised, only "personal integrity" would do. As an issue, cheating just remained on the campus of Nebwesuni.

—Test Files

Aubrey Forrest and Janet George placed before members of the faculty (May 4, 1955) a resolution from the Student Senate—a request that professors place "on file" in the library copies of old tests and examinations, "so they would be available to all students." Each fraternity and sorority already had its own "file." Compliance was immediately forthcoming, and many folders of past examinations were available in the library, and each collection grew as semesters passed. Some students were irked because too many of the teachers never reused old tests.

—"Cooperative Sophomore Tests"

By vote of "the force," March 17, 1955, N.W.U. would administer each spring the Cooperative Sophomore Tests, purpose being "to measure progress in learning and reasoning." This Wesleyan was to be among an approximate 250 colleges to hold these tests, and each year all students of sophomore standing were to take them. Juniors who had not taken the test were "to join the party." Illness or other "valid cause" could provide acceptable "excuse to abstain"; otherwise, a "fine of $5" was assessed. For the test, an hour's time and "five classrooms" were needed. As for "progress," an editorial warned (February, 1957) that each sophomore had "better start making some." Furthermore, the "sophomore tests" had nothing to do with grades.

Grading

Students at Nebraska Wesleyan often expressed some sort of dissatisfaction with the "grading system." Members of the faculty felt often pressed to recheck and reevaluate the merits of any current arrangement. A change in the framework was never for the benefit of the teachers; but replanning came in response to desire for "more fairness"—and because of complaints.

—"Systems"

Returning veterans found a "system" of long and wide usage:

A—high distinction
B—superior work
C—average work
D—passing, below average
F—failure
I—incomplete, final quality of work to be recorded
U—incomplete, but no higher than "D" possible

(An "I" indicated that work remained incomplete because of circumstances beyond a student's control. The "U" reflected neglects on a student's part and would merit no more than "passing" if completed. Both "I" and "U" became "F" if not satisfactorily removed, usually within a month's time following a term's end.

To graduate, a student had to garner 125 "honor points"—3 for each hour of "A"; 2 for "B"; 1 for "C"; 0 for "D"; and -1 for "F.")

Then, in response to recommendation from their "curriculum committee," the professors (March 10, 1948) effected adjustments to definitions:

A = Unusually high
B = Superior
C = Standard
E = Passing
F = Failing

Of particular significance was a switch to "quality points," with 200 required for graduation—with 4 to come from each hour of "A"; 3 for "B"; 2 for "C"; 1 for "E"; and 0 for "F." These "letter grades," as before (and note "D" had become "E"), had no percentage equivalents, and various teachers were uncomfortable because they lacked "uniform interpretation of grades." So, come autumn, the professors brought forth a "new order."

Day of decision for the faculty, after "the curriculum committee" had spent its many hours to press on to perfection, was October 6, 1948, and the minutes record a "new grading system…unanimously adopted." Actually, this had come as culmination to a two years' study, and it used numbers 1 through 6—still without "percentage equivalents." The professors had hoped to be "fairer to all," and most students probably appreciated the effort. So, what had been wrought?

1 - Exceptional
2 - Superior
3 - Very good
4 - Good
5 - Passing
6 - Without credit

Editors of the "Handbook" engaged in some elaboration and followed in descending order with these more descriptive terms—"exceptional achievement," "distinctly superior," "very good work," "good work," "below standard but worthy of passing," and; "not passing." Continued would be the "I" and the "U"—the latter to convert to no better than a "5." A student still had thirty days "to complete"—or, to receive a "6." Furthermore, to be eligible to participate in athletic, dramatic, and/or music "performances," a student had to carry a minimum of twelve hours—"with no course being evaluated as earning a mark less than '5'."

—Fairness and Variations

The effort for "more fairness" put focus upon the "2"—which was expected to equate with the former "very high B" and "lower A." Feedback from graduate and professional schools soon indicated a "2" often translated into a "B"—thus, to an applicant's disadvantage. Full explanation attached to each transcript soon eliminated the problem, and the new system would endure without change until 1959, when a "3.5" entered the scale.

Various students persisted in their complaints that the several members of the teaching force were not "uniform" when using the grades "to evaluate work done." Ever sensitive to the opinions of their aspiring charges, the professors, in April, 1949, voted to compile a "Grading Record" for each semester"—the "Record" later to be dubbed "the totem pole." This would reveal to the instructors their positions with respect "to mean average" of grades given. Registrar and academic dean were to put "the pole" in order, with confidentiality to be assured.

On copy received, a check, or bracket, showed each teacher her/his place on the "pole." Figured for each professor were percentage of hours falling within each of the grades, along with an allover average—this latter determining "place." The "pole" emerged each semester from a gigantic task of addition, multiplication, and division. Samplings of "grading records" reveal consistency and inconsistency. Selected at random, "averages" ranged from 2.00 to 3.90, or 2.28 to 3.84, or 1.57 to 3.64, or 1.30 to 4.00—these for instructors, individually. For these semesters, the "mean averages" respectively were 3.29, 3.17, 3.05, and 3.13. Bear in mind—a 1.5 disclosed an instructor had balanced evaluations equally between "1s" and "2s." Or, a "3.94" showed this instructor to have found his students, across the board, to have done slightly better than a "4." It was fun to find one's place, and some professors took pride to find their positions to be considerably "below" the "average line." Nevertheless, complaining from striving scholars remained without abatement.

When "grades were out,...griping was in order," and target-time was usually late in January and early February when a second semester was in its throes of emergence. The occasions for "downs" after six weeks' and twelve weeks' exams were also appropriate for lamentations. Some students suspected certain professors feared "grades were too high" and that it was better "to tighten the screws." If tightening transpired early in a semester, time for recovery lay ahead; but at a semester's end, hope for "fairness" had expired. Did a faculty's fear of "grade inflation" find a counterpoise in students' "fear of being flunked"? Well, not really.

Don Miltner, a veteran, had found that "one's efforts in one class would not bring similar responses from a teacher in another class." For readers of *The Wesleyan*, as a junior in January, 1948, he opined, "We are living in a cruel, heartless, every-man-for-himself world...," and he pressed on to assail "this conventional grading" system" which tended to force many into "the utter hopelessness of trying to develop well-rounded individuals." He suggested use of only three grades—"excellent, satisfactory, and unsatisfactory." He was harbinger of later enthusiasts who would hail a "pass-fail" system to be fairest of all. Miltner sought to rally troops, and the paper spread his summons: "Use your backbones, students, demand a change in the system, and fight like mad until you get it." Well, members of the faculty didn't march to his cadence—but, they did add a digit to the count, as we know.

When grades "came out," the gripers had their say. An editor referred to "those who had received what they had expected" and to "the rest of us." Ray Nuetzman, in his "Tumbleweeds," recalled Thomas A. Edison's oft quoted formula—"Genius is 5% inspiration and 95% perspiration." Was there message

here for that student who was "burned up over that grade"? Two years later, February, 1952, Nuetzman again engaged in a probing to focus upon "some of the faults" and "some of the possibilities for improvement." He first turned to the professors—because some favored the "majors in the department," because some "scaled grades down" to prevent a "too high overall class average," because some attempted to pacify everyone by "giving similar grades," and because some permitted "whims…toward particular students" to influence evaluations. Too, there was "unequality of grading" from department to department. For students, there was "poor and irregular attendance," "lackadaisical attitude in class," effort "far below capability," and "much bluffing"—with remedies "implicit in the faults above."

The matter of "unequality of grading" was not just supposition on the parts of disgruntled students. Some instructors believed in and used a "grading scale" or "grading curve," and results became relative. "Grading on the curve" was for some" a key to fairness, for the circumstances of learning varied from class to class and from year to year. A "grading scale" was always easily manicured to fit the pattern of a grading system, be it of letters or of numerals. In contrast, if a teacher believed that grades given should respond quite exactly to a meeting of percentage standards, results could vary dramatically from those of a curve. So, a certain "average" might gain a "B" from one professor and a "C" from another, or a "2" rather than a "3." Many students were somewhat perplexed and quite certain the grading stick at Nebwesuni was shorted and often unfair. May Lou Magorian drew a sort of bottom line for all, when she editorialized (October, 1950): "You're paying for a college education. If you fail…,your money is wasted." Her's was harsh reality—definitely for some.

James Munkres, two weeks later, reported under the title "Ice in June" responses he had received to the question, "If you get a down slip this six weeks, what excuse are you going to give to the Dean of Men or the Dean of Women?" First interviewed was Ignatius P. Tinwiddle who drawled a "full-mouthed solution" and then departed from the campus "without ever having accosted a dean." Next came Glamourpuss Jones who said she would give Dean Johnson "a big sob story"—as it had "always worked before…." Then, Virile Q. Heartthud averred he always used "the sincere approach," that as "a honest, bare-footed, red-blooded American boy" he would "promise to work harder." Another "polished technique" was offered by Analytic C. Diffeq who confessed he didn't have to say anything to Dean Gass, for he had already flunked "his dad-blamed math courses!" So much for this sampling.

Wesleyan's editors (April 3, 1952) borrowed this lament from the *Kansas State Collegian*:

> I think that I shall never see
> A grade more lovely than a "B."
> A "B" whose marks will let me rate
> The points I need to graduate.
> I need a "B"—that is no jest,
> This is my mind's sweet flowing best,

So that by summer I may wear
A cap and gown, a cultured air.
Poems are made by fools they say,
But surely none can make an "A."

Two years later, as lifted from an issue of the *Oregon State Daily Barometer*, editors submitted "15 easy ways in which to fail a course." Among Jack Seward's guidelines were the following: enter the course as late as possible; bother with neither textbook or notebook; engage in interesting conversation during each lecture; be comfortable when studying, but study no earlier than "just before an examination"—and, "stay up all night"; keep interesting things on your desk—such as magazines, goldfish in a bowl, games and "other recreational devices"; and, remind yourself frequently of the dullness of the course—and that you didn't want to take it, anyhow. Doubtful that Wesleyanites found anything new in the above.

With all the burping and boiling about a grading system and about "fairness," discussion reached a sort of high point (April, 1954) when four students (Earl Allison, Marilyn Wagner, Gary Lemmon, and Robert Jewett) appeared as guests before the faculty to "report on student opinions." They stressed as "a chief weakness" that teachers had "different grading systems"—so that from class to class a "same grade" had no consistent meaning. But, students did not appreciate "snap courses." They noted, "other weaknesses," and dwelt upon balancing "strengths"—"a good rapport between students and faculty" and "the sincere appreciation" teachers had concerning "students' achievements." Too, they had noticed that many members of the faculty did not regularly attend "chapel and other campus services."

—Academic delinquency

Members of the faculty, in general, held the so-called "six weeks' reports" to be for significant use, for these indicated signs of trouble and offered "time to salvage and to buckle down"—to enable "opportunity to recover." A co-ed, who "had been there," admonished freshmen to learn "as soon as possible" that "F" and "D" did not stand for "fine and dandy." No one claimed to have a "magic wand" which might heal academic ills.

Only the most woeful of conditions might bring "suspension" in mid term. Permission "to ride out" remainder of a semester was policy. Of course, "disciplinary suspension" was a different beast. In rare case, advice to a student might be "to withdraw" in time to receive "refund from tuition." A "right of appeal, to the executive committee," might bring permission to continue, but such would be "on probation" and usually with "limited hours"—even as few as six. Such "limited action" was costly and afforded slow progress toward any goal. For most who sweated beneath the cloak of academic delinquency, "suspension" carried recommendations that "reapplication" await "a year's lapse." Upperclassmen, whose records disclosed "lack of progress toward a degree," also faced "suspension"; but, they had recourse to "light loads" and to "summer sessions." Those who moved ahead at slower pace would not graduate with their respective classes. Students salvaged hopes and careers. A course repeated with a

much more favorably showing removed from the figuring an earlier dismal performance—thus, to accelerate recovery from "lack of progress."

The Library

A key to any college's success, as an academic institution of note, is its library. Nebraska Wesleyan's library had long been recognized as an important depository for books and journals pertinent to "church history" and Nebraska Methodism. Its administrators stated with pride, in annual catalogs and other publications, that the school's library provided the many source materials needed to support its several academic programs. Counts of volumes for use and circulation mounted from 36,000 in 1947 to more than 40,000 in 1957—an average increase of 400 per year. Growth had been slow during the years of war and of reduced enrollments. Also, in the reckonings was the consistent supply of more than 200 "leading American and international periodicals." A semester's fee of $2.00 from each registrant had been assessed since 1935, and "collections" therefore had been a chief source of fund for library purchases. Some gifts of books and a few bequests had added to the shelves. Too, "fines" had brought in extra coinage. Not until 1957 did an increased "library fee" take effect, and it was also for "general purposes"—$12 per semester.

—Bishop and Lenfest

Since 1919 the library had been under the direction of Ethol Langdon Bishop; Grace Lenfest was "Assistant Librarian." Mrs. Bishop had always been "conservative in management," and since 1931 she had presided over a "closed shelf" facility. Only members of the library staff, and the teachers, had access to "the stacks." "Call slips," bearing the Dewey-decimal identifications of the desired volumes, were to be presented at the "circulation desk," and it was not permitted to browse and to search. The system aimed to prevent loss of books, for limited budgets allotted little for replacements. So, Wesleyan's library was a "tight ship."

—"Closed Stacks"

Mrs. Bishop posted her "directives" throughout the library, and *Wesleyan* and "Handbook" regularly iterated the "rules." Not infrequently, students took issue with the regulations, and Dorothy Blough, in a letter to the editor, December 1, 1949, was quite direct:

> From all appearances the theory behind the administration of our library seems to be that books are to be admired and worshipped, but not touched and certainly not read.... How can dogmatic rules be levied by one individual to govern the entire use of what should be a valuable building on our campus.

Her closing plea—"Let's have a library...free to enter and use." An earlier editorial had also been severe: "A library is of value only when it makes its material available. Books on shelves are dead things;...Why can't we have some changes of policy"? Also to be noted—N.W.U.'s students had access to the

libraries of the city and of the University of Nebraska, all operating under a "dissimilarity of attitude" which "invited use of library material" without being "conditioned to think it was a distinct privilege to be allowed."

—"Rules"

This Wesleyan's case appeared to necessitate that two librarians, two "student assistants," and one "student custodian" compose "the scanty personnel to run the place." Annual budgets seemed to permit no more, and these remained restrictive until well into the '50s. James Jackman, with kinder word, suggested that those who engaged in "blanket criticism" had not carefully weighed the facts. Mrs. Bishop's rules kept "things" moving within limitations and relied upon additional "student help" to meet the "heavier hours."

A typical week followed this schedule:

MTTh	— 7:45 a.m. - 5:30;	7:00 - 10:00 p.m.
Wed	— 7:45 a.m. - 6:00;	8:00 - 10:00 p.m.
Fri	— 7:45 a.m. - 6:00 p.m.	
Sat	— 8:00 a.m. - Noon;	1:00 - 4:00p.m.

Additional hours required increase in budget and personnel, "Circulation" came only via "the desk" which guarded accesses to the stacks. Request for a volume required call slip and signature upon an issue card—even if the book were to be used in the reading room. Always, "reference volumes" and bound magazines remained within the library. Books "on reserve" could be withdrawn for no more than two or three hours, or for overnight (after 9 o'clock and due back by 8 o'clock the next morning), or for a weekend (out on Saturday and back by 8 o'clock Monday a.m.). Most books were available for a week's time, but could be "called in for good reason." The librarians knew at all times the whereabouts of each volume. The professors were honor bound to permit no abuse of their privileges.

—Fines

The fines? Woe to a student who might be reluctant to pay! Once notified of such delinquency, the registrar would not release credits and grades, or diploma. So, no one escaped. Fines could add up:

One-week books and pamphlets—5 cents per day.
Reserved books—5 cents for each fifteen minutes
"or fraction thereof."
Current or back numbers of magazines—10 cents a day.
24-hour books (many in the sciences)—25 cents a day.
A lost or damaged book—cost of replacement or repair.

A general rule specified that nonpayment "within one month" could result in loss of privileges to check out books "until fines paid or settled." And, for a penny, one could always refill at the circulation desk an empty fountain pen.

—Change and Survey

A time of uncertainty and unsettledness moved almost as a mist throughout the library following the retirements in 1952 of Mrs. Bishop and in 1953 of Grace

Lenfest (assistant librarian since 1912, and whose gentle spirit and pleasant helpfulness had endeared her to thousands of students). Faults lay not with their successors, but rather with a discouraging situation. The school's trustees and administrators had provided regular budgetary advancements following war's end, but these had neglected to include like increases for the library. Invited by Chancellor Forrest to make a thorough study of this Wesleyan's library, Dr. Arthur T. Hamlin, head librarian at the University of Cincinnati, conducted a survey (December, 1956), and his report reached Forrest's desk in February, 1957. Hamlin found that N.W.U., on average of percentage of budget expended for "the library," ranked "fourth from the bottom of the list of 113 colleges of Class III reporting." Where average expenditures "regionally" had been about $5.00 per student, Wesleyan's was no more than a few cents above $2.00. An earlier comparison had disclosed in 1953 that where other Methodist four-year colleges had expended on the average about 4.4% of annual budget on their library, Nebraska Wesleyan had smoothed out at 3.2%. Hamlin's recommendations reflected criticisms of stacks "closed" to students, of a "reserved book control" which kept far too many volumes from general circulation, of absence of "study areas" in the stacks, of periodicals that remained unbound and not "in the stacks," and of need to increase "use of library" (even though "total volumes circulating" had increased from 5,205 in 1953 to 13,142 in 1956).

(Harriet Ann Willmeng, in her "History of the Nebraska Wesleyan University Library," treats pointedly of the discomforts of these years. And, we shall review the efforts to stave off serious overcrowding within.)

Marjorie Ann Stuff, whose father, Frederick A. Stuff, had had deep-rooted associations with N.W.U., succeeded Mrs. Bishop as head librarian in 1952, but to depart in 1954. Gordon W. Couchman and Warren A. Lussky followed with annual tenures. S. Hull Sisson took over in 1956, and his reach extended to 1961. Frances Paustian (Mrs. John) succeeded Grace Lenfest as assistant librarian, and she was a steadying influence until her departure in 1958. It would take another decade and two more head librarians and their staffs to bring the institution's library to a high level of respectability. A new and much larger building in 1969 would be a boon of almost immeasurable degree.

—Alterations and Expansion

As Nebraska Wesleyan emerged from the stringencies imposed during World War II, it was evident that "stack space" in the Rachel Ann Lucas building was crowded. The modest, but steady, growth of volumes had in a quarter-century approached "suitable limits." Something had to be done, and hopefully without strain on budget. Stacks and reading room, along with offices, were second floor features. On ground level were the rest rooms, two classrooms, four small rooms which housed the archives and historical holdings of the Nebraska Methodist Conference, a spacious hallway with stairways, and to the north of the hallway the nicely furnished "Memorial Lounge" (named for the late Dean Francis A. Alabaster). Need and logic determined that the lounge be converted into an area

for stacks and that excavation beneath be sufficient to accommodate an additional level for shelving. This required removal of the marble floor, dismantling of the fireplace, and construction of a new floor. New stairways would connect "three levels of stacks," and the two new levels would remain "locked in" at the ground level—with entry to be only from above.

—Air Conditioning

As one of many "improvement projects" for 1948, the library gained its two additional level for bookcases and shelving. Kingery Construction Company did it, cost turned in at $19,875, and A. L. Johnson of Crete picked up most of the tab, more than $15,000—with Ernest L. Smith, Elmer Magee, and Woodrow Magee covering the remainder. This expenditure could not be blamed for the continued skimping of budget for the library. A repainting of the interior followed this "expansion." A next major improvement came in 1954 when window air-conditioning units were installed for the reading room. Cost was $3,500 and had been triggered by a special gift of $2,000 from Smith and Woodrow Magee. High praise from summer-session students was music in the ears of the board's "executive committee." The warm days of early autumn and of late spring, too, had become comfortable "within"—whenever the bill for electricity permitted. *The Plainsman*, 1957, speculated that "a new addition" for the building was under consideration.

—Donations, gifts, budget

Beginning for autumn, 1952, the Student Senate expended $50 each semester for purchase of "best-seller books." Editor, Donn Cline, hailed the action as "a topnotch idea." A table in the reading room displayed the books, and "check-outs" revealed the purchases to be popularly approved. Among donors of books to the library was Ethel Booth, head of the English department and chair of the humanities division, whose collection of novels by and commentaries about Charles Dickens was extensive. Gordon Couchman expressed surprise at the number of large fines which students paid—one being more than $20. Couchman felt students needed the money more than library, but the fines went for purchases. Not until Hamlin's report (February, 1957) awakened the trustees did they take suitable action. Silvanus Hull Sisson received for "annual purchases" a boost in budget from $3,000 to $9,000, with a "special fund" of $15,000 "for filling gaps in…books"—to be expended over a five-year period. Within a decade, growth necessitated a much expanded facility.

—"Open Stacks" and special features

Couchman, Lusskey, and Sisson had nudged the library along a path to "open stacks"—yet to be in full operation when Hamlin conducted his survey. The librarians posted requests, that students leave "used books" and other references on there reading tables and desks—not to return them to the stacks, but to leave them for "the trained assistants." There had been other "acquisitions," such as the Remington-Rand Lendex and The Education Index. Clyde Barnes of the maintenance staff and John H. Paustian, whose wife was assistant librarian,

designed and constructed two large cases (1954) which subsequently "under lock and key" would display "collections," one of the first to be an exhibit of dolls wearing replicas of academic costumes and colors. Nettie Clark's class in "Elementary Methods" had gathered the dolls and designed the garments.

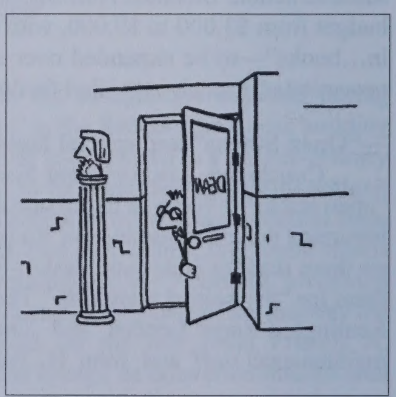
Wesleyan's librarians had not hesitated to assemble "resources books and pamphlets" pertinent to timely interests. Mrs. Bishop focused attention upon the United Nations, the "Cold War," Korea, and Methodism; her collection of colophons and logotypes and publication facts was guarded, but available for examination. Marjorie Stuff saw great purpose in the United Nations, and her displays also turned to children's books, the "Christmas story," and "faith and religion." Campus editors repeatedly referred to the books newly purchased and displayed on the "recent acquisitions table." Among the "most under demand to be read" were these: "Three Came Home," "Up Front," "Animal Farm," "For Whom the Bell Tolls," "A Tree Grows in Brooklyn," "A Man Called Peter," "The Robe," "Andersonville," "Profiles in Courage," "The Mind Goes Forth," Richard Wright's "Black Boy" and "Native Son," and Edna Ferber's "Cimarron," "Giant," and "Show Boat." Various "counts" had clearly shown that percentage of students frequenting the library had increased markedly during the mid fifties.

The Classes

Generally, the denizens of the Wesleyan campus, as did students elsewhere in undergraduate schools, fell largely into the categories of freshmen, sophomores, juniors, and seniors. N.W.U.'s dividing lines at 26 hours, 58 hours, and 93 hours seemed to be rooted in concrete. Freshmen seemed always to be recipients of the most attention—from faculty and from upperclassmen. Sophomores and juniors struggled to maintain identities. Seniors, about to depart as alumni, became objects for pedestaled deference. The freshmen were the hope of future, and Nebwesuni often measured its health in terms of enrollment figures for new students.

—Freshmen

As E. Ray Nuetzman acknowledged, upperclassmen traditionally regarded freshmen "as a very lowly lot." Once arrived, these new folk underwent the ardors of "freshman week"—the orientation activities which included a "first chapel," pre-registration examinations, hearing and vision tests, a general "physical" with chest x-ray, and "ID pictures" for the yearbook; visits with the chancellor and the deans; helpful hints on "library methods"; instructions relative to tuition and payment; a challenging spread of choices to attend a "new student-faculty mixer," a picnic and "retreat" sponsored by the Ys, a supper for newcomers sponsored by Wesley Fellowship, a "Barb watermelon feed," and parties supplied by "W" Club, W.A.A., and Pep Club. Too, the Y.W.C.A. sought to



introduce all new coeds to the "Big Sister-Little Sister" program. And, not to be neglected were the special opportunities offered in drama and speech, music, and athletics. To be faced was registration, and "rush." Always to be absorbed or cast aside was advice from upperclassmen.

And, there were questions: How could a new student avoid "flunking"? What organizations were best for "personal growth and development"? Which were "financially reasonable"? Which provided for "fun and frolic"? According to Dean Lanning, "time management" was of utmost significance. With all the orientation, unpacking, and registration, the poor "frosh" were hungry for practical suggestions. A senior, who claimed anonymity and wished "to record for posterity," directed "the lesser sort" quickly and always to learn the differences between "funny jokes" and "those of a professor"—but "to laugh loudest" at the latter. Furthermore, a newcomer should try to impress professors by carrying around "loads of books"; should engage often in "small talk," but never about the professors—for each might have a friend "among the student body"; and should be prepared to correct a professor often and "loudly in front of the class"—this always to give a professor opportunity "to show broad-mindedness". Of course, the above insights to wisdom were "bound to affect your grade." Roger K. Phipps (1949) offered poetic advice—

> Gather good grades while ye may,
> The second year is tougher;
> For this same prof that smiles today
> Tomorrow will be rougher.
>
> That year is best which is the first,
> When student and prof are stranger;
> It's not until he knows the worst
> That you're in for any danger.

—("Traditions Day")

The chief "danger" faced by the freshmen was "Traditions Day."

Senior men often noticed "how young the freshman girls appeared to be!" Admitted, the latter were old enough to be out of high school and ready for "labor, study, attention, research, study, et cetera, and study"—as well as for the challenges of "new faces, new teachers, new friends, new sorts of studies, less free time, confusing instructions, and opportunities galore." But, "Traditions Day"? Once classes started, the "warning signs" went up—to be posted, to receive bold print in *The Wesleyan*, and to bear coverage in "Co-eds' Comment," or "the Clothes Line," or "Wesleyan Daze," or "For the Birds." Ensuing shenanigans would not be "all that thrilling" for the frosh—who soon learned that their favorite color was green. Sophomores, juniors, and seniors respectively liked red, yellow, and purple.

BEWARE LOWLY FRESHMEN!
TRADITIONS DAY *IS* COMING!

Alice Greenslit, in 1946, offered consolation:

> If you suffer a pang
> At the upper class gang,
> Just remember nest year
> When conditions boomerang.

No doubt about it, a freshman's hope for future was that the "next year" would find the giving to be more blessed than the receiving. And, it probably was.

As for "the green," the girl's were to have their hair wound into thirteen pigtails, each tied with a green ribbon; or it might be a spread of spit curls capped by two green bowls; or two pigtails firmly held by large green bows. Green "bobby-socks" might be a must, and sometimes a green scarf around the neck. To indicate cleanliness, a fair, young co-ed often had to carry a bar of green soap in her hand. A green skirt made of gunnysack might be appropriate, and the wearer ought to carry a green balloon, ready to be pinpricked into oblivion by any destruction-minded sophomore. Lots of lipstick and rouge could be on the menu, or all make-up might be proscribed; but, with green fingernails. Skirts and blouses were usually preferred "on backwards."

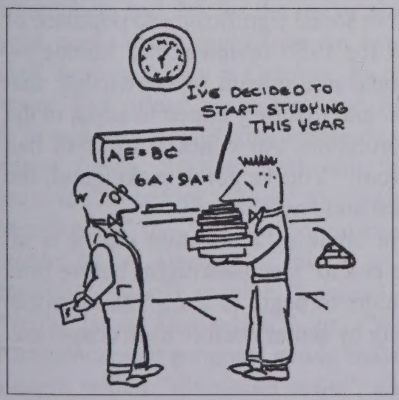
The boys sported green things, too—if no more than tie and socks. Shirts, with tail always out, were to be worn backwards. By demand, "pant legs" had to be rolled up—unless short pants prescribed. If a hat had to be worn, a band of green around it was handsome. "Ear-mufflers" went well with "knee-length trousers." A green-painted brick "in hand" could match the soap. A "new wrinkle" or two came forth each year, as the minds of previous victims contrived "to even the score."

To be sure, "little watch birds" were all over the place—to see that posted instructions had been read, absorbed, and obeyed. Proper deferences to the upperclassmen had always to be exercised, and woe be to the poor "greenie" who dared put foot on "the senior walk"—that strip of concrete which made pathway between the south entrances into the C.C. White Building and the Rachel Ann Lucas Library. For certain years, woe to the poor freshman who failed to produce a large wad of zestfully chewed gum!

Many of the greenly tormented were doomed to be "kangarooed," and they were always guilty before tried. As Jane Nisley so aptly noted in 1946, the day for the freshman was intentionally FUBAR—"fouled up beyond all recognition." Accusers and witnesses were always known for their "rascality, dishonesty and corruption"; attorneys were always for "the offense"; judges had reputations for partiality, absence of democratic procedures, and dislike of mercy; and juries sat on one guiding principle, "With injustice for all." Judges and juries accented bribes from the accused, but rarely stayed bought. An accused rarely escaped punishment. Penalties meted out were evidences of a spirit of "tomfoolery" which prevailed, with the most odoriferous being "washing of the feet of a senior." It added to "a delirium," to a "Freshman Fever"—all to be "in the best of tradition." Furthermore, new members of the faculty sometimes fell into "the net of discrimination"; but, they were not among the few who did protest—that such

"prankisms seemed to violate…the fine Christian ideals which this college is supposed to stand for."

Whatever may have been the purposes of a "Traditions Day," the freshmen were special people, for they kept all things alive—the college itself, fraternities and sororities, and all clubs and organizations. Columnists, among them Jeanalee TeSelle, Robert Jewett, and Mary Beth Matson, regularly discerned two central themes in "freshman comments" regarding Nebraska Wesleyan—"friendliness" and "you have to study." Freshmen may have been confused and a bit overwhelmed, but all "were full of ideals and hopes"; and some were to be disappointed. These younger people exuded enthusiasm. One writer rejoiced to observe "their innocence unspoiled by sophistication and false fronts." These newcomers to Nebwesuni soon discovered that food didn't taste "like home." There were "silly rules" about "hours," about "out-of-towns," and about "signing in and out." Each needed to adjust to "larger family living," to use of a "student union," and to "lectures, labs, and discussion of vital issues." Also, were the "events and programs to attend"—chapel, convocation, prayer meetings, matins, football games, pep club rallies, school dances, homecomings, band concerts, music and dramatic productions; and, to choose to engage in "rush" and to become "a Greek," or to remain a "Barb" or Independent. Yes, decisions had to be made, and each new student expected to become much benefited "from being a part of this great college." To live was to change, and most freshmen responded positively to challenge and "opportunity to grow."



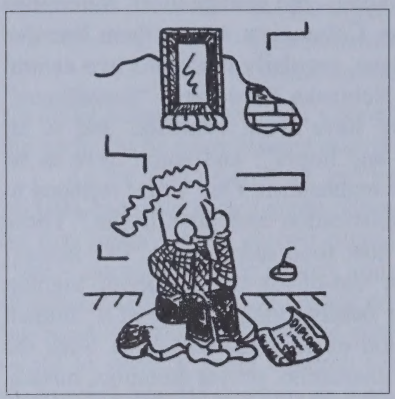
—Sophomores

Sophomores felt duty-bound to transfer to freshmen the "humiliation" suffered, and in so doing believed they had become "the enlightened ones." They had emerged from the ranks of the "undereducated" and were finding "their places in the sun." Within guidelines laid down by the Student Senate, "sophies" saw to it that "freshies" toed lines on "Traditions Day." Sophomores were taking "100-level courses" and were headed toward "juniordom."

—Juniors

According to Ray Nuetzman, juniors "were beginning to buckle down," and it was about time, for they were approaching "the time" when they would have to find "their places in the world." Other than to elect their class officers and a delegate to "the Senate," chief responsibility of juniors

was to don their regalia of golden hue and to escort and pay proper homage to seniors on "Recognition Day." They were privileged to register for "upper-level" courses, supposed to be more challenging and interesting.



—Seniors

Seniors were expected to realize "how little they really know" and to wonder "at the purpose of all" that had attracted and held "their attention." Some seniors were accused of "walking around as if wearing halos." Some appeared to desire "to crash out of their ivory tower." They shared with juniors the positions of leadership in most organizations. They had representation in the Student Senate, and their officers had significant duties for "Recognition Day."

—(Senior Recognition Day)

The "Day" usually began with an early morning breakfast at a downtown hotel. No member attended classes at 8:00 or 9:00. For 10:00, seniors assembled in cap and gown to mount the stairs to the auditorium (in "C.C. White") and to process to the stage—"through the archway of juniors and their crossed banners." The faculty also marched "in solemn and beautiful dignity"—to their reserved seats. Juniors "showed their pride," sat where the seniors customarily sat during chapel and convocation, and then formed an archway for the recessional. Program followed a traditional pattern, but with variations: invocation by "class chaplain"; vocal or instrumental solo by a senior artist; reading of "class roll" by "class secretary"; presentation of class by "class president" and acceptance of same by chancellor or dean of college; oration by "class orator"; announcements; benediction by the chaplain; and recessional. At the organ was Professor Paul LeBar or a senior skilled with the instrument. This "Recognition" was one of the "finer events" of an annual calendar.

The "senior oration" provided opportunity to pick a "pet theme," purpose of which would be to take issue with a campus policy or condition, or to explore a topic of ethical, political, economic, religious, or social significance to populace of city, state, nation, or world. *The Plainsman* for 1956 reviewed the "theme"—which professed that "the seniors" had engaged in a pursuit of knowledge, that they had learned and had accomplished goals, and that they hoped to assist in the finding of solutions to current and future problems. An editorial in 1948 had placed each "graduating senior" under a dictum: "You've got to make good; the world expects it of you." It was to be "forward and onward."

"Recognition Day" may have been for some a "realization that it is all over"—to a certain extent. There would be an end to "sleepless nights before final exams." And, it had become time for the juniors to begin to learn "that horrible little song," as Don Marsh dubbed it, to be sung by seniors before each chapel and convocation—

We are the seniors of renown, of renown;
We are the yellow and the brown, and the brown;
S E N I O R S
We are the class that spells Success.

Late in April or early in May, seniors felt mad-driven to have their "annual sneak." It meant a very early rise, a "get-a-way" for breakfast, and then an "outing" to somewhere." Before departure, the "skippers" were expected to have done their mischief in their respective sororities and fraternities and "on campus." As "perpetrators of many terrible things," they often "sacked away" toothbrushes, poured syrup or honey on shower-room floors, turned back hands on alarm clocks, or carted away "morning's breakfasts." It was almost traditional to hitch a goat, a spavined old horse, or a "dry cow" somewhere within Old Main. An outhouse often appeared before an entrance "to C.C. White." Various objects could fly from the flag pole to the west of Old Main. The day to skip had to be a best kept secret of the year, for "lesser classmen" desired to interfere with the shenanigans—even to incarcerating "some who claimed 'renown'." Certain classes did forsake the usual "campus hi-jinks" and opted, with approval from the administration, "to spend time" in Kansas City or to have a long weekend in the Ozarks.

For seniors, events of spring also included a Sunday evening's "buffet at the chancellor's home"—a "by all means affair." The women considered it "a highlight" to attend the A.A.U.W.'s "annual tea at the Governor's Mansion." Interviews with "various companies," as arranged by Professor Dale Weeks of the department of business administration, gave promise of employment for many. Anxiously awaited were responses from graduate colleges and professional schools—with respect to admissions, assistantships, and fellowships. Those trained to teach hoped for contracts "with the public schools." Graduation could bring fulfillment of "great expectations."

—("Graduation with Honors")

To graduate "with honors" had become a goal for certain seniors. The school for many years followed a double track, one for "departmental honors" and one for "general honors." Within the grading system of A, B, C, etc., with an "A" to merit 3 "honor points," one's marks through the junior year needed to average 2.25 for all subjects and 2.5 for the major and minor subjects. A junior, throughout that year, could make application for consideration. As a senior, a student had only until the first Friday in October. An application rested in the hands of a student's major and minor professors and of the "honors committee." Approval was followed by a "qualifying written examination,' treating largely of the major and minor fields. Success with this hurdle led to an "oral examination and interview"—before a panel to consist of the major and minor professors, two members of the "honors committee," and a visiting professor from another institution. A meeting of minds, of this latter group, largely determined if a candidate should receive "honors"—to receive a degree "With Distinction," "With High Distinction," or "With Highest Distinction." Diploma and commencement program would make note of "honors" gained and awarded. A student with a "divisional major" was under the same guidelines, but with the

chairman of the division always involved; the "honor point" minimums became 2.5 and 3 when an "A" could garner 4 "quality points" and a "B" figured in at 3, et cetera.

The faculty, February 17, 1954, legislated changes "for honors." A committee headed by Walter R. French, Jr., head of the physics department, had engaged in thorough review. The shift to a 6-point grading system, with "1" being "Exceptional," enabled use of simple averages "for qualification," a 2.5 in all work and a 2.25 in the major and minor fields or "division." October 15 of "the senior year" became "deadline for application." Approval laid in the hands of the faculty's Academic Policy Committee. A candidate then took the Graduate Record Examination—"aptitude test," "general education test," and "advanced test" pertinent to the "appropriate academic area." Feedbacks from the G.R.E. indicated an "excellence of performance" compared to like-ranked students throughout the nation. Advising professors and committee members then determined "the honors" to be awarded. An "oral examination" had become of the past at N.W.U. The faculty, by 1956, added two features—first that the university make available to all seniors a taking of the G.R.E.s, and second that "the honors committee" notify all students whose grades made them eligible to apply "for honors." Concern had arisen because too few seniors were making application, and "they" needed encouragement.

The plan for "general honors" had never attracted many applicants. It ceased (1954) to be an option. But, to apply for consideration, a junior or senior had to meet the same "honor point averages." Then came comprehensive examinations (written) "over five fields"—in each of which a minimum of six hours of credit had been earned "at level of B." Culmination of quest came with an "oral examination." Two levels of "general honors" were available, "With Distinction" and. "With High Distinction."

—"Honors Day Convocation"

An event of significance for the annual calendar was "Honors Day Convocation"—almost without exception to fall on the first Thursday in May. Professor J. C. Jensen, early in his career as head of the physics department at Wesleyan, had instigated a ceremony to name and to honor all students, member's of the faculty, and alumni who had during the past academic year attained recognition for academic achievement or for special endeavor and accomplishment. Each program made note of those who had earned election into many "honor societies"—to include in 1947 Phi Kappa Phi, Pi Gamma Mu, Psi Chi, Alpha Gamma Beta, Pi Kappa Delta, Theta Alpha Phi, and Sigma Pi Sigma. Also recognized were new members of Who's Who Among Students in American Universities and Colleges. A previous year's recipients of "scholarship keys" again were recognized—gold and silver awards to each class's top scholars and the Phi Kappa Phi award to graduating seniors with the highest "four-year averages." As additional prestigious "societies" placed their chapters on the campus, their members gained recognition in subsequent convocations. Too, were the annual recipients of Methodist scholarships, of the W.W.E.C.'s scholarships, and of the A.A.U.W.' s scholarship for a "senior woman." It seemed appropriate in

1956 to remind the assembly of those who had "graduated the previous year with "departmental honors." Dr. Jensen had presided over these convocations until his retirement in 1951. The convocation featured a guest speaker, a person who had "merited prominence in a field of endeavor."

—"The Dean's List"

No freshman could meet qualifications for election to an "honor society," but such newcomer could make a semester's "honor roll" for high academic achievement. Also known as "The Dean's List," it recorded the names of full-time students who had earned grades qualifying rank for a semester in the upper 10%, or 15%, or 20%—the limitation varying from year to year.

Extension Courses

Through these years, N.W.U. from a few departments continued to offer "extension courses." According to Helen Luschei, registrar, no more than "a sprinkling" of requests were coming in (1955). She handled registration, received tuition of ten dollars per credit hour, sent the packet of texts and instructions—with enclosed billing, and served as "go-between" with each professor. Standing rule directed that a registrant have no more than a year to complete the work, but the "administrative council" would grant extension of time. "Home work" and "work book exercises" entailed mailing exchanges with a professor. Someone mutually agreeable to both student and school administered examinations locally. No more than fifteen hours of credit earned via extension" could be applied toward a degree. Only by permission could the completing hours for a degree be taken by "extension." The school would soon terminate its "extension program."

The Departments

The several departments continued with their programs virtually free from any divisional coordinations or conformities. Each remained a sort of kingdom unto itself, but with a linkage in evidence when students and professors planned for "divisional majors," or when for purposes of discussion it became advantageous for the faculty to cluster by smaller units. Chancellor and academic dean selected the professors who chaired the divisions; as yet, it had not been conceived that divisional leadership should rise from "election within." And, each department marched to its own cadence, usually.

—Art

Gladys M. Lux *was* the art department, and she seemed to be a person of limitless energy and creativity. Hers was an expanding program which by the early 1950s had gained status to offer a major, although most students who wished to specialize in art found their credits in the discipline to be more practical as an area within a "divisional major"—humanities. Annual shows in "the little gallery" revealed that many students, particularly seniors, had become skilled in use of pencil, charcoal, oil, ink, and water color; in crafts; in design for posters, greeting cards, and costuming; in ceramics; in serigraphy; in block printing; and in etching and lithography. Students seeking certification to teach centered attention upon

"public school art" and "art appreciation." Miss Lux recruited from her classes those who would assist in the design and construction of settings for the annual opera, as well as for certain theatrical productions. Program design was a specialty of Toshiro Isa, student from Japan. At Christmas, Miss Lux designed a special "Christmas tree"—to which members of the faculty attached their cards to greet" each other and the students; and this became a feature in the foyer of Old Main.

—("Little Gallery")

The "Little Gallery," a large room adjacent to the spacious chamber reserved for and regularly used by the W.W.E.C., in the C.C. White Building, was seldom without a "show." Lux saw to it that hangings were regularly "up"—to display the better works of elementary pupils from within a five-state area; "rural art" from Nebraska, with guiding theme to vary from year to year; pieces annually offered by Nebraska's "art teachers"; private shows to feature such as the "Sand hill Paintings" of Elmer C. Gruenig or the paintings of Solomon McComb, a Creek Indian, to display historic experiences of his people and tragedies of their uprooting and displacement, along "with those of the so-called "Civilized Tribes"; an annual "Church College Art Exhibit" which would feature selections from personal holdings or "pieces" to reveal skills of instructors; even representations from "foreign festivals"; and, always the "students' shows." Gladys Lux became known for her "firsts." Many "shows" were juried and with awards. She was a collector. An "Art Club" flourished.

—Biology

The Wesleyan, June 1, 1948, announced the retirements of Claude J. Shirk and Laona H. Underkofler, they respectively to be Professor Emeritus of Biology and Assistant Professor Emerita of Biology, He had been on the faculty since 1913, and she since 1931. Two of his children, Wilmer and Katherine, were graduates of Nebraska Wesleyan; Mrs. Underkofler's three sons—Leland, Galen, and Harlan—were also graduates, and she also. Her father, the Reverend George A. Hobson, had attended the Methodist College in York, before its absorption into Nebraska Wesleyan. Shirk and Underkofler were, as the item noted, an "illustrious pair."

Dr. Shirk had gained renown because of the amazing number of his students who had become doctors of medicine or had pressed on to make their marks as teachers or to engage in research. His favorite sidelines were mineralogy and "philosophy of science." He was a collector of stamps and coins, of rocks and fossils. He was a talented pianist and organist. His personal library was impressively distinguished. Circumstances brought his return to classroom and laboratory for the spring semester, 1953, to teach bacteriology and comparative anatomy, (The "Shirk Teaching Center," within the Olin Hall of Science, later enshrined his name.)

Samuel B. Shively succeeded Shirk as head of the department of biology, and the excellence of the program continued. The basement level of Old Main remained the stronghold of the department. Because of his urgings, the pre-med students regularly "took" the Medical College Admission Test (MCAT), and their

entrances to medical schools attested to the continued prestige of their learning at N.W.U. At Shively's request, a "Nebraska Wesleyan Academy of Science" was organized in 1952, and this affiliated with the Nebraska Academy of Science, Inc., of which many of Wesleyan's student and graduates were members.

Dr. Shively was a reputed scientist and botanist and "Christian teacher"; as chairman of the division of natural sciences he presided over annual "open houses" to display the improved facilities of the departments involved; he "charmed" hesitant co-eds to handle with ease the department's bull snakes; and he engaged in many civic services. An enthusiastic golfer, he suffered a fatal heart attack while playing, having that same morning turned in the grades for his summer-school class. A loan fund, established in his memory, provides assistance for students who are heading into careers "dependent upon biology." *The Plainsman,* 1954, recorded that he was one who loved "birds, trees, and flowers," "presented the techniques of scientific learning," and was

Reverent as a seeker after truth
Inspiring as a teacher
Gracious as a counselor
Faithful as a friend.

(Lazern O. Sorensen directed the department until Lewis A. Schafer arrived, September, 1956.)

Hermann Hinkel in his "Highlights" made frequent reference to the department of biology, for he studied there and was destined to become a practicing physician. For example—

> We wus walkeng thru old Mane las Friday, and it smalled lik their was sumtheng in the later staiges of being deceased down in the biology departmint. Seams as how there is a bunch of people down their which is carveng up sum olf sharks an other critters.

And later—

> . . . the biologey departmint has a noo smell down their lately. Insted of ded fish, they got ded tomcats. This is a improvemint, it seys hear, bucuse ded tomcats is more like peeple then ded fish is.

Well, some things did change!

Dissecting of cats quickened a pace after Doris Yin Ming Hsu joined the faculty in 1952. Enticed by Chancellor Bracy to come to Nebraska Wesleyan, she brought an expertise to the department of biology which reflected her knowledge of parasitology and anatomy. A native of Foochow, China, her academic career had entailed study and research at Hwa Nan College and at Harvard and Michigan universities. Dr. Hsu became a "bulwark of strength" in N.W.U.'s pre-med program, although at first many students found it difficult to understand "her English" and to meet her exacting standards. Too, rumor had it that "her cats" were

often those "missing from Uni Place." Not so, of course. (She became a sort of institution unto herself—to retire in 1971, and much revered by her students who had entered the fields of medicine and surgery.)

—(Nursing)

Bryan Memorial Hospital and Nebraska Wesleyan had had a contractual arrangement which coordinated nurses in training with the school's "Student Health Services." The hospital regularly transported its trainees to the campus for numerous classes and provided limited hospitalization for the school's students. The department of biology was chiefly responsible to register "the nurses" for their work on campus. Circumstances led to termination of the agreement during World War II. The university then granted Bryan's R.N.s and nurses in training a one-third reduction in tuition. A steady "flow of nurses" from the hospital to the campus continued. Always present were other students who had enrolled in so-called pre-nursing courses; many of these women looked forward to an eventual "Bachelor of Science in nursing" degree.

When the University of Nebraska and Hastings College restructured their respective four-year programs—which combined an equivalent of four semesters of college work (55 hours of credit) with three years of accredited hospital training—to bring after satisfactory completion both an "R.N." and a "B.S. in Nursing," Nebraska Wesleyan's trustees, administrators, and faculty approved a new "55-hour program." Activation followed approval, June 18, 1952. Two semesters and a summer-school of residence "on campus" initiated the program; then followed three years of "training," during which time student nurses took this remaining "class work to qualify for a degree." Thus, all was possible within four years.

Each year, beginning with 1953, *The Plainsman* pictured "the nurses," those "in the program." The "Handbook" noted their enrollment. Vicente Colon recruited them. They numbered 30 for September, 1956. Some had opted to pursue a "64-hour program" of college credits—which would merit a more prestigious degree, a Bachelor of Science. Wesleyan's trustees, February, 1957, voted to discontinue "the 55-hour program" and to terminate in due course the "B. S. in Nursing" degree. It had become "64 hours and a B.S."

—Chemistry

Professor Huber A. Ludwig headed the department of chemistry, beginning September, 1946. Clarence R. Perisho—a mathematician, as well—joined the faculty in 1947. Ludwig, a large and corpulent man, may have lacked "fire," to an extent that Chancellor Bracy, due to urgings from students, "called in an expert" (1951) to evaluate the department—schedule, instruction, laboratory procedures and charges for breakage and refunds of "unused portions," and the "layout" in the upper floor of the Van Fleet building. This "examination" revealed no critical problems, but Ludwig departed in 1954—to be succeeded by Robert H. Glazier (Ph. D., with credentials from universities of Amherst, New Hampshire, and Kansas.) Among other personnel was Roscoe C. Abbottt, designated as "visiting lecturer." An "upswing" followed Glazier's arrival.

—Mathematics

Clinton B. Gass had headed the department of mathematics since 1943 and would round out an eleven-year stint with Nebraska Wesleyan. Perisho also departed in 1954. Gass ran a tight department, and he sought richer fields after completing his doctorate at the University of Nebraska. He also served Nebwesuni as dean of men. An able mathematician, he desired more publicity for his department—as related by James Munkres in "Ice in June," January 19, 1950. One day, Gass addressed Jim: "James, wouldn't you like to give the math department a little more publicity in the paper this semester? That is, if you still plan to major in math…"? Munkres wrote: "I saw the point." So, there followed an article about Harvard's new electronic calculator, Mark III, sometimes called "The Thinking Machine"—which could work equations and "spit out" answers before ordinary mathematicians could "even get settled." Munkres graduated in 1951 "with highest distinction"—mathematics and physics.

Joe F. Wampler joined the faculty to head the department of mathematics. A Kansan in background, he had been teaching at York College. He introduced a fresh, new process to the program, to strengthen the training of elementary teachers to teach mathematics. A mathematics proficiency test identified those who were "deficient" in their training, and a special class aimed "to fill the gap in their mathematics education." Wampler was specialist in "teaching methods" and sought "to strengthen" such subject at Nebraska Wesleyan. (His tenure would be of long service, leading to retirement.)

—Physics

Since 1909, John C. Jensen had headed the department of physics at Nebraska Wesleyan. To enable him to qualify for "social security benefits," his retirement was delayed a year, to be effective May 31, 1952. He was a certified engineer and throughout his long tenure had taken charge of most "engineering projects on campus." Far-reaching contacts, often with former students who had left or were leaving heavy marks in areas of scientific production and research, had enabled him to amass and to use for instructional and experimental purposes some of the nation's most highly technical equipment to be gleaned from existing surpluses. Radio, explosives, aerodynamics, ultraviolet and cosmic rays, and seismography were among his many fields of expertise. His teaching and experimentations did not cease with retirement, for he spent many short sojourns on other campuses and in laboratories.

(Dr. Jensen died October 19, 1957, his 77th birthday. His son, Robert, and daughter, Margaret Irish, recorded that "the moment, 5:05 a.m.," was the time when the Soviet Union's "Sputnik" passed over Lincoln (to be observed by Walter R. French and students, engaged in "a Sputnik watch" adjacent to Wesleyan's Rose Memorial Observatory, one of Jensen's "accomplishments". A new era had dawned, and the coincidence was, to his children, "indefinable, inexplicable." It seemed "the death of a titan among teachers marked finis to an old era." Earlier that spring, the Institute of Radio Engineers had bestowed upon him its highest honor, "The Yellow Award," and John Christian Jensen spoke on the topic, "The Early Years of Radio.")

Jensen's successor to direct Wesleyan's physics department was Walter R. French, Jr., '48, veteran of the war, a devotee of his mentor's aspirations, techniques, and expertises, and the very one to permit no slackening of the pace—certainly to Jensen's delight. *The Wesleyan* kept the campus informed of the "goings on" within the department—under French's direction. Samplings treated of his "knack for bargains" to be found among surpluses of equipment to be discarded from government agencies. He could find, fund, and fetch—for a fraction of their worth—"slightly out of shape" or little used instruments, which, when repaired or adjusted, could be made very functional. Rarely did he expend more than 10% of "actual value," and among the better deals were "circular sweep oscilloscopes @ $15 each," instead of the $300 per unit. Featured was a scaler—used to slow down "the rapid impulses" of radio-active Geiger counters "to a speed that can be recorded." Under his guidance, students did "repairing, rewiring, adjusting, reading, and interpreting." As of October, 1956, French had gained for his department a third successive grant to finance research, this time to deal with the atmospheric offset, on around level, from cosmic ray intensity—with students to operate the machines and to read the recorded data "regarding cosmic rays over defined hours."

—(Astronomy)

"Soon to join French in the department were Walter G. Elwell and Carroll L. Moore, the latter to become an astronomer "of note." This threesome served to retirement in the 1980s, to an amazing tune of 102 years, altogether, of service to the university. Moore became involved in "Project Moonwatch."

—("Moonwatching")

Use of the "facilities in Wesleyan's Rose Memorial Observatory picked up a pace or two. Carroll Moore was an enthusiast for "moon watching." "Open houses" for students and the public became regular events, and observations and recordings of eclipses became his specialty. In January, 1957, *The Wesleyan* announced the school was to be "one of 35 locations in the U.S. to help in the tracking of satellites"—the "only spot in Nebraska." Moore would train ten "student teams," as amateur astronomers, to design and build their own telescopes "under directions suggested by the Smithsonian Institution." Approximately $300 funded Wesleyan's "Project Moonwatch." Expectations were that the United

States would loft its first satellite into orbit before end of January, 1958. This satellite was not to be "large" and would range from 200 to 800 miles above earth, would circle the earth in about 100 minutes and be over the U.S. each time for about ten minutes, would "be up" for several months, and would be most visible "while reflecting the rays of the setting sun." Moore was "highly pleased" that N.W.U. was to participate in this activity—effected to illustrate "a significant advancement in scientific knowledge" during the forthcoming International Geo-physical Year, to be held from July, 1957, to December, 1958. Indications were that the U.S. would make "a minimum of 12 tries" to place satellites "in outer space."

Wesleyan's "moonwatchers" had by mid April completed their "moonscopes" and were ready. They were the only group composed "basically of students." These 16 "watchers" had at half-cost constructed their scopes in Wesleyan's industrial arts shops. Lynn Anspaugh was student coordinator. The Smithsonian Astrophysical Laboratories, Cambridge, Massachusetts, dispatched instructions, and telephone connections alerted watchers to developments and changes. To perfect their techniques, they tracked meteors and made their reports. N.W.U.'s "project" stabilized at ten scopes, and the team "set up" to the west of the entrance to Magee Stadium. In October, these students were "on duty" to observe the passing of Russia's "Sputnik."

—Industrial Arts

With construction of the Haish Building, Nebraska Wesleyan intended to become a major center for "manual training." Loss of the building (arson, January, 1894) doomed such hopes. Varying sorts of "training" followed in rented facilities and in the department of physics. Increasingly important as a field for teaching, such "training" grew rapidly in a large "shop" within the new Van Fleet Teacher's College Building (1917). After a decade, expansion necessitated transfer to "the Annex" (first floor and western half of the basement). As field for teacher certification and for practical purposes, "manual training" at N.W.U. survived the depression-burdened 1930s and the stringencies imposed during World War II.

The department appeared "to blossom" after the war's end. Rex A. Niles, '32, was in charge. Certain critics deemed it a bit incongruous that a liberal arts colleges have a flourishing program "in industrial arts." When the cafeteria transferred to Johnson Hall, top floor of "the Annex" provided space for an expanding schedule. Niles remodeled the three levels of the structure, a sort of "unattached extension" to the east of Old Main. He found ample areas for storage, and he acquired from "surplus resources" quantities of "new equipment" "engines, circle saws, air compressors, jointers, grinders, shapers, drill presses, and tables, desks, and materiel for "engineering drafting." Niles resigned in July, 1951, and Neill C. Slack, '49, with an M.A. in history tucked in his pocket, took up the tools.

Slack was a highly skilled and creative artist and knew well the department's equipment. He had been assisting in the department of history, but did not hesitate to respond to an invitation to become assistant professor of industrial arts. He expanded the established program and introduced companion classes in "Home Mechanics." Taken for granted was a tradition that "manual training" was a "male

field," but Slack reasoned otherwise—that women ought to become adept at "household, repairs," even to the putting together of "mechanical and electrical contraptions." Too, they could learn to fashion and to repair furniture. Within two years, he could chortle because so many of "the gals" were "pretty sharp...and excelling in their work." (His departure in 1963 to pursue a doctorate in "industrial education" brought close to the department.)

—Education and Teacher-training

Training of teachers never slowed in Wesleyan's department of education. Except for two years, beginning in 1909, Bertram E. McProud had headed the department. He retired in 1946. With distinction, he had borne the title, Dean of the Teacher's College. The Board of Trustees acknowledged he had served the school with "unfailing loyalty and untiring devotion." For the following decade, his successors were three in number—Rudolph L. Fredstrom, Sam Dahl, and Milton D. Evans, Ph. D.s all.

One of R. L. Fredstrom's chief concern arose because Nebraska was among the five states with the lowest certification standards in the nation; furthermore, Nebraska led all the others when counting teachers who held "temporary certificates." Needed in Nebraska was a "special tax levy" to provide funds on a "per pupil basis"—to raise salaries and to prompt lifting of standards so as to eliminate use of "temporary permits to teach." He urged students, if engaged in teacher-training, to attend "the Lincoln session" of the annual meetings of the Nebraska Teachers Association, and each year he publicized the presence of more than 100 "from Wesleyan regularly involved." He directed the school's "placement bureau" and made known the long lists of "Wesleyan trained teachers" going into the public school systems of the state. From his reporting, Nebraskans learned each spring that superintendents and principals simply overwhelmed the department with "requests for credentials and interviews." He made certain that the 90th birthday of John Dewey, one of the nation's truly "great educators," did not pass unnoted on the Wesleyan campus, autumn of 1949. He was a stickler for professional etiquette—insisting, among other things, that students always gain their professors' consents before listing them as "references." He also counseled from another desk, for he served as Dean of Campus Activities. He inaugurated a procedure whereby N.W.U.'s "subject professors" observed student-teachers "on the spot" and then discussed with them any problems encountered—and "possible solutions." The liaisons which followed were deemed highly significant, and the "procedure" continued many years. Along the way, he repeatedly stressed that one of the chief purposes of "education" was "civic responsibility." He departed from the faculty in 1951.

Sam Dahl came to the campus in 1952 to head the department of education and to direct Wesleyan's teacher-training program and its placement bureau. An impressive career had led him to various of Nebraska's public schools and to the State Department of Education. He had noted that one-fourth of superintendents directing the schools in Nebraska's "towns of 2,500 or more" held their A.B. degrees from Nebraska Wesleyan. He professed that Wesleyan-trained teachers were held "in high regard," and he came to stay (to retire in 1976 as Professor

Emeritus of Education and after having served most of the years as Dean of the College).

Wesleyan's "practice teachers" had spread throughout the Lincoln public school system. Often more than 30 of N.W.U.'s students engaged in "practice teaching" at any "one time," and it was usual for the placement bureau to match more than 100 Wesleyan-trained teachers with jobs "in any one year." Dahl was "a bear"—to insist that each teacher keep credentials "up to date." He broadcast that N.W.U. had "a distinguished array of people" in the schools of Nebraska—and elsewhere. He inaugurated a procedure "to screen students" before admitting them to a "program for teacher training." With Nettie Clark, he initiated holding a "reunion banquet" each year for Wesleyan-trained teachers in attendance at teachers' convention in Lincoln. He, along with other members of the department, frequently visited Wesleyan-placed teachers to learn from them "the problems and successes" of their experiences, and to share advice. He succeeded Leland Forrest as Dean of the College, 1954.

Nettie M. Clark, '25, had returned to the campus in 1950 to direct training of teachers for elementary grades. She had been serving with the State Department of Public Instruction. At N.W.U. she would direct programs to certify teachers for "elementary levels." Following Fredstrom's resignation, she directs the placement bureau for a year. Within three years, she had become overwhelmed by an onset of students seeking the several levels of "elementary certification"—for "normal training" (a ten-hour program), for "general elementary" (a 30-hour, one-year program), for "junior elementary" (a two-year preparation), and for "senior elementary" (a four-year, degree schedule). She turned to "education majors" to assist in registrations of more than 130 aspirants, and these "junior and senior girls," sporting special white badges, followed carefully structured guidelines to advise their younger associates.

Archer L. Burnham, Executive Secretary of the Nebraska Teachers Association, intending no pun, had stated that "certification in Nebraska was in a confusing state." Change and simplification were needed. A special committee appointed by Nebraska's governor completed a study and made recommendation in spring, 1954. To be in effect within ten years, a new plan would require a bachelor's degree "as minimal requirement" for all certifications. Nebraska Wesleyan announced in April, 1957, that it would discontinue its programs which required less than a four-year bachelor's degree "for certification." It was the first school in Nebraska to make such decision. All lesser programs for elementary certification were to be phased out within a year's time. Students who had begun a "two-year program" could complete it, but with the understanding that such certification was destined for "but little time." Miss Clark had played a central role in such decision-making at N.W.U. She had also urged "her young ladies" to become fully qualified to take civil service examinations to gain positions to teach under auspices of the federal government—particularly "overseas" and on "Indian reservations."

Joining the faculty in 1954 was Milton D. Evans, to head the department of education and to serve as dean of men. Evans had taught in U.S. installations overseas, particularly in Europe. He promoted a "line of thought," that able

persons entering the teaching profession should plan terms of "Christian higher education" at the college level. He considered "practice teaching" to be a first phase of "professional experience"—with "trainees" to teach in both their major and minor fields, and with "full afternoon schedules in the Lincoln Public Schools." For "cadet teaching," he increased credit to "five hours in education." The change included students heading into careers in "the lower grades," and statistics disclosed that nearly one-fifth of N.W.U.'s students "in education" planned to become elementary teachers. Special instruction for "elementary mathematics and science" had also become routine at Nebwesuni.

Alma Lois Rodgers, following the war, had directed at Wesleyan a program for elementary and grammar education—until Nettie Clark's arrival. Ralph M. Marrs, Ph. D., after a remarkably successful tenure of thirty-one years at Omaha's South High, came to Wesleyan in 1949, and for three years added a particularly rich ingredient to instruction for secondary-level teaching. Marion E. Sederburg, for almost a decade after 1948, added substantially to the quality of the department's "secondary program." Leonard Paulson added enrichment for public school music; Gladys Lux did likewise for art. Wesleyan-trained teachers were in high demand throughout Nebraska, and elsewhere. For the "Placement Bureau," operating expenses mounted; in 1955 came decision to charge an annual fee of $5 for its services.

These were years, as Jack Kennedy in the Lincoln Sunday *Journal-Star* (June 14, 1987) noted, when teachers generally faced problems of "chewing gum, making noise, running in the halls, getting out of turn in line, wearing improper clothes and not putting paper in waste baskets." More serious problems were known; but to lie ahead were the increasing and at times overwhelming challenges within the public schools of "drug and alcohol abuse, pregnancies, suicides, rape, robbery and assault, and even arson, gang warfare and venereal disease." Kennedy, from his keyboard, had caught the essences of changed times. Teachers were to head into a different world—down the road a pace or two, after the 1950s.

—English

Except for John C. Evans, the department of English remained until 1953 "a battery of women." At head was Ethel Booth, on staff since 1914, and her closest associate was Bernice Halbert, on staff since 1928. These two ladies were teachers of amazing stature and high esteem, and a rotation of others joined them as the growing institution required multiple sections of freshman English and sophomore literature. Harold E. Hall, Ph.D., arrived in 1953, and the department began to respond to a different cadence. Evans did not abide.

The Wesleyan frequently treated of "various junkets" taken by members of the faculty. Miss Booth confessed that she had "gone down O Street" recently. Miss Halbert regularly spent summers at Grand Lake, Colorado, where she and Alice Hyde Hupp, also of the department, operated a popular "gift shop." In autumn, 1955, Rod Wilmoth boldly featured Hall in "The Shaft" and claimed the latter had already become famous for his "coffee drinking," for his "incomprehensible jokes," and for his "generous (?) grading system." A year later, another columnist referred to Hall as "a little but important man on campus," as

one "not sympathetic with the Republican or Democratic parties," as a "heavy coffee drinker," and as one who was "trying to save the Mugwump party from total extinction." (Politically speaking, "Mugwumps" were American politicians who sat on fences with their "mugs" on one side und their "wumps" on the other. Was there solace to be found in the endearing charms of such straddlers? "Mugwumps" often sought reform.)

—(Journalism)

"Journalism" had survived as hardly more than an "orphan course" within the department of English, and decision was made to delete it "from the department" (1952) and to make it "a responsibility" of "school publications." Hall and Chancellor Forrest formulated plans, and by February, 1955, Hall had shaped a program to lead to a major in journalism, newswriting, and advertising. Auxiliary studies in history, sociology, political science, economics, literature and writing were to lie "in the curriculum for the new major"—which, according to Hall, was "in complete accord with the philosophy that we are educating men, not training technicians." But, proposals and expectations came virtually to naught, for a survey-team from the Methodist Board of Education recommended against creating a department of journalism, for there was no "need already evident" for such an "addition." Forrest and Dahl had "no bone to pick" with Hall's ably structured design; but, with "need and demand insufficient," they felt obliged to accept the team's blunting advice. Nonetheless, outcome proved to be positive gain, for two new courses, Journalism 21 and 102, were "added." By fall, 1956, twenty new members were to join Wesleyan's chapter of Gamma Upsilon, and the school had just hosted the society's "national convention."

—Philosophy and Religion

Not always could a department flourish so beautifully as did "philosophy and religion" at Nebraska Wesleyan—beneath the minds of John Rosentrater and Lewis Edward Mattingly. "Dr. John" had come to the campus in 1936 and became overnight an "institution of a sort" unto himself. He taught philosophy, and he was a philosopher. Students sat in awe of this tall, quiet, and good-humored man who seemed to have no limit to his areas of interest, inquiry, and grasp. Editorialists wrote of his "penetrating gaze" and of his "calm,...low voice,...clearest of enunciation." A veteran of World War I, he had twice suffered nearly fatal wounds, had his lungs nearly destroyed by gas, had survived typhoid fever, and had then come to grips with the ideas of the greatest thinkers of all times. He endeavored to make the most of each moment. This native Nebraskan was one of those giants who, from time to time, walks upon this earth. And, he was thoroughly Christian.

Of like stature was Ed Mattingly, and we have touched upon him. A graduate of 1957, nearly thirty years later, wrote of Mattingly—that he did not give a "Methodist" view of the Bible, that he probed and questioned, that he caused one to "ponder and think," and that he found the Scriptures to reveal "many different concepts of God." "Matt" and "Dr. John" were of contrasting and complementary natures, styles, and actions. Their differences brought forth

compositions of harmony. Students became immensely enriched and enlightened. Both served through to retirement, the elder man in 1960 and the younger in 1972. To assist them in their efforts, 1952 to 1958, was Dorothy Jean Furnish, director of education at First Methodist Church. Her courses in "Christian education" and church history were rewardingly central to students heading into "full-time service." She was, as related in *The Wesleyan*, "One busy lady."

—Modern Languages

The department of modern languages, except for the two years that Vicente Colon taught Spanish, remained the bailiwick of Marietta Snow and Katherine Piazza Brown. Theirs was a triple fortress of German, French, and Spanish—with a bit of Italian thrown in for good measure. "Madame Brown" was "quite fluent" in six languages—Italian, French, Spanish, German, Portuguese, and Latin, and her husband was a Cypriot Greek. "Tante Schnee" held her fluency in German, but could assist beginners in French and Spanish. Those two ladies joined forces to promote classes for children—in German, French, and Spanish. The first floor of the library building (Lucas) provided rooms for classes and rendezvous. Their "advanced students" assisted in many ways, particularly to instruct the children. Each stressed for college students the importance of drama and literature and conversation, and of opportunities to study abroad—particularly were one to have a "working knowledge" of French, German, or Spanish. A club, "L'Alliance Francaise," attracted students and members of the faculty who wished to give "their French a try."

—Business Administration and Economics

Mamie E. Corns, since 1929, had been a constant in the department of business administration and economics. Her forte was accounting, and she remained a stalwart until retirement in 1961. Dale H. Weeks, since 1944, had headed the department; he would gain a Ph.D. from the University of Nebraska in 1955 and then depart for DeKalb University in 1957. Jean Cokeley Swinbank directed training in "secretarial science," and she had joined the faculty in 1948. J. E. Bartley, treasurer and business manager, routinely taught classes relating to "money and banking." Theirs was a "busy department."

Weeks effectively arranged for Wesleyan's students to negotiate with companies seeking "prepared and easily adapting" young employees. Insurance companies, accounting firms, banks, automobile and tire producers, and others such as Hallmark and Proctor and Gamble were among the many whose representatives regularly called upon the campus or arranged for contacts elsewhere in Lincoln. For each year, a message seemed to be heard, that this Wesleyan's students, instructed within the scope of a liberal-arts setting, adjusted effectively and easily into the molds which a corporate world had established.

—Geography and Geology

On the faculty since 1922, Rose B. Clark, Ph.D., professor of geography, retired in 1947. A virulent and debilitating type of arthritis had disabled her, and deteriorating health forced her resignation. Thus ended the services of one of

N.W.U.'s truly master-teachers. She was not without peer, but her equals were few. Geographers throughout the nation recognized her to be this country's "leading woman geographer"—possibly of the world. With "sincerest regret" the trustees acknowledged the necessity of her departure.

Dale E. Case succeeded Clark as the school's geographer, and he proved to be a highly popular teacher. Momentum found expression in regularly scheduled trips to observe, to map, and to analyze rocks and soil structures. An annual excursion to South Dakota's Black Hills centered upon lessons to be learned at Homestake Mine, Mt. Rushmore, Spearfish Canyon, and Hot Springs. Case was genuinely disquieted because surveys disclosed that the American populace, in general, was woefully ignorant of even the locales of the nations of Europe. He returned to graduate study in 1951, and the department lacked direction during the next two years. Case's second sojourn at Nebwesuni was for a year,

Stability returned to this department when George S. Corfield arrived, 1954. He was product of the world-renowned department at Clark University, Worcester, Massachusetts, and had widely traveled into some of the more remote corners of the globe. He resumed trips to the Black Hills, and initiated summer tours to take three weeks and to view the geographical and geological phenomena of the west and northwest. Students, during the warmth of August, could earn three hours of credit in "Field Work," Geography 107. Corfield was not "a rolling stone" when it came to collecting and gathering "moss and things," and he was more than moderately delighted when Mrs. John T. McLean, aunt of Victor C. Dye, '54, bestowed upon department her "rock and shell collection" and a twenty-year assembly of issues of the *National Geographic Magazine.*

—History

According to *The Wesleyan*, "Hoosier Land's Contribution" to Nebraska Wesleyan had been Professor Graham Andrew Barringer, Ph.D. He retired in 1952, having headed the department of history for 29 years. Editorialists, columnists, and "the snook pit" occasionally focused upon this "affable, kindly, and well-liked" teacher. He wore "quite sporty suits"—usually tan or brown, and he had special neckties to wear regularly for "special times of the year." Students complained that he often spent more time in class "to visit about things" and current events than "on the assignments." He expected his students to study thoroughly references available in the library and "the texts." Rumor had it, frequently, that he did not read "reports," but that he graded them on a scale"—the heavier ones to receive the higher grades. One sophomore became so bold as to insert at midpoint of a report this offer: "If you read this far, I'll buy you a coke." The paper came back with this message on the face: "C"—I did, and is 4:30 this afternoon o.k."? This man of Hoosier phrases and overtones was a rather solid devotee of the Democratic Party. He had been "highly pleased" because of the enthusiasm with which most veterans made effective use of the opportunities offered "by the G. I. Bill of Rights." Barringer was, perhaps, somewhat stingy when recording "A"s and "B"s or "1"s and "2"s. For longer than memory, almost, he had advised Crescent fraternity and the chapter of Blue Key. He had been instrumental in revival of an International Relations Club. Following the war, a

passing parade of young instructors had assisted by teaching the "survey sections" of Western Civilization.

Chancellor Bracy invited David Mickey to follow Barringer as head of the department of history, and also to serve as chairman of the "social sciences division." Mickey had been teaching at Peru State College and had initiated the concluding stages of his doctoral research and writing at the University of Nebraska. He would also pick up Barringer's relationships with the men of Crescent and of Blue Key. Neill C. Slack would assist him in the department.

The department needed no particular reorganization. Changes did reflect the areas of interest and concentration which Mickey had followed. He, too, enjoyed wearing "flashy ties," and Robert Jewett in "For the Birds" commented about the "bright...pictures on them." Other students hinted that their youthful professor wore those "loudly patterned ties" to interfere with sleeping. For Christmas, 1954, George D. Johnson, veteran who would enter the Christian ministry, presided over a presentation of three offensive fluorescent ties to the teacher, who then wore them offensively and without fail each day following the Christmas recess. Color schemes always "clashed," and on three successive days a pair of sharp scissors, wielded by Johnson and others, shredded the neck-pieces—for deposit into the classroom's waste basket. History, for the moment, had become of secondary importance.

Leland Forrest had procured from the Woods Charitable Fund, Inc., of Lincoln, a grant of $5,000—to underwrite five successive awards to recognize "distinguished teachers" on the Wesleyan campus. The first of these awards was timed to coincide with the school's celebration of its 70th anniversary (of "Founders Day," January 20, 1887), a "special convocation" in the auditorium of the C.C. White Building. Mickey received the award and its stipend of $1,000. As noted in *The Wesleyan*, January 18, 1957, the designation had come from "a very secretive solicitation made of the members of the junior and senior classes and of the school's administrative staff."

—Political Science and Sociology

E. Glenn Callen, who headed the department of political science and sociology, had often been recipient of award for significant accomplishment. As a seasoned graduate wrote of him, Callen was "a super great person." He was a favorite for review in the campus paper, whether to be a "profile" or a subject of "Faculty Facts." He had touched and directed a veritable galaxy of persons to become lawyers, teachers, civil servants, sociologists, diplomats, journalists, et cetera. Formerly a student, he had returned to his alma mater in 1919, and his career continued until death, from an automobile accident, late June, 1964. He had rubbed shoulders with George W. Norris while shaping the design of Nebraska's unicameral legislature; had assisted to resolve certain "legal problems" involving industrial relations in Nebraska; had helped to formulate certain programs for "social work"; had served on the Nebraska Social Security Board; had been instrumental in an establishment of a "merit system" for social services in Nebraska; had served on public panels which assisted the War Labor Board; had become a chief consultant for veterans, their problems and claims; had directed

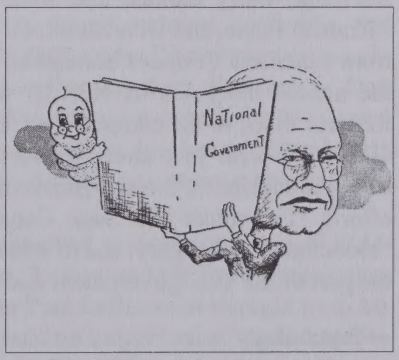
many "surveys" to gain information about "rural Nebraska"; and was a chief consultant for "the Washington Semester," and Wesleyan students were among the earlier to participate. Not until William M. Cascini joined him in fall, 1957, did Dr. Callen have more than limited part-time assistance to respond to his many commitments. He urged students to become involved in both the Democratic and Republican parties, and his "American Party System" was held to be one of the most valuable of courses to be taken at "the upper-level"—and with much activity "in county work" when spring primaries and fall elections were running.

Callen served as constant reminder—that Wesleyan's students center some of their attentions upon jobs available via the U.S. Civil Service Commission. The Commission regularly scheduled "qualifying examinations." Salaries in the early 1950s, for beginning appointments, ranged upward to $3,100. The government was seeking, for example, junior management assistants, social science analysts, legal assistants, statisticians, positions "in many distant areas" with the meteorological and weather services, appointments to the postal service, and teaching positions in schools serving American personnel in foreign countries. Information and "forms" were always "on hand." Careers for Wesleyan students often began because of proddings from E. Glenn Callen.

—(The "Washington Semester")

As of autumn, 1953, 44 colleges and universities, in 21 states, were participating in the so-called "Washington Semester," with headquarters at American University. Each participating school sent its delegation of students for a full semester's study to consist of seminars, consultations, interviews, a special project and thesis, and a chosen three-hour course. Students from N.W.U. earned twelve hours of "upper level credit." With permission, a participant might take an additional "class"—to increase credits to 15 hours. Tuition was paid at the home school, but living expenses in Washington, D.C., had to be met individually.

Callen headed a committee which selected Wesleyan's annual delegation. Basic to consideration was completion of a three-hour study in "National Government." Students of all academic disciplines could apply, but those who were steeping in the "social sciences" had certain undefined advantages. A fall semester of a junior year was "the time," for each student was expected to return, not only to share experiences with "the campus," but to enrich discussions during a senior year.



At an early date each spring, Callen and delegates, in a convocation, presented to students and faculty their "report." It became custom for Callen to make an annual trek to Washington to confer with his students and to share in conferences with Nebraska's congressional members. Senators Roman Hruska and Carl Curtis were willing hosts and consultants. An audience with Vice President Richard Nixon might be "on the docket." Each

student singled out a federal agency or "service" for special study. Reserved "areas" for committee hearings of both Senate and House, were available; also "open" were most of the debates before each house of Congress. Year after year, Wesleyan students found their Washington experiences to be marvelously enriching. Many applicants not selected "to go" were genuinely disappointed even to a questioning of the fairness of the "selecting process."

First to attend, fall semester, 1953, were Willa Jo Cramer, James Moeller, and LeRoy Borders. *The Wesleyan*, March 4, 1954, covered their reports to their fellow students. Dr. Callen introduced the threesome with this summarization: "The Washington Semester is a wonderful first hand experience, and government becomes more real." Borders shared his evaluation of "the projects"—which he found, in his case, to require "considerable preplanning" and many visitations to government agencies and departments. Moeller commented upon the "seminars," for he had found them to be unusually significant; furthermore, he averred, "Only in Washington could one have such an opportunity." Cramer had seen "American government in action"—"in ways and to extent possible in no other place in the world."

Impressed by the quality and performances of Wesleyan's first delegation, the officials of the Washington Semester allotted five places for 1954. So, Earl Allison, Aubrey Forrest, Robert Jewett, Carl Spencer, and Marilyn Wagner participated. Much attention focused upon the hearings before the United States Senate and anent the eventual disciplining of Senator Joseph McCarthy. Allison had kept a sharp ear to the proceedings and was dismayed to find that "Citizens for McCarthy" played upon the fears which American Christians and Jews held with respect to concepts of "atheistic Communism" and the sinister threat of the Soviet Union. Clearly at stake were "McCarthy and all his techniques," and the Senate responded decisively. A dramatic moment in our nation's capital had given thrilling experience to five juniors from the nation's midlands.

Eight more students followed in 1955 and 1956—Bill Koenig, Norman Schwenk, Larry Sandall and John Park; and Gary Hayden, Bruce Merchant, Elizabeth Paine, and Don Rezek. Of special aid to the latter foursome was a grant from Lincoln's Cooper Foundation, a sum of $1,000 to provide scholarships for the annual delegates of N.W.U. who would attend "Washington Semester." Reports "back to the campus" in 1955 and 1956 disclosed that these participants did "more than just attend classes." The "D.C. Drag" for 1956 dwelt upon comprehensions of the significances of police action in Israel, of Anglo-French efforts "to protect the Suez Canal," of Poland's "independence effort," of "bloodbath" in Hungary, and of what four students judged to be a lack of policy on the part of the U.S. government and the "impotence" of the United Nations.

—Psychology

Since the late 1930s, Roy W. Deal had h eaded the department of psychology. He had joined the faculty in 1919, plied his artful skills to manual training and administrator within the training school and became a pillar within the Teacher's College. "Educational psychology" and "tests and measurements" were among his more special interests, and the testing program of the university was

under his guidance. In due time, "abnormal psychology" gained central focus, and until his retirement in 1960 his classes routinely visited various institutions where the mentally ill were treated and cared for. Often, as reported, more than forty students made the visits, one of the more frequented being the "Home for the Feeble-Minded" in Beatrice. Growing demands necessitated assistance in the department, but not until 1952, when Oscar W. Miller a seasoned veteran of the classroom, joined the staff, did Deal have the luxury of a partner. Miller retired in 1957. R. W. Deal was widely active in matters of church, fraternal orders, civic-organizations, and professional societies.

—Music

Oscar Porter "Pop" Bennett's music department in the "White Building" reigned as one of the region's best, and it was in the business of training young musicians to be "teachers, composers, performers, directors, and artists." His "annual opera" was a highlight on the Lincoln calendar. His rules required "music majors" to attend weekly recitals, both vocal and instrumental, and it was commonplace that 250 to 300 persons assembled to hear "junior and senior recitals"—always open to the public. A special relationship with Union College resulted from "inter-school recitals" which attracted large audiences to the new Music Hall of the Adventists' school and to Wesleyan's auditorium. Bennett and members of the department were extensive users of "student assistants"—even when costs mounted to tune pianos, to repair instruments, and for "new acquisitions."

As for "acquisitions," some came as gifts and others were purchased "the hard way." A new Steinway might grace for a while the studio of Pauline Slonecker. A new Hammond electric organ enhanced the quality of weekly prayer meetings and other events in Huntington Hall, and prompted Paul LeBar to offer courses for aspirants who wished to learn to play it. Chancellor Forrest, with "delight," announced a gift of five new pianos, uprights for "the practice rooms." Frequently, earnest devotees to the discipline of "practice" found themselves to be mutually "drowned" because of the sopranos, tenors, pianists, violinists, and others who always "seemed to occupy neighboring rooms." Solution was simply "to train…to be oblivious to what was going on"—next door. For such as Don Marsh, the intermixing of harmonies may not have been a problem, for he avowed he was "fond of music" and "always had a song in his heart." Marsh was constantly "at the piano"—often for other students as they rehearsed and performed as soloists.

When Rod Wilmoth, late in 1955, publicized a suggestion that N.W.U. needed another "school song," because the old "Yellow and the Brown" no longer had much appeal to "the new breed," Professor Paul LeBar soon brought forth his "The Nebraska Wesleyan Hymn." Students would no longer "raise" their voices to the refrain of an anthem which had inspired Wesleyanites since 1894; only the alumni, gathered in reunions, remembered and could sing with zeal the old song. A cherished tradition had passed. (Appendices G and H)

As for tuition, the "combined rate" for music majors stood at $150 per term in 1946, but it soon advanced to $175. Increases came "gradually," and Chancellor

Forrest announced in April, 1957, a new figure of "$225 per semester." Until 1950, the "rate" had included the cost for a "student activity ticket"; then, with an "ouch" to reverberate throughout the department, Bennett acquiesced to a logic which acknowledged that "the athletic and dramatic people" had always paid "the extra" for the ticket"—and "so should the musicians." As tuition slowly mounted the ladder of increase, so did the cost of lessons.

Fees for private lessons topped out with Oscar Bennett—to be in 1946 at $35, for one each week for a semester; and, $63 for two. Accordingly, $45 and $85, respectively, prevailed by 1957. Fees for others in the department always ranged downward. Certain part-time and non salaried music teachers received, usually, 80% of the fees paid for "their lessons." The department accepted no credits for lessons given by musicians not on the school's staff. Members of the faculty and their dependents enjoyed a discount of one-third for lessons taken from "salaried members" of the music department.

—(The "opera")

Other than the spring tours, the big annual event for Wesleyan's department of music was the "opera"—an early December reservation on the calendar. At center was always "Pop" Bennett. Orchestral rehearsals were under the baton of Mrs. Bennett, and her String Sinfonietta found itself temporarily merged into an orchestra. Leonard Paulson assisted with the choruses. Gladys Lux and her "Stage Craft Class" designed and constructed the sets, with members of the Art Club to provide ample labor. Enid Miller, until failing health prevented, was on hand to assist in blocking and staging. Flavia Waters Champe regularly choreographed dance and ballet. Fred Hess spread publicity. Bennett annually gauged the depth of available talent and then "chose the show." Chapel Choir and the "glee clubs" were reservoirs of voices, and Bennett moved easily from that which was "light" to that which was "grand."

These were rich years—"The New Moon," "Rose Marie," Gounod's "Faust," "The Bartered Bride," "Il Trovatore," "La Boheme," "Song of Norway," "The Student Prince," "Der Rosenkavalier," "Show Boat," and "Madame Butterfly." *Wesleyan* and *Plainsman* noted that "lead roles" were sung by Marty Campbell, Jack Cole, Leland Finecy, Millie Fling, Beverly George, Homer Harrison, Jackie Harrison, Wallace Hickey, Lois Meyers, Janet Miller, Frank Mills, Virginia Murphy, Jaye Newbury, Dale Price, Carlyle Weiss, LeRoy Yanney, and Deanna Yeo. The "stands" were regularly for four or five nights and were not always staged "on campus." Tickets were always available at Dietze and Walt's music stores. Praise for the performances was consistently high, with the orchestra not always faring so well. Bennett's cast may have been the first "amateur group" ever to present Richard Strauss's "Der Rosenkavalier." Bennett frequently reserved a "choice part" for himself. Few students moved through the hallways of "C.C. White" without having heard, on at least two or three occasions, his inimitable rendition of "Shadrach, Meshach, and Abed-Nego"—always a fiery performance. No wonder that Lincoln's Singfest Committee should have chosen Oscar Bennett to direct the "musical production" each summer in Pinewood Bowl.

—("Male Chorus")

For "spring break" each year, the department of music sent forth three groups to spread far and wide "news" about the excellent educational opportunities at Nebraska Wesleyan. Directed by Leonard Paulson, the Male Acappella Chorus (Men's Glee Club) was far more than just a group of singers. (Paulson, a graduate of 1938, returned to the campus in 1945, to remain on the faculty for twenty years.) The same was true for a "Women's Glee Club"—revived after the war by Leslie Marks and than to fall under the spell of Mary Louise Holding. A "Pride of the Plainsmen Concert Band" grew mightily in outreach as directed by Marks until 1952, and then to press "onward and upward" because of the enthusiastic leadership of Robert Marshall. Collectively, 110 students, more or less, composed the three groups, and featured were vocal and instrumental soloists, trios, quartets, other "combinations," and skits. Often, a minimum of 8,000 miles unrolled beneath the wheels of the buses—Nebraska and neighboring states. As noted before, these students were the best of recruiters. Each tour culminated with a "post-tour home-concert." Along the various ways, the concerts were "for free," but for most Methodist-sponsored events, "free-will offerings" helped greatly to allay expenses. Church-sponsored meals of meat loaf, fried chicken, or roast beef, along with fresh rolls and large portions of pie and cake, et cetera, often caused singers and instrumentalists to be short of breath for ensuing performances.

Members of the "Male Chorus" seemed best at giving reports of their several escapades, but no others came up to the late March, 1957, experience with blizzard in northern Kansas. Marooned for thirty-six hours in their bus, the men offered sanctuary to nearly thirty stranded motorists and a 90-pound boxer dog—the latter not inclined to be friendly and willing "to fraternize." Some sat while others stood; sons slept while other played cards, joked, wrote letters, ate cookies and apples and other "rationed food"; some even burped and changed diapers "for babies"; all awaited arrival of road crews to open the highway. Four o'clock, a.m., on a Monday, a "way" opened to Herndon, Kansas, where, for the following twenty-four hours, the small town of 250 people opened its heart, homes, school buildings, churches and pantries "to the survivors." Herndon served host to more than a hundred guests, and the singers slept soundly on tables and bleachers. That evening, to a packed house in the "city hall," the men "pulled out all plugs" to give an impromptu concert—to begin with Romberg's "Stout Hearted Men" and to include Lvovsky's "Hospodi Pomiloi." As reported by Irvin Deshayes and to be written about (1984) by William W. McDermet III, this performance was "the best of the tour," which had been booked to reach a sort of climax with broadcast from Denver. Deshayes headlined his account—HATS OFF TO HERNDON, KANSAS. The blizzard was "a scary experience," as McDermet recalled. The storm took its toll of human lives—along "Highway 26."

—("Girls Glee Club")

The "Girls' Glee Club" had its usual "highly successful" tour in spring, 1955, but this was of a "different sort." (Mary Louise Holding was "on leave" to study "voice, composition, and directing" in Milan, Italy. Chancellor Forrest had

urged her to take advantage "of opportunity," and the university would pay one-half of her "regular salary." She committed herself to return to N.W.U. for a minimum of two years, or "to forfeit the salary." She retired in 1977.) Due to Miss Holding's absence, Adelaide Ports Spurgin directed the "Club," but commitments prevented her going on tour. Pauline Slonecker joined the group as "a sort of chaperone," but responsibility of leadership fell on the shoulders of Beverly George, student director and manager. In lengthy letters to Holding, George gave accounts of problems and of successes—and particularly of the treatments received from "church people," who "fed us royally" and were simply "wonderful."

—("Pride of the Plainsmen Band")

Leslie R. Marks brought an almost instantaneous revival to "Pride of the Plainsmen Band"—both to march and to play in concert. For homecoming, 1946, program featured "Uncle Sam in Review"—a pageant of historic episodes. The following year, the players had new uniforms—yellow jackets with brown lapels, flaps and braids; and the trousers, brown with yellow stripes. The hats were also brown, with "plumes and trim in gold." A current budget item for $1,500 had taken care of "down payment," and $3,500 "in the next budget" was to close the account. In addition, five baton-twirling majorettes were "pretty and prancing" and seemed to be marvelously responsive to the commands of a "pompous drum major." For spring, 1948, a concert band of 50 members undertook a tour of 1,500 miles to visit 37 communities in Nebraska, South Dakota, and Iowa. The standards had been set. Marks departed in 1951, he being in need of more income "to support his growing family."

For the band, a year's wallowing ensued. Robert Marshall, to come in 1952, brought resurgence. His wife, Janet, was a skilled cellist and teacher. Within a year, the marching band was thrilling spectators with skits and formations—between halves at football games. The "Concert Band," again on tour, had its quartets, brass sextet, soloists, vocalists, and trumpet trios; and its "twirlers"—led by the Schlichtemier twins, Marjorie and Margaret. Marshall's band soon suffered from "growing pains" and simply grew "right out of its britches"—as reported in *The Wesleyan*. The 80-member band, by fall 1955, lacked 30 uniforms. Mild set-backs occurred when "thieveries" caused shortages of certain instruments. Time and expenditures "filled in gaps." Marshall sought "credit in P.E." for members of his marching band, but chancellor, dean, and administrative council did not share his logic. In May, 1957, he inaugurated an award to recognize an "Outstanding Band Member"—first recipient to be Alice Gentry of Gering. Wesleyan's "Pride of The Plainsmen Band" was on its way to gain national recognition. It had "reached out."

—("Chapel Choir")

And, there had been other "outreaches." Oscar Bennett's Chapel Choir had not only brightened each Tuesday's service "on campus," but "demand" resulted in frequent appearances in churches and over radio. W. Thomas "Tommy" Cooper, until his graduation in 1949, had a "Wesleyan Dance Band," and this

group hardly knew an idle weekend. Robert Marshall promoted this "specialty" when he joined the faculty. Nebwesuni's groups were constant performers before congregations and civic clubs.

Following the war, students at N.W.U. were "lining up" for lessons on the pipe organ. At Paul LeBar's behest, the Reuter Organ Company of Lawrence, Kansas, thoroughly overhauled the concert organ in the auditorium. As the "fabulous fifties" opened, more than 15 "junior and senior recitals" were on each spring's calendar. LeBar presented his own "Organ Soirées"—much to the delights of campus and community. Crowded schedules for practice prompted Wesleyan to purchase an old organ from St. Paul Methodist Church—for a thousand dollars (1950); expectations were to reassemble the instrument in the large room which served as a small theatre, lower level of "C. C. White." But, too many costly repairs prevented its use, and it proved "not usable." So, Wilson Beaver, superintendent of buildings, dismantled it in 1954. He preserved "the lumber" for use elsewhere, and the pipes "went to market." A bit had been ventured, but for no gain.

—(The Lincoln Symphony)

Oscar and Geralyn Bennett, a violinist, were among leading boosters of the Lincoln Symphony, directed by Leo Kopp. The music office at N.W.U. pushed sales of tickets, and for students a season for six performances cost $5. When Jaye Newbury, soprano, won the "Symphony Audition" (December 1954), *The Wesleyan* proudly noted that Wesleyan contestants had won "seven of the past eight years." Except for Geraldyne Kelley, violinist, all had been students of "Pop" Bennett and Mary Louis Holding—Lois Meyers, Leland Finecy, Jacqueline Harrison, Wayne Wiegert, John Carter Cole, and Newbury. Naegali VonBergen, pianist and student of Beth Miller Harrod, joined the ranks of winners in 1956. (Also, of note, Leland Finecy, with Ray Young at the piano, presented on Sunday afternoons, KFOR, 1948 and 1949, a program of old songs, "Through the Years.")

An alumnus referred to "those golden years in music for Nebraska Wesleyan." These were years when Lincolnites enjoyed the artistries of renowned performers, brought in by "the Symphony" and by agencies—Rose Bampton, Isaac Stern, Robert Merrill, Marcel Dupre, Patrice Munsel, Yehudi Menuhin, Marian Anderson, Virgil Fox, Phil Spitalny and his "Hour of Charm," Fred Waring, Roland Hayes, Johnnie Ray, and Louis "Satchmoe" Armstrong. As James Munkres phrased it for *The Wesleyan*, some of the "brightest stars in the musical firmament" came to Lincoln. In 1957, tickets for Rodgers and Hammerstein's "South Pacific," at the Pershing auditorium, cost $1, $1.50, and $1.80; for "Satchmoe"—prices had been $1.25, $1.50, $2.00, and $2.50. ("These had been years "to be remembered.")

—Speech and Theatre

The department of speech and theatre remained the bailiwick of Enid Miller Hoffman until illness and complications following surgery ended her life in 1954. Of thirty years, her record of achievements had been inspiring. Of her, Ethel Booth noted, she was "now somewhere"—in "a realm beyond our mortal ken" and "lives

unwearied and strong…and looks for…the beautiful." *The Wesleyan*, October 14, carried news of her death. Chancellor Forrest peered into the distance: "When I think of Doc Miller, it is easy to believe in the highest possible concept of immortality.…She lives…in the hearts of her friends." Enid Miller's had been "a saga of many triumphs."

—("Doc" Miller)

Tribute to "Doc" may be sampled. She liked people, and often several who were "unlikable." Once she believed in a person, she trusted and than heaped on responsibilities. "People stood taller because of her belief in them," and her faith "was nearly always justified." She always insisted "the show must go on"; but, she thought in terms of a "greater scope of things," that it was "the Wesleyan show" which would "go on, and on, and on." Her loyalty was "to the "whole school," and she never wore "the cloak of small concerns." Dedicated to her, *The Plainsman*, 1955 gave summary:

> She liked people and they liked her. She believed in people. She gave then jobs to do,…and trusts to be fulfilled. People stood taller because of her belief in them.…She was loyal to the school—its ideals, its interests, and its program.

Enid Miller Hoffman's final writing was "An Angel in the Sun," a depiction of a century of the Methodist Church in Nebraska, 1854 to 1954. Terminal illness prevented her from directing the pageant, and this task fell to one of her former winners and experienced dramatists, a successful teacher, Betty Barker Reeder. Next last to "An Angel" had been her writing of script for "The Lesser George," a drama of the lives of George Eliot (Mary Ann Evans) and George Lewes.

While war raged in the forties. Doc Miller became aware of and much interested in the "daring romance" which involved the "two Georges." Over a decade she gathered and organized her data. She enlisted "some alums" to head a cast for a February 1953, production. During eleven days and "mostly nights" after Christmas, 1952, "with much, much coffee," she put the text of the play "together." She had preferred "The Moonlit Cup" for title, but students persuaded her to use "The Lesser George." She would revise her dialogue, here and there, almost to the opening night. Rehearsals began in early February.

Heading the cast were Dorothy Lee Kinyon French, '47, and Delmar A. Nuetzman,'39. Also from the alumni were Harold C. Sandall, '28, and David Mickey, now on the faculty, '39. Also from the faculty were Oscar Bennett and Wendell Hoffman. These four respectively portrayed Charles Dickens, Herbert Spencer, Richard Wagner, and Ralph Waldo Emerson. Twenty-five talented students completed the roll. The romance had been one that startled Victorian England, and Miller's "dialog" was brisk throughout. Responses deemed the performances to have "mounted to triumph."

Enid Miller had a four-point formula to guide her when writing—get an idea, develop a working plot, put incidents and characters into the plan, and write "the dialog." Members of the cast for "The Lesser George" added a point of there own, a gift to the author of a pug which may have descended from "royalty of

Chinese origin." Suspecting the pup would become "aristocratic in his judgments," the cast and crew dubbed him to be "Alexis Major of Housefeld" and one whose "royal diet" would consist of raw meat, limewater, cod liver oil, raw eggs, and warm milk. Within a year's time and having been in many "plays," Alexis Major became a "spoiled rotten dog" and "a ham" and received billing as "George Puggin Brassy." This "third George" responded with enthusiasm to audience applause. He preferred to reside in the theater building, another of Enid Miller's personal accomplishments. *The Plainsman*, 1953, pictured "Pug Hoffman, A Dogmatic Student."

(Enid Miller's death marked for many an end to an era. As footnote to her memory, Wendell Hoffman presented to Nebraska Wesleyan a "treasured gift," three bound volumes containing "the plays and road shows" written by his wife. Those are preserved in the "Heritage Room" of the Cochrane-Woods Library—on campus.)

One of Doc Miller's favorite people was Claude Bunting, who for 12 years had been a mainstay of the custodial staff and had "prevailed in the theater building," He chose to retire after her death, and he had passed his seventy-fifth birthday. He had weaved his way into the hearts of a parade of students, and those on the scene held a party in his honor, just before Christmas vacation, 1954, presented a gift "from the theater folk," and declared him to be an honorary member of Theta Alpha Phi. Lew Hunter presided at the festivities.

Mrs. Gertrude S. Howard joined the speech-theatre staff in 1954, and she directed dramatic productions for the ensuing two years. Casts and crews remembered most happily the "feast of goodies" she provided after each "final production"—may be chili, maybe salads and sandwiches, but always carrot cookies. The cookies were "one of her specialties"—to most "an innovation." The party came after the stage had been cleared, cleaned, and completely returned "to order," Each party was a time to relax and "to review the production."

Philip Kaye, from. Dakota Wesleyan, became head of the department of speech and theater, September, 1956. Dr. Kaye would direct the dramatic productions, to be assisted by Mel Davidson as technical director. The department was once again "in full swing," and renewed strength and steady growth were at hand.

A sampling of titles for this postwar decade reveals the following: "The Barretts of Wimpole Street," "On Borrowed Time," "Cyrano de Bergerac," "Deep Are the Roots," "Arsenic and Old Lace," "This Old Maid," "Command Decision," "The Importance of Being Ernest," "Harvey," "Abie's Irish Rose," "Sun-Up," "Smilin' Through," "A Bill of Divorcement," "The Skin of Our Teeth," "Wingless Victory," "The Imaginary Invalid," "Murder In the Cathedral," and "Our Town." Issues of *Wesleyan* and *Plainsman* reveal and preserve identities of the talented performers, and they are legion. Jeanne Brown Nay, '58, wrote in 1984 of her remembrance of the "dramatic and moving" portrayal by Sandra Dennis of the young wife in Thornton Wilder's "Our Town." Dennis, as a freshman, enrolled at N.W.U., 1955-56, and, according to Nay, had "already determined to depart soon for New York."

Enid Miller would often "double cast" a play, her purpose being to give opportunities to "newcomers." In "new talent," she detected "the appetites" of inspiring young thespians. From these came the future members of Plainsman Players and of Theta Alpha Phi. Likewise was her "experimental theatre," an innovation that antedated the years of war. Students did cuttings and directed excerpts from major comedies and tragedies, or they might work on certain "short subjects." She always judged this "experimental theatre," through the years, to be "highly successful." It became an enduring tradition for the department and continues as the "Enid Miller Laboratory Theatre."

—(Forensics)

To review the successes of Wesleyan's debaters during these years is to take a genuine "ego trip." Walter Murrish and Adam J. Mueller were successively the coaches. Bruce Minteer noted in *The Wesleyan* that debaters had to be "split personalities"—to be able to argue effectively "both sides of an issue." Minteer commented further (1951):

> ...A car full of debaters is a madhouse on wheels, with everyone talking at once, not paying attention to what the other is saying, but enjoying himself as he does it....we are the happiest abnormal group known.

Debaters had "fun on the trips."

Annually the school's debate teams collectively traveled a minimum of 14,000 miles—on a budget of $600. State, regional, and interstate successes often led to invitations to participate in the national tournament at West Point. For many years, L. L. Coryell financed the trips to New York where the winning teams of 30 colleges and universities competed. The other great national challenge was the annual Pi Kappa Delta tourney, which "moved about." Ratings of "Superior" seemed regular fare for Wesleyan's top teams, and John Low and Bernard Trott won all their rounds in 1947.

Debaters were "off campus" often to such extent that their absences from classes reached "crisis proportions." A trip to New York required a week's time. Some participants had of necessity to withdraw from certain courses, to lighten their academic loads. Most made special arrangements with their teachers, with "making up" to lead to "incompletes." N.W.U.'s debaters had to become experts at making "a best use of time."

A small problem arose in 1952 when "Itch" disappeared. A full-press search may not have disclosed his whereabouts. Who was he? A small monkey with hands covering its eyes, given by Melvin "Tat" Bowman, debater of the late 1930s, as a good luck mascot whose powers to bring victory became manifest once members of the squad had affectionately rubbed his tummy. As for the dramatists, both *Wesleyan* and *Plainsman* identify a host of Nebwesuni's star performers, men and women, in the art of debate.

Adam Mueller, also on the staff of Lincoln Northeast High School, was an enthusiastic promoter of tourneys for high school debaters. Due to his initiative, N.W.U. became host to an annual competition. These were "big affairs," with a

minimum of 24 high schools represented. The visiting students and their coaches were overnight guests in the fraternity and sorority houses, and in the dormitories, and the cafeteria managed the food services. These two-day competitions became spirited occasions for both seasoned and novice contenders; and, they proved to be, as were the "tours," effective means for recruitment.

Enid Miller's "long string" of national oratorical champions came to conclusion in 1947 when John Low, a returned veteran, placed first in the Interstate Old Line contest with his "My Paper Doll." Jeanette Dillon placed second in the woman's division. Traditional competitions, such as the freshman oratorical contest and the "All-Wesleyan Oratorical Contest," remained on the calendar, and these served to identify the competitors for the several state and regional tourneys. Wesleyan's orators continued to be fiercely competitive in a variety of categories.

—("Road Show")

The "Road Show" had been another of Enid Miller's special creations—not only to have further opportunities for students to share their talents, but to put a good idea to work to advertise and to promote Nebraska Wesleyan. She designed the shows to use dramatists and musicians, and she provided alternatives to fit one variation for a church audience and another to meet the tastes of a public school assembly. For each year, she virtually fabricated two very different designs. Each spring, a cast of seven or eight might "head out" to cover at least 1,500 miles and to play in a minimum of forty towns—in Nebraska, Kansas, Colorado, Wyoming, and South Dakota. Her titles were always intriguing—"Wigger Had a Nose," "The Nine Tailors." "Mink, Money, and Make-Up," "Clean Beasts by Sevens," "Black Steed White," "Golden Bough," "The Black Yak," "The Bugle's Last Calling," and "The Greenboys" (of which half were girls). Irene Kelley directed the road show in 1954; then, Mrs. Howard; and Mel Davidson took over in 1956. The department always had its "speech car," and this always to have a special name. "I Samuel Duck," usually dubbed just "The Duck," began its services in 1949 and merited mention for at least the following five years.

—(Theta Alpha Phi)

Members of Plainsman Players and of Theta Alpha Phi provided the bases and pillars for "good theatre" at N.W.U. Attracted to "the art of theatric productions, students entered the ranks of the "Players" by their willingness to act and to serve on the several committees of labor which brought success to any program. Aspirants who excelled in talent, who were willing to become enslaved to the demands of the crews and who sacrificed the needed brackets of time, "earned the points" to gain election to Theta Alpha Phi, a prestigious national honorary dramatics fraternity. Since 1923, the members of T.A.P. had adhered to high standards and had rather stingily admitted "Players" to the ranks. The four annual performances required advertising, housing and seating, properties, make-up, staging and scenery, acting, and assisting in directing. Manifested in each production were "excellent educational opportunities"—all to be taken in stride as desire and talent should prompt. Neophytes with "new talent" joined with

the more seasoned enthusiasts to take pride in the excellence of the plays. It was tradition that would not wane.

Wesleyan's chapter of Theta Alpha Phi initiated (spring, 1949) a making of five annual awards—"Oscarettes" to best actress, best actor, best supporting actress, best supporting actor, and "the best slave"—this latter had "with spirit contributed the most time and energy behind the scenes." Initial recipients were respectively Marjorie Johnson, Boyden Harvey, Irene Kelley, Harold Sell, and Martha Clifton. In 1552, an award for "best new talent" joined the others, and designations for the award had become "Oscars." The previous autumn, the "Players" and members of T.A.P. had redecorated the Miller Theatre, almost from top to bottom—cleaning, painting, and with some structural improvements.

A Lincoln businessman, who chose to remain anonymous, much interested in "the theatre" and desiring to make certain "that remembrance of Enid Miller be perpetuated on the campus," endowed (February, 1955) a "Doc Miller Memorial Award." A committee of five—Wendell Hoffman, a student "of T.A.P.," head of the department, a member of the faculty appointed by Chancellor Forrest, and a "representative of the donor"—composed the criteria to be met. Only a "qualifying senior" could be recipient. Marlys Nelson Ballard, '57, was first to receive this special recognition. This benefactor also funded purchases of plaques to record the department's annual awards, and also the medals to be presented to the winners. (Theta Alpha Phi, with certain changes, continues to make these annual awards.)

—(Pi Kappa Delta)

Wesleyan's chapter of Pi Kappa Delta, a national honorary forensic fraternity, had since 1920 promoted on campus the arts of oratory, debate, and extemporaneous speaking. Membership came as result of "merit and achievement." A motto referred to forensics as "The Art of Persuasion, Beautiful and Just." To the lesser informed, the "fraternity" seemed to be reserved for those who "liked to argue." Wesleyan's chapter each year bestowed upon seniors, who had excelled, a "Rowout Award," a designation to be understood only by those who were fully aware of Enid Miller's special talk which she reserved for entering freshmen.

—(Radio)

Almost as an adjunct, but not really, to the department of speech and theatre came radio station KNWU, at 670 on the dial. (Not since 1933 had Nebraska Wesleyan had a broadcasting station.) As reported in *The Wesleyan*, February 1, 1956, four freshmen had become "busily at work to revive N.W.U.'s radio station." Jim Forrest, Jerry Miller, Allan Prell, and Bill Schultze still lacked a transmitter. They persuaded Dr. C. Eugene Osborne, of the department, to be advisor. The forward-looking foursome scheduled tryouts, for they needed broadcasters, programmers, collectors and editors, coordinators, engineers, script writers, secretarial staff, et cetera—altogether about 28 students.

Broadcasts began in May. The studio "formed" in an upstairs room of the speech/theatre building, and the transmitter was "down-stairs." Power was

limited, so as not to interfere with other stations, and the "airing" reached to the rest of the "theatre," and to Old Main, C.C. White, the Student Union, and the power plant. Hopes were "to include" the dormitories and the "social houses." "Program time" began at 5:00 p.m. and "Sign Off" came at 8:00 p.m. The "daily schedule" included "Signature, Dinnerlude, News and Commentary, File 13, Musical Memories, Classics and Contrast, Religious Program, Social Sidelights, Twilight Serenade, and Sign Off."

KNWU remained "strictly a student project." When classes resumed in September, a host of new recruits was needed. A different, but repaired, transmitter increased outreach to the dorms and Greeks. Philip Kaye, recently arrived, had become "watchdog of the airwaves." Adequate funds and equipment were lacking, and "the administration" was not generous. *The Plainsman*, 1957, estimated that "not many" heard the broadcasts. Max Koehler, Harry Huge, and Jim Girardin were among "the announcers." Programs included "Dinnerludes, Plainsman's Progress, Wayside Worship, Twilight Serenade, Poppa Stoppa, Musical Memories, Classics and Contrasts, and Melody Lane." More and better lay ahead.

—Physical Education

A major event for athletics and physical education at Nebraska Wesleyan, during this decade, was construction of the Ira J. Taylor Physical Education Building. Credits in P.E. were integral to all requirements for degrees and teacher certification. For students, admissions to all athletic events were by an "activities ticket." Intercollegiate rivalries in football, basketball, baseball, track and field, tennis, and golf were challenging. The school had an ambitious program of competitive intramurals for both men and women. After "spring break," schedule of events usually had as many meets and games as days remaining for the term—with "intramurals" to fit in as "extras."

Under various headings, with one of the more durable being "Plainstalk," reporters—such as Donn Cline, Bill Brown, and Darrel Seng—kept readers of *The Wesleyan* well updated anent the several triumphs and losses, and other "things." Publicized "contrasts" for 1953 and 1954 featured "The Long and the Short," of two athletes who were worthy of note. Don Boldebuc, seven feet in height, did his "thing" on the basketball court. Daryl Michaud ("Stub"), when "stretched out" reached to "four feet ten inches"—and he wrestled at 95 pounds. Michaud also played the French horn, but excelled as student manager and trainer within the athletic department. Among the coaches for men were George "Bus" Knight, Roy "Robbie" Robertson, Earl Johnson, John Grayson, Woodrow "Woody" Greeno, Keith Skogman, and Irvin L. "Pete" Peterson. For the women, Clara Brandt, until her retirement in 1956, continued to direct "health and hygiene," and she received assistance from Elizabeth Buie, Kathleen Green, and Joyce Crawford Urbom—for classes in P.E. and for intramural competitions. Chelys Hester became mainstay of the women's program. Irv Peterson began in 1956 to direct "basketball clinics" for athletes of nearby high schools. He "called into service" the better players from other colleges in the "Nebraska Conference." The full-day sessions were open to

the public and "free." And, there was those occasions when the Harlem Globetrotters exhibited their "basketball fantasy" in Taylor Gymnasium.

Although the school's "budget allowance" for athletics had reached $19,500—by 1956, it remained insufficient to an annual tune of about $4,000. Regularly the question lay before the trustees, "How much of an athletic program do we want at Nebraska Wesleyan, and what means shall be used to finance it?" The answer always turned to a necessity for "good management within the department." The school's policy had long dictated there be "no subsidizing" of athletes—no scholarships per se. When rumors became probabilities that some members within the N.C.C. were "indirectly" using scholarships to attract certain key athletes, Nebwesuni's athletic board and trustees pondered "withdrawal from the conference." Use of the term "grant-in-aid" seemed no more than weak effort to deceive. Decision was to let the matter ride until September, 1958, when N.W.U.'s commitment to the conference would expire. Chancellor Forrest, in his "Corner," March 1, 1956, avowed that Wesleyan's athletes were not "of a foreign legion imported to play, but of students on the way to a college degree," with none on a "subsidizing scholarship." On campus, and coincidentally, a nagging issue never seemed to disappear for good, that a "laxity of academic standards" persisted within the "P.E. department," and that only occasionally did an instructor "there" pay attention to absences and tardiness. Key players, and other contestants, did disappear from the ranks at N.W.U.—now and then, because of failure to meet minimum academic standards. Intercollegiate competitions for women lay in the future.

—(Women and W.A.A.)

Readers of *The Wesleyan* never lacked coverage of the women's athletic activities. Rosalie Zahn and Elaine Krondak, in the earlier fifties, titled their remarks, "Female Frolics"; later, Shirley Rexroth's "Off the Court" gave excellent reviews. It became common knowledge that "worse and more ghastly things…can happen to us" than to wear "a girl's gym suit." Exercises did bring "sore muscles." New gym suits in 1954 were deemed "quite perky"—"of white shirt and blue gabardine shorts." One coed preferred bowling to golf, for she "didn't lose the balls." Roving eyes of the newspaper's columnists observed "workouts and workups," fly balls and grounders, bows and arrows, jump-roping, dancing, archery, and "practice teaching." Bruised knees, sprained ankles, and occasionally a fractured toe became grist for publicity's mill. "Limping co-eds" felt they were as deserving of "attention and sympathy" as were football players. Furthermore, much vigor, alone, could meet the demands of basketball, volleyball, soccer, and softball, and tennis—with less perhaps for table tennis, badminton, free-throws, archery, and swimming. The catalog for 1956 stated that women, for their courses, would wear "regulation costumes,…purchased through the physical-education office."

Chelys Hester "pushed" swimming, and her classes "in life-saving" were full of action—but not "on campus." According to Krondak, the "underwater swimming and maneuvering," to test the skills of life-savers, caused one observer to remark: "Oh, they're drowning each other!" Apparently, certain of the girls

enjoyed "making it difficult to be saved." When Mrs. Hester introduced judo into her "P.E. classes," a warning went out in headlines—WIMMIN LEARNING ART OF JUDO. All "campus wolves" were to heed "full warning," for Mrs. Hester had assured: "A girl, no matter, how small in structure, can usually throw a grown man…." But, she did not say how far.

Though condemned "for intercollegiate games," the old gymnasium remained for classes in P.E. and for intramural competitions. The showers for women often did not flow, and the gals often found themselves "unrefreshed" and heading to other classes. As reported, some of them often attempted "to sit a bit removed." The new Taylor Gymnasium resolved nearly all problems. The laundry room, with washers and dryers, seemed to dispel a host of inconveniences. The "gym floor" could be divided into "two instructional areas," and Mrs. Hester took full advantage "—as reported, "with her efficient, energetic, and encouraging ways." But, she, needed a swimming pool.

Training, practice, hiking, bicycling, "concessions work," officiating, score-keeping, and participation in various intramural competitions afforded women means to earn points which garnered certificates, brought awards of sweaters, blankets, and blazers, and could warrant membership in the Women's Athletic Association (W.A.A). An annual convocation in late spring provided occasion for the Wesleyan community to learn of its women's athletic achievements. Winners had been "vigorous and spirited." The four sororities and the "Barbs" prevailed as competing contestants and teams, and the Phi Mus and Barbs may have triumphed more often than the Alpha Gams, Delta Zetas, and Willards. Year-end estimates declared that about one-third of "the women enrolled" participated in the games. They seemed to take well to the "rugged pace," to the "workouts and work ups," and to the hours "of jumping rope." Freshmen women in P.E. had the pleasure "of practicing to wind the pole for May Fete." The women of Wesleyan were athletically gathering speed with each passing year.

Membership in W.A.A. depended upon "a 125 point standard of achievement." Selling concessions at football and basketball games was almost mandatory. Rumor had it—"Yell HOT DOGS 5,500 times and you're in!" Purposes were to promote a "spirit of good sportsmanship," to encourage leadership, fellowship, "friendliness in games," desirable health practices, and wise use of leisure time, and "to foster school spirit and support for the teams." Annually, the women sponsored a "Spinster's Spree," an opportunity for "the gals to snatch the guys" and to send them corsages that might "range from chickens, to bathtubs, to spiders' webs," and to vegetables and other things. Elaine Krondak, in her "Female Frolics," employed a barrage of alliterative subtitles to catch attention of readers—to sample: "Tantalizing Tourneys;," "Turn the Tables," "Badminton Bows," "Bonnie Bunnies," "Jumpin' Jack' Rabbits," and "Hop, Plop, and Hop." Wesleyan's W.A.A. closed out this decade "in full action."

—(Intramurals)

A "rugged revival" of men's intramural rivalries followed war's end. Early on, the Crescents may have most often emerged as champions, but Barbs, "Taus,"

and "Delts" (Theta Chis later) were often snatching victories from the jaws of defeats. Unaffiliated veterans soon became formidable contenders in the "friendly frays," and they competed as "Weary Warriors," "Bruisers," "Boy Wonders," "Vikings," "Trojans," "Bee Bees," "Shmoos." Or "Independents." Competitions in "pass football," "touch football," basketball, volleyball, baseball, softball, track, tennis, and archery had quick revival; soon to be added were "team golf," table tennis, badminton, basketball "flee throw," "horseshoes," handball, and a "turkey race." Earl Johnson, 1950 to 1955, rode herd over the games.

Matters of disagreement kept the various groups and teams in constant vigil. Rules were not clear as to number of years a trophy should be won successively before it remain a "permanent possession." Eventually, in fall, 1955, agreement left all trophies in the hands of current holders, called for purchases of new trophies for football, basketball, track, and baseball, and directed that "two wins in succession" would bring permanent retention. Also, each competitor, as individual or for team, henceforth had to meet the academic standards of the I.F.C. (Interfraternity Council)—to carry currently a minimum of 12 hours for credit and to maintain a point average of 4.25. Failure to meet the "average system" was to bring forfeiture.

The "turkey race" received an upgrade. The course about the campus became a "full mile and a half"; to contend, a "house" or team had to have five runners to finish; scoring depended upon "accumulated times"; first and second-place winners received the "two birds." This "race" was always a pre-Thanksgiving event.

—(Intercollegiate Sports)

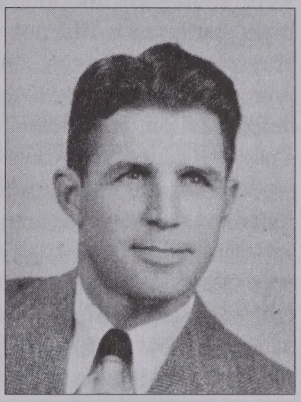
The Nebraska College Athletic Conference (N.C.A.C.) had rounded to eight—the four state colleges at Chadron, Kearney, Peru, and Wayne and four private, church-related of Doane, Hastings, Midland, and Nebraska Wesleyan. Coexistent was the Nebraska College Conference (N.C.C.)—all church-related, with Dana and Concordia (Seward) linked to the other four. The several presidents, deans, admissions counselors, athletic directors, and coaches were represented on the governing boards of the conferences. A persistent divisive issue rested on the matter of athletic scholarships, or whatever financial incentives might be used to attract key athletes.

The tuition-gap, which was ever-present between the tax-supported schools of the state and the self-supporting private schools, offered across the board a sort of monetary advantage to the athlete who should opt for a "tuition free" institution. This was not to be avoided, and all knew it. As of late spring, 1954, largely due to Chancellor Forrest's fervor and thrust, the N.C.A.C. announced a policy based only upon "academic proficiency or excellence"—that no "grants-in-aid" were to constitute payment for "athletic skill or reputation." Also, "work opportunities for an athlete" were to be the same as for any other student—without variations "in time and rate of pay." This policy was to be "in effect at once," but would not apply to students with whom special commitments had already been made. It was known that "some of the members" had funds specially designated for athletic recruitment. Other matters of contention arose. The "church schools" soon opted

to do away with spring-practice for football. Members of N.C.A.C. lacked uniformity in the keeping of "records" and statistics. Questions relative to the future of the N.C.A.C. arose. Nevertheless Wesleyan's "Pep Club," at cost of $132 (December, 1955), purchased eight banners—each six feet in length and "three feet wide opposite the point"—to be displayed on the walls of the basketball court in Taylor Gymnasium, and each to represent a member of the conference by "colors and name."

—(Football)

Alice Greenslit reported for *The Wesleyan* (October, 1946) of "Footbawl...brawl" and of "bruises, bumps, and broken bones" which were result of "not much that was too serious." A "husky squad," many of them veterans of the war and coached by another veteran and former Cornhusker of Rose bowl fame, George W. "Bus" Knight, were in process of putting together a season of six wins and three ties. But, they would rank "second" to the Doane Tigers for "conference title." However, the "no-loss season" gained from the "Will Rogers Bowl" an invitation to play Pepperdine College of Los Angeles in a New Year's contest, January 1, 1947, Oklahoma City. Winners were to receive gold watches, and the losers "lifetime pens." Excitement soared—for N.W.U.'s "only bowl game."



George W. "Bus" Knight

Chartered round-trip bus fare coat $12, but the Plainsman fans chose, generally, to make the trip by auto. Of the no more than 800 spectators for the game, Wesleyan enthusiasts were by far the more obvious. Neal Parsons assisted Knight, and the players from University Place faced "a rival" which outweighed them an average of twelve pounds per man. The Plainsmen scored first, but they ended with a 25-point deficit—38 to 13. Estimates were that Nebwesuni had received "$25,000 worth of advertising" because of the game. Members of this "bowl squad" were not averse to subsequent regatherings for purpose of hearty reunion.

Knight served as head coach for football through the 1949 season. Though his teams were never to claim an "unshared conference title," they did compile an impressive record of 573 points to their opponents 262—from twenty-four wins, ten losses, and four ties. Along the way, Irvin Peterson and Larry Price had assisted.

From Springfield, Missouri, came Roy W. "Robbie" Robertson who, as head football coach and "athletic director," was soon to make use of "crying towels." *The Wesleyan*, by mid September 1950, reported he was "moaning"—because of "faulty timing, weak defensive work, poor blocking, and ragged tackling." The "boys" were reported to be "full of fire." They managed a "5 - 5 season." For September 1951, Donn Cline in his "Plainstalk" warned that

"Robbie's squad" was going to be "shorthanded"; and it was, to a tune of eight losses to two wins. But, "a plague of injuries" had added to the misery.

For Robertson, 1952 produced an "even 5 to 5 split," with four of the triumphs coming successively against Doane's Tigers, Kearney's Antelopes, Hastings's Broncos, and Midland's Warriors. Bob L. Peterson, in his "Sport Talk," noted (October, 1953) that college football had become "Big Business," and he cited the growing expenditures of the teams in the major conferences. For Wesleyan, the effort remained stable, but Robbie's final two seasons at the school were somewhat disappointing. Nevertheless, the number of players remained high, enthusiasm did not slacken, and Robertson could always note that his players, when they won, always "acted as though they were used to it"—and "were gracious" when they lost. His teams prevailed "in terms of sportsmanship, determination, and team spirit." Winning seasons had eluded them. Keith Skogman succeeded Robertson as Athletic Director and head football coach.

Well, the game of "heartbreak" continued for the "crews of football" at Nebwesuni. *The Plainsman*, 1957, after accounting for Wesleyan's "three victories out of ten tries"—for the previous autumn, joined the players in a prediction: "We'll be back next year." One thing seemed certain, according to the editors: The Athletic department builds muscles...." But, there had been other aspects to that season of 1956. Duane Hubbard, '58, looked back from 1984 to recall that Skogman hungered for victories and could be "heartless." Hubbard played "center," and a painfully twisted left knee forced him "to limp" from the field—"a feat in itself." Skogman's blunt instructions were that the pain-crippled junior "run up and down the sidelines to keep the knee from tightening up." Two quarters later, the coach sent the unhappy player back into the game, and it was a "punting situation." Hubbard—in pain, unable to get into "a comfortable position," and "not in good humor"—lofted the ball "ten feet over the punter." N.W.U. lost the game. Hubbard avoided intercollegiate football in his senior year, and his knee never caused him any problem.

Reviews "of football" for these postwar years at N.W.U. relate that "winning seasons" did not follow Knight's third year. These "seasons" proved to be rich in "individual performances" and displays of "power and speed"—to be acknowledged within the successive inductions to the school's athletic "Hall of Fame," beginning in 1970. These had been years when Peru and Hastings persisted with winning statistics.

—(Basketball)

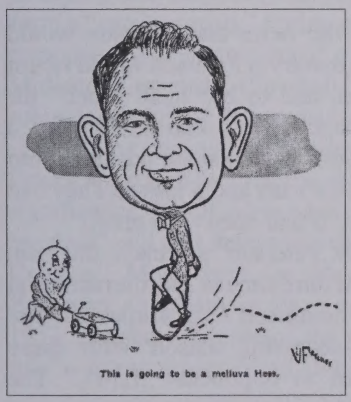
At Nebraska Wesleyan, basketball coaches assisted football coaches, and vice versa—with baseball, track and field, and all else being somehow, and more or less, everybody's pleasure and responsibility. Each sport had its specialist who was chiefly accountable. As measure of school spirit, basketball often equated with football, and would on occasion surpass. Bus Knight and Neal Parsons shifted from football to roundball, but with no player over 6' 2"; it was a struggle to break even. "Things" gradually improved, and the Plainsmen began to contend for a conference title. For fall, 1948, a young Irvin "Pete" Peterson arrived to direct the basketball program, and Knight assisted. Pete's team ripened into "a string of

Irvin "Pete" Peterson

eleven victories, and with a "closing defeat" finished in the conference second only to Peru. Peterson was a graduate of Midland College, Fremont, and as a graduate student had trained at Kansas University with "Phog" Allen as mentor.

The Plainsman, 1950, referred to a "blazing start" of nine wins from ten games. The season closed with 17 wins and 8 losses, and Wesleyan had gained an invitation to play in a national A.A.U. tournament in Denver. Del Miller had earned the sobriquet, "Old Reliable." *The Wesleyan*, March 16, 1950, featured the team's "Mighty mite" and "second power behind the throne," Richard "Dick" Hanna, a veteran from Lynn, Massachusetts, 5'6", whose duties as "manager" pertained to cleaning and laundry and playing pinochle, and just leading "a hard life in general." The reporter rated Hanna to be "the hardest-worker of the whole squad." Also, Fred Hess, director of publicity, merited recognition from the National Association of Intercollegiate Basketball for his outstanding work in the field of sports publicity.

Nebwesuni's gymnasium, financed and constructed by students in 1911 and never meant to be more than a temporary structure, had reached a state of decrepitude, which barred its further use for intercollegiate competitions. For three years the games were to be scheduled for gymnasiums at the nearby College of Agriculture, the University of Nebraska, and Lincoln's Northeast High School. To attend a "home game" for basketball, "bus fare" cost a dime each way. It was to be "happy day" when Wesleyan's "Ira J. Taylor Gymnasium opened in January, 1954. Of course, the games had "gone on."



Fred Hess

Despite the inconvenience of playing "off campus" for its home games, "Pete's cagers" established some new scoring records—but ranked in conference behind Hastings and Peru. A combination of circumstances influenced Peterson to resign and to move to Blair, Nebraska, to become personnel manager for a business. Robertson was pleased to bring John Grayson, from Springfield, Missouri, to coach basketball and to assist in football, et cetera. A so-called "formidable five"—Don Boldebuck, Burl Kreps, Jack Wood, Jim Lightbody, and Scotty Willoughby—as they were sometimes dubbed, led "Grayson's boys." By March 1952, the team had finished Grayson's "first season" in a tie with Chadron for second place in the conference, with Hastings "in front." Expectations were high for the 1952-53 engagements, and, "home games" would be played at Ag College and Northeast.

(A change in rules would no longer permit a team "to waive a free toss" to take the ball out of bounds, but circumstances would grant a second "foul shot" were the first to be made. Approval of both changes was far from being unanimous—"as reported." Strategies to win "close contests" required adjustments.)

Grayson's second season at N.W.U. had to rally from a morale-shattering "incident" to occur in Enid, Oklahoma. Invited to compete in a tournament, the team found itself subject to the laws of that state. John Harden, classified in Oklahoma to be "a black student," fell victim to segregation rules. Harden suffered various "indignities" when it came to housing and eating. Most members of the squad wished to withdraw from the tourney, but Grayson preferred "to acquiesce." Harden played, but reaction at Nebraska Wesleyan was severe. Questions raised were clearly slated by Rex Sample. Ought not Wesleyan's coaches to have taken a stronger stand against "racial prejudice"? Should N.W.U. have, in the first place, accepted an invitation to send its men into Oklahoma, knowing that "our being there" would likely cause "embarrassments"? Was it fair to put Harden "in a place" where he had to choose between "team loyalty and personal dignity"? The team had "closed ranks" and had missed winning the tournament by one point.

The "Graysonmen" in 1953 were one of the best small-college teams in the nation—compiling an allover record of 25 wins and 3 losses, within which was "the 13 to 1 record" for the "Nebraska Conference." Not since 1938 had the Plainsmen captured "clear title" to a major conference competition. The men participated in the N.A.I.A. tournament in Kansas City—to lose their third game by four points to "the defending champions." Only Burl Kreps was graduating, and expectations for 1954 were soaring.

School opened in September, 1953, with the news that Grayson would depart to assist at the University of Oklahoma and that Irvin Peterson would return to Wesleyan to direct the P.E. program for men and to be "head coach" for basketball. Don Boldebuck had not returned, but "Pete's Plainsmen" had a "brilliant season"—another conference title, playoffs which again put them into the N.A.I.A. tourney, and a "roundball record" of 18 wins and 5 losses. They had played their home games in their new gymnasium. It had been "just great!"

"Pete" had earned his "D.C."; and with "Dr. Peterson" as coach, the team went on to gain a third conference title and to vie a third time in the tournament at Kansas City. "Scoring records" of varying sorts continued to be surpassed. *The Plainsman*, 1955, summarized this highly successful season with these statistics—"21 wins and 5 losses, 2,006 points to opponents' 1,765." The following two seasons did not attain such splendid heights.

The invitations to play in the tourneys at Kansas City had aroused furors for "migrations"—to give "rousing support" for the Plainsmen. General rules handed down by the "Administrative Council" permitted a day to be absent, choice of day to be up to a student; professors were urged to avoid examinations on an official "migration day"; absences were to be recorded and "work made up"; the "girls" were to have written consent from parents before departure from Lincoln; the school forsook any responsibility for the safety of those who would negotiate the

240 miles to and from the spacious auditorium in Kansas City. (Autos provided the means for most, and no "interstates" existed as yet).

A host of these players made their way into Wesleyan's "Hall-of Fame." For special reasons, campus reporters during the closing years of this postwar decade turned their attentions to the doings of "Stub" Michaud and "Lefty" Hixson. We have noted that Daryl Michaud was known for his "lack of height," but he was a "real handyman about the gym" and served as "trainer, laundry man, record keeper, and cared for the playing equipment"—one who, according to Peterson, "cleaned, dried, folded, laid out towels and playing garb, and timed officially for several sports." Rodney Wilmoth, in his "The Shaft," could not always resist desire to focus attention upon Hixson, stalwart in both basketball and track. Few knew his given name was "Ephriam, Jr.," and, according to Wilmoth, rumor had it that nearly everybody because "confused" whenever the athlete was introduced as "Ephriam"—one student guessing that it was another adjective which meant "left-handed." (Oh, well—it takes "much ado" to keep life rolling along happily on a college campus. And, these were years when Tom Osborne was starring at Hastings College.)

—(Baseball)

When Irvin Peterson first set foot on the Wesleyan campus as member of the faculty, he began to beat drums to elevate baseball to the level of "a major spring sport." Not since 1938 had a team of Plainsmen "taken to the diamond." Enthusiasts for track and field expressed concern that baseball might "crowd" these endeavors from the "conference picture." Such was not the case, even when nearly 90 men responded to a call which stated that no more than 20 men would form a "varsity squad." Spring rains hampered training and practice, but widening response led to formation of a "Midwest Baseball League"—Dana, Creighton, Midland, Concordia (Seward), and N.W.U. Doane entered in 1954. A "round robin competition" determined each annual champion.

John Grayson kept Wesleyan's enthusiasm for baseball "in full swing," and Peterson's return assured the sport, for N.W.U., would become one of increasing significance. *The Wesleyan* noted, late March, 1955, that 31 players were "out for baseball" and that Peterson's chief assistant was Ted Russ, who was also "No. 1 Catcher." Much later, in May, a sports editor recorded "news"—that Ron Bachman, a sophomore playing shortstop, had "finally got a hit." *The Plainsman*, 1957, praised the team of the previous year for having tied for the "League's title"—at conclusion of an 18-game schedule.

—(Track and Field)

Wesleyan's tracksters and fieldmen were lively participants in conference competitions during the postwar years, and they gained a championship in 1953. As of May, 1954, Plainsmen held certain N.C.C. "Records": Rod Washington, 100-yard dash—:09.9; Rod Washington, 220-yard dash, half curve—:22.0; Vic Hoggins, 440-yard dash, curve and half—:49.9; Rod Washington, Stan Kennedy, Cliff Kahl, Vic Hoggins, 880-yard relay—1:31.1; Cliff Kahl, Bob Lawson, Burl

Kreps, Vic Hoggins, Mile Relay—:3.26.5; and Jerry Rainforth, broad jump—:22'4½". (These had come from competitions in 1953.)

The Plainsman, 1955, opined that Keith Skogman had had a "battery of prize performers," but Bob Peterson had reported in *The Wesleyan*, April 26, 1955, of "a slump in enthusiasm for track and field" and of "need to improve attitudes." Nevertheless, stirring up excitement was James "Jimmy" Bird—who, as "Scooter" and "five foot four in height," could clear a six-foot mark in the high jump. He came from Washington, D.C., and "raised a few eyebrows" when he competed. His forebears were African; and, he was "a dasher," liked to play football and basketball, and competed in "Golden Gloves."

Present on the faculty, September 1955, was "Woody" Greeno, who had "shifted over" from Midland Campus. Editors called him "a hard working drillmaster." His coming to N.W.U. proved to be a major event for the school's role in intercollegiate competitions. Woodrow B. Greeno saw "a potential…point getter" in each freshman. His cross-country and "distance men" soon began to lead their opponents. As of May, 1956, an "unbeaten foursome" (Cliff Kahl, Lefty Hixson, Walden McNaught, and Loren Eigenberg) reigned supreme in the "mile relay." A small army of "plainsman strongman…vaulters…hurdlers…'putters of the shot'…quartermilers" had become far more than just "potential point getters." (Greeno's hand remained on this throttle at Nebraska Wesleyan until 1980. His was destined to be a long and spectacular era in track and field.)

—(Tennis)

Wesleyan's P.E. staff, after the war, did not treat tennis as a sort of orphan or "Peck's Bad Boy." Lack of suitable courts kept the sport from making a comeback. Not until May, 1949, did the trustees come to grips with reality—that an expenditure of $5,000 would provide two cement and two clay courts, "with fencing." *The Wesleyan* glowingly reported, October 13, that cement had bean poured for "two new tennis courts"—of 10,000 square feet which, even though unguarded, had "no marks placed upon the new surface." This absence of vandalism brought from Ralph Smith, superintendent of building and grounds, a "word of thanks" to the local grade- and high-school students—"for their cooperation."

The Wesleyan noted (May, 1952) that Bob Carlson and Wayne Zlomke had captured "the conference doubles in tennis." A cluster of stalwarts was emerging. Two years later the school's reporters identified "with pride" a foursome of tennis leaders—George Stephens (who would win the N.C.C. "singles crown"), Gene Braymen, Bill Hill, and Dick Beishline. Following his graduation, 1956, Hill remained on campus to direct admissions and to coach tennis. *The Plainsman*, 1957, noted that Hill had "a relatively green crew."

(When the class of 1956 gathered for its fortieth-year reunion, June, 1996, a threesome of "Stephens, Hill, and Beishline challenged an available squad of "varsity players" and bested them. Stephens had graduated in 1954, but his wife, Carole Tietjen, '56, had "brought him along" for the reunion.)

—(Golf)

Ned Hedges called upon his readers in April, 1953, to observe, that "golf was about the only thing that depreciated more and more as it rose above par." Plainsman golfers, as did the tennis men, kept busy after the war, but they were largely on a "do it yourself basis." Nevertheless, in 1947, these "clubsmen" emerged as N.C.C. champions. For 1952, publicity listed Dale Unvert, Dick Gentry, Blaine Rieke, Richard Jennings, and Roger Rhodes as being among those "carrying" N.W.U. chores" as golfers. Keith Skogman kept players on the greens, and Lew Sheary, Elroy Nelson, and Roger Harbert joined the ranks. No doubt about it—golf was "in to stay" as a significant "springtime sport" at Nebraska Wesleyan.

—("Hall of Fame")

This postwar decade of eleven years is extensively represented in the "roll call" of athletes selected for membership in N.W.U.'s "Hall of Fame." This registry includes the following:

> Donald G. Allely, '54; F. LeRoy Anderson, '49; Lyle V. Buell, 55; Howard Dubois, Jr., '52; Paul N. Fredstrom, '55; Arthur R. French, '51; Robert E. Gasten, '52; Robert P. Gentry, '52; A. Charles Gordon, '49; Robert R. Gaston, '53; Wesley F. Hultquist, '53; Ronald G. Joekel, '56; Alden L. Johnson, '50; Douglas W. Johnson, '57; John R. Johnston, '50; Clifford E. Kahl, '56; Robert P. Ketterer, '50; Charles E. Knight, '49; John E. Knight, '47; Burl G. Kreps, '53; Gerald L. Kroeger, '55; James E. Lightbody, '54; Robert W. Leslie, '57; Gordon A. Marts, '54; Waldon N. McNaught, '57; Rex D. Mercer, '49; Thomas H. Mihane, '50; Delbert D. Miller, '50; Sanford H. Nelson, '55; Ronald E. Olson, '55; Wesley A. Poe '47; Harold R. Porter, '49; Jerry M. Rainforth, '54; Glenn A. Reed, '57; Leslie D. Rivers, '56; John E. Russ, '57; Melvin L. Sheary, '55; Clifford Squires, '50; Willard L. Story, '55; Keith V. Tadlock, '49; F. Thomas Waring, '53; Raymond C. Westover, '49; Richard F, Whitmore, '49; Rolland L. Wiegers, '54; and Jack Wood, '57.
>
> Ronald L. Metzler, '46, is also a member of this "Hall of Fame." The following graduates of 1958 contributed greatly to the record of N.W.U. sports in the mid fifties and are also on the roll: Loren D. Eigenberg, Ephriam Hixson, Jr., Donald R. Keller, Richard L. Keller, E. Foster McQuire, and Robert L. Starr. Also to be inducted were members of the football team of 1946 (to play in the "Will Rogers Bowl," January 1, 1947) and the "Graysonmen of 1952-53" (basketball).

—("W" Club)

Lettermen in "any of Wesleyan varsity sports" held membership in the "W" Club. Its chief purposes were to encourage participation "in athletics" and to recruit. Members sponsored a variety of activities. A "stag watermelon feed" for "freshmen" occurred in September. "W" men annually selected a "Club

Sweetheart" and presided at her "crowning" between the halves of each "homecoming game." Dances were often of their doing. An annual spring picnic at Linoma Beach was "calendar event" for the men and their guests. Membership climbed to more than 60. To raise funds, other than from dues, members sold programs at football and basketball games. Requirements to qualify were quite specific for each sport—football, basketball, track and field, tennis, golf, and baseball. Also, was the academic standard, to carry successfully 12 hours "in the semester of competition." With pride, each member wore his "jacket"—of "rich brown, "with a "W" of "golden yellow" thereon.

Keith Skogman, soon after his arrival on campus, requested of Chancellor Forrest and the Administrative Council permission to form a "Physical Education Majors Club." Information indicated that more than 200 such clubs existed within the ranks of American colleges and universities. Intent was to include both men and women who would be "P.E. majors" and who would meet required "grade average." Such organization might have become reality at Nebwesuni had it not been that W.A.A. and "W" Club were of equal or more appeal.

With chief responsibility to be "promotion of school spirit," the "Yellers of the Brown" resurged in 1945—with five members to come from each "social group" (four sororities, three fraternities, and "Barbs"), with five chosen "at large," and the "cheer leaders." This pep club was large and grew to about 60 by 1950. Memberships came from "elections," and elevation to "role a cheerleader" was by election, A reorganization in 1952 removed men from the club. *The Plainsman*, 1956, noted that "72 girls" were "Yellers"—"seven from each of the four sororities and the Barbs; plus 37 new coeds." The group elected its four or five cheerleaders.

A "stirring up" of school spirit was often not an easy task. Editorials repeatedly commented about "disgruntled voices" and absence of enthusiasm—on the parts of "spectators." Winning a "football pool" seemed for too many to be "their height of interest." Often, "little pep" rose to support a "green team" or a squad of few victories. Barbara Crawford, via *The Wesleyan*, October 1952, opined that Wesleyan needed "a cute but intelligent cartoon character as a symbol for school spirit," and she urged it be displayed prominently and regularly. (Such would come to pass, but later.) Dr. Forrest, as dean of the college, offered some sophisticated commentary anent "School Spirit."

> School spirit is the outgrowth of something called morale. It has to do with a sense of belonging, of being the part of a "we-group," of being among persons with whom we have status and to whom we contribute. Real school spirit comes from feeling that this is my school, and that all of its successes are my successes....the glow of enthusiasm for living that catches on when every one of us tries to use all he has and is to make our campus life meaningful, satisfying, and enriching.

Well, whatever, the "Yellers of the Brown" were always "there" to cheer for a touchdown and for a basket.

A "school spirit" was in the air for football season, 1954, and Fred Hess likened it to "a return to old times." Donald Rezek and Sharon Cook editorialized on the evidences of "peppiness" and urged "large migrations" to support the team when it played "on foreign fields." Rallies, bonfires, and snake dances attracted unprecedented numbers into the actions, and often the entire campus seemed to be "yelled-out." The following year, enthusiasm received an extra "shot of adrenaline" when the Rev. Dr. Harold C. Sandall, president of the alumni association, dedicated a "victory bell," mounted on a two-wheeled cart (see p. 75). Each point and victory on the gridiron could now be "pealed forth" from the sidelines. (The old bell, and much larger, remained, ensconced in Old Main's attic.)

—("The Yellers of the Brown")

Yellers of the Brown donned natty yellow sweaters and brown skirts (or trousers). Insignia and letter, a "W" emplaced upon an outline of a megaphone, were in brown and graced the front of each sweater. For cheerleaders, colors were reversed. Once "the boys" had been removed from the pep club, the gals designed new sweaters, with "brown and gold shakers" over their shoulders; they also sported brown beanies. Cheerleaders remained distinguished with their brown sweaters and golden "W"s.

Soon after the war a new "Fight Song" made an appearance—

We'll fight—for old Wesleyan.
We'll win—do or die.
Oh, we'll win this game for the Yellow and the Brown,

Wesleyan's five cheerleaders (left to right) Kay Furman, Joy Haupt, Carol McCoy, Jo Ann Jensen, Jacki Amos practice ringing the victory bell...just in case.

Our banners flying high.
True Blue—for old Wesleyan
With our hopes on high we'll go marching by,
We'll cheer—for the team
Wesleyan we're for you!

It could not compete with the old one, which stemmed from 1934, "Plainsmen of Nebraska"—

Plainsmen of Nebraska,
Shout for Wesleyan University,
Shout for Wesleyan University,
Plainsmen of Nebraska,
Shout the praises of the school that we love.
Plainsmen changed the desert to the Golden West,
Wesleyan alumni always stand the test.
Plainsmen of Nebraska,
Shout the praises of the school that we love.

Interim shouting followed—

Win team! Win team! Beat_____!
Win team! Win team! Beat_____!

W.A. Fowler's original title had been "The March of the Plainsmen."

Some new "yells" would survive—among them were

F-I-T-E, fight! Fight!
F-I-T-E, fight! Fight!
F-I-T-E, fight! Fight!

and

SSSsssssssssss Boom!
Go get'em Plainsmen!

and

We've got a good team, couldn't be prouder!
If you can't hear us now, we'll yell a little louder!

Besides cheering, the "Yellers" engaged in a bundle of other activities. They sponsored homecoming dances, an annual "football banquet," and a basketball "shag" or "hop." They directed all rallies and presided at special convocations. They engaged in "migrations." They conducted "auctions" to raise funds. An "All-Sports Banquet" was a late springtime event. Theirs was always a "demanding year."

Members of Blue Key and Cardinal Key merged their many talents (March, 1951) to organize an auction to raise funds to finance a first All-Sports Banquet. Dr. Forrest C. "Phog" Allen, University of Kansas, was to be the speaker, and extra money was needed. The annual football banquet would become a "thing of the past." Dean Lanning, varsity debater, served as auctioneer, and $140 flowed into the coffer. Lanning, according to the paper, kept "wetting his whistle" from a wine glass "filled with H^20." These were among "the items" sold: use of the Willard pledge class, to be bid for by a fraternity; a key to Johnson Hall, but which would not unlock "anything" on campus; dates "with certain persons"; "house work" or "office work" for members of the faculty; sweat shirts and caps worn by coaches; "coke dates"; "musical renditions"; a photograph to be taken "sitting in the Chan's chair in his office"; et cetera. Future auctions would include "late hours," other "special privileges," "dinner out" with a favorite athlete, "Robbie's crying towel," a "picture" with Chan Forrest, pie feeds, a "steak fry," free hamburgers and "malted-milk shakes," and "chores." As reported, "a whole basketful of other and similar things" found bidders. In 1955 an auction and carnival netted $220. Vicente Colon because popular as auctioneer, for his Latin accent and humor elicited bids from both "reluctant and silent" participants. These were the "fun 'fifties."

The annual football banquet had been a regular postseason affair, to be held in the basement of First Methodist Church. The banquet moved "off campus" in 1948. Each was an occasion "to award letters" and to make other recognitions. For January, 1947, the "student body" presented "gold footballs" to the players who had "fought the good fight" in the Will Rogers Bowl. Later, when Plainsmen garnered conference titles in basketball, the Uni Place Business Men's Association awarded to the champions their "gold basketballs." Among the speakers would be former N.W.U. "stars"—such as Warren H. Parker, '34, Don Harrington, '25, and Morton P. Brunig, '16; and of wider renown were John Waldorf (who had coached at Nebraska Wesleyan, 1930 to 1932), a Commissioner of the Missouri Intercollegiate Association, and Bernie Bierman, whose Minnesota football teams regularly "did in" their opponents. By 1955, lettermen in the sports of football, basketball, baseball, track, tennis, and golf received their awards—as did the women in W.A.A. and the cheerleaders. Added, beginning in 1955, was the Blue Key's "outstanding sportsman award"—to recognize "leadership in good sportsmanship." The "All-Sports Banquet" had become "big time" for Nebwesuni's athletes and their "rooters."

—(O.N. Magee Memorial Stadium)

As spring semester, 1946, drew to its close, Wesleyan's O. N. Magee Memorial Stadium was "under construction." The facility would seat 5,000 spectators, and the "field house" would contain team rooms, lockers, showers, offices, and three ticket booths. A reseeded football field, with Westinghouse floodlights, would accommodate both afternoon and evening games. A 220-yard "straight- away" led into an "eight-lane standard track." Tennis courts, intramural fields, and a practice field for football were parts of the complex. A flagpole and floodlights for the parking area completed the plan.

Dedication of the new stadium took place Saturday, September 27. Chancellor Jack Knight presided, and on hand to receive accolades of praise were Woodrow Magee, Elmer Magee, Ernest L. Smith, and Harlan Amos—all associated with "Magees" and who had pledged an initial $25,000 to put the project on its way. U.S. Senator Kenneth E. Wherry, Governor Dwight Griswold, and Mayor Lloyd Marti added to the importance of the occasion. What had begun as something to be completed within a scope of $60,000 had blossomed into a more magnificent $100,000. But, no one seemed to mind or to be apprehensive.

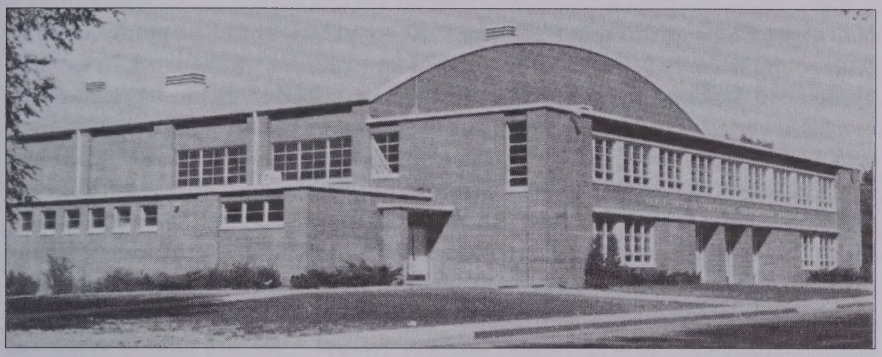
O.N. Magee Stadium

The trustees, the following February, voted to enclose the stadium with "a fence around" and pondered a possible need for additional bleachers—east side of the field. Meanwhile, Northeast High School had had "full use of the Magee stadium," its lights and "facilities," with the college to receive 25% of the public school's "gross gate receipts." This income helped pay for "upkeep of…field, track, building," et cetera. This arrangement would not long endure.

Everyone within the "Wesleyan community" knew the school needed a new gymnasium "more critically" that it needed a new stadium and track; but, the Magee associates had offered "a bird in hand." The question for a gymnasium was not an "if," but a "when"? How long could the old building, constructed in 1911 largely from student donations and student labor and expected to be of only temporary use, avoid collapse. Apprehensive, the board's executive committee subjected the old structure (November, 1950) to a thorough inspection, It stood "condemned," and intercollegiate basketball games "at Nebraska Wesleyan" had to be played elsewhere. The "old cracker box" had received frequent "paint jobs," and it would be usable for P.E. classes, intramural contests, and parties and dances. Returning veterans, foremost being Darrel Berg, had urged "replacement." As for "the Board," it was to be a "matter of financing"—but, "without indebtedness."

—(Ira J. Taylor Gymnasium)

Chancellor Bracy and the trustees moved quickly. They consulted with E G. Schaumberg, of Schaumberg and Freeman, and he placed before them drawings and projections that would later require "numerous adjustments." This "P.E.



The Ira J. Taylor Physical Education Building

plant," as drawn, would occupy a square of land, 159 ft. by 159 ft., with "a large interior area," 110 ft. by 120 ft., for three regulation-size basketball courts "to be lined in"—with space for bleachers to seat a minimum of 2,500 spectators. The proposal's cost began at $300,000.

With no more than $50,000 "in hand," a special committee on finance focused on need to organize a campaign to raise $250,000 and opted to consult with A. Ivan Pelter and Associates. Pelter's schedule kept him occupied elsewhere until late May (1951), but a committee of fifteen alumni and trustees, with purpose in mind to assist Pelter, began "to work out details." Estimates calculated it would cost approximately $1,250 to $1,275 "per week" to wage a campaign.

Ernest L. Smith and John H. Calvert, alumni and trustees, headed a "Nebraska Wesleyan Campaign for a Physical Education Building." A "kick-off banquet" announced a minimum goal of $350,000, and special stationery, with "campaign letterhead," carried all relative correspondence. The committee directed its appeal to alumni, trustees, and "the city of Lincoln." Strategy ruled out any solicitation of the Nebraska Methodist Conference, and "the church" was not to make the campaign a matter of its business. Nevertheless, Methodists in Nebraska were to be kept well informed of the effort, and the meeting of the annual conference, in June, gave opportunity for publicity. A "church connection" was significant, and Chancellor Bracy had already sought approval from the Methodist "World Service and Finance Commission." Critical was the gaining of the federal government's permit to construct and to allocate certain materials, particularly steel. It was known that "P.E. plants" and "gymnasium facilities" were not high on "lists of priorities." Congressman Carl T. Curtis and Senators Hugh Butler and Fred Seaton were to be helpful later on, but delays caused frustrations and delayed "publicity releases." Bracy, Virgil Welch, and Fred Hess appealed to the "social organizations" on campus to give to the committee the names and addresses of their alumni and to join actively in the seeking of pledges and funds. The Student Senate had championed the cause in a special convocation, May 16, and this rally gathered pledges to total $2,700. An additional $600 came from students during the following year.

"Things" did move along, and Chancellor Bracy announced, October 11, 1951, that the "Pelter campaign" and other contributions had reached $173,836;

but, negotiations with the government had, as yet, not brought permission "to procure the necessary steel and other building materials for the work." As 1952 opened and the days of January moved along, architect's fees for major changes, increased campaign expenses, and plans to add an "exercise room"—"a basement with a dirt floor," 40 X 110 ft.—were eating all margins. Hardly $200,000 had emerged from the subscription lists. Virgil Welch was now directing the campaign, and a "36-member group" assisted him.

The trustees, February 26, decided to use $110,374 of the school's "Working Capital Fund"—to be "replaced from the campaign." Advertisements for contracts awaited the government's "permits." The trustees resolved to set a date "for ground breaking." *The Wesleyan*, April 17, carried news—which "at least a first shovelful of dirt would fly on Commencement Day." But, "final architectural plans" were yet to be approved. Enthusiasm prompted members of Blue Key, Cardinal Key, and the International Relations Club to host "an old fashioned box social"—to raise funds for a "P.A. System." Prizes for various boxes added to the temptation, and dancing in the old gym followed eating. Only sixteen boxes appeared, and the receipts added to $60. (Oh, well!)

Groundbreaking did occur as part of the commencement celebration. Those alumni who assembled for their annual banquet received "the good news" that "more giving was needed to finance the construction of the P.E. plant" and that the school faced some "deficits in budget." A line of march had been set, however, and Welch with bulldog tenacity pressed on toward a more perfect victory. His task was not easy.

The government granted "approval." The trustees' committee on buildings and grounds turned to their "lowest bids," June 23. For general construction, plumbing and heating, and electrical wiring the figures reached approximately $300,000. (No one dared guarantee the building to be ready for use by September, 1953.) Work progressed; certain materials were slow to arrive; delays ensued. Mounting costs soon indicated that more than $400,000 would be needed to finish and equip. When the trustees gathered in February, 1953, subscriptions had reached no more than $294,000—with "payments in hand" at slightly less than $220,000. Also, a budgetary item of $5,000 had to be added for the approaching year, "an additional full-time person" to manage the new edifice and to direct the school's department of physical education. Fortunately for N.W.U., Irvin Peterson was available to return, and he would assist Vicente Colon to recruit students.

Students and members of faculty watched with eager expectations as the "new gym" took form. Donn Cline put some information before readers of *The Wesleyan*, April 23, 1953:

> ...the new structure faced 53rd street; frontage of 161 feet and depth of 159 feet; large interior area, 110 by 120 feet, to be divided for use by men and women at some time; facilities for lockers, showers, storage, laundry; directors' rooms; public rest rooms, offices; health room; corrective exercise rooms; three additional classrooms.

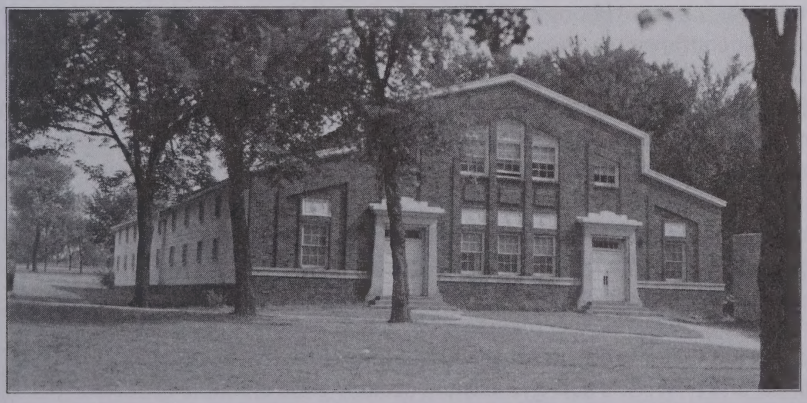
Of course, "the court for basketball" was "regulation size." Also, the "student health services" would center in the building. Cline believed the architects had

designed it "to be one of the best in the region." Further more, Wesleyan's "old coliseum" would not "bite the dust" until its successor was ready for use. Chancellor Bracy informed the public that, for access, "no pavement to be put in until all construction tools removed."

Purchases during the summer included bleachers, at cost of $24,430; in addition, there were the "goals for basketball"—two of glass for game use and four of plywood for classes and practice; and "numerous other items"—for classrooms and for offices and "for exercise." Earl Johnson would continue on the staff as "caretaker of the building." Payments on subscriptions had not kept up with purchases and construction, and a sizeable gap persisted, Rumors kept setting dates for "formal, opening," but dedication would not precede completion. Bracy informed members of the faculty (December 8) that January 8, 1954, was to be the "magic date"—and that "Wayne Normal" would provide competition for the "first game." Bracy knew that total cost had stretched to more than $430,000 and that Virgil Welch had found a donor whose name would grace the facility.

Ira J. Taylor, of Paoli, Colorado, was wheat farmer, stock raiser, and investor whose other interests included a bank, an elevator, a lumberyard, and a telephone company. He had abiding concerns for "church institutions," for education of youth, and for public health. He had made substantial contributions toward new buildings, including two on the campus of Denver's Iliff School of Theology. Welch had directed Taylor's attention toward Nebraska Wesleyan—"another Methodist institution in need." Taylor proposed to give the university a section of land, 640 acres. The "soon to-be dedicated gymnasium" would be named "The Ira J. Taylor Physical Education Building." Taylor and his wife agreed to be present "for the opening" on January 8. For the ceremony, Chancellor Bracy and David Williams, president of the Student Senate, jointly "cut the ribbon," Dr. Welch introduced Mr. Taylor as "chief donor," and Bracy presented the keys to Roy Robertson, director of athletics and head football coach. To the delight of Wesleyanites, Peterson's men won the game.

On the surface, Taylor promised to place $50,000 in Wesleyan's fund for the gymnasium. Three-fourths of the "section" was suitable for wheat, but the other



P.E. Building, constructedin 1911.

160 acres were "slightly rolling"—as George A. Knight, chairman of the board, described it. Prices of land in the area were expected to hold at $125 per acre, and Wesleyan agreed to assume payments of taxes and marketing costs and fees. A check to Taylor from N.W.U. for $20,000, a sort of quid pro quo, would make the agreement binding. Assessed values of land went into rapid decline in eastern Colorado, and it was soon evident that $100 per acre ($64,000) was realistic—that the school's expectations were on "a sharp downward curve." Taylor would permit no compromise on the $20,000, and the board's executive committee decided "to rob Peter to pay Paul"—to borrow the $20,000 from "endowment." Meanwhile, Wesleyan's winning team made marvelous use of the building. Some revenues came in when Nebraska's "regional playoffs for classes A and C" used the spacious court.

The Plainsman, 1954, referred to Taylor as "a true friend of Wesleyan." Sale of the land probably occurred in April. "Commission to agent" and other expenses had, as later figured for the trustees in October, reduced the College's gain to less than $40,000. The "Taylor gym," as Welch later acknowledged, had cost $450,000. "Lincoln people" had contributed about one-fourth, but Taylor's gift remained "the largest." (Welch did not hesitate to negotiate another "contract" with the wheatman—another story.) Taylor received another dividend, for Welch consented to write a small tract to treat of Taylor's "Story"—WALKING THROUGH THE WHEAT, published by N.W.U., 1957.

Preceding the much publicized opening of the new gymnasium, Wesleyan hosted two dinners of appreciation—one for the "business men of northeast Lincoln" and the other for the "O Street men." Special recognition placed attention upon W. Lee Greenslit, '08, veteran member of the board and chairman of the building committee, who had been "on campus" when the school's first gymnasium (now known as "The Annex" and housing the industrial arts department) was completed in 1903—then a one-story structure, with basement. In response to invitation, Lincoln residents on January 8 had in considerable numbers turned out to tour the new gymnasium, and Wesleyan's COGS served as "well-informed guides."

Well, the new "P.E. plant" did not resolve all problems, and it brought forth some new ones. Although "Peterson's boys" kept pressing as champions, editorials continued to complain because "school spirit" remained too low. For additional revenues and for publicity, the Taylor gym was, under certain terms, available to Lincoln's high schools and for regional "play-offs." Such "rentals" interfered with normal use of the facility. Small furor arose on campus when arrangements permitted the men of a local "Air Force unit" to use the gymnasium. By February, 1955, the Student Senate voiced complaint to the administration—not only because of hours taken, but because of excessive wear and tear. Certain of Wesleyan's groups felt deprived; scheduling for intramural practice had become too restricted; and rentals hardly covered the cost "of damaged equipment." Too, the "inner floor" for the playing and practice courts was showing signs of warping—a major problem for the near future. Progress and problems went hand in hand, and N.W.U.'s new gymnasium became good example of such dilemma.

John "Mac" McAllister—watchmaker, radio operator, and of a career in the Civil Air Patrol—for several years served as chief custodian of the building. As reported, he was "real friendly and cooperative." His endless task was to keep the playing floor sealed, polished, and relined.

(As had its immediate predecessor, this gymnasium stood to serve Wesleyan's students a bit more than four decades. Bulldozed and removed in May, 1996, the structure had been replaced by the George A. Knight Field House and the Marion and Marian Weary Center for Health and Fitness.)

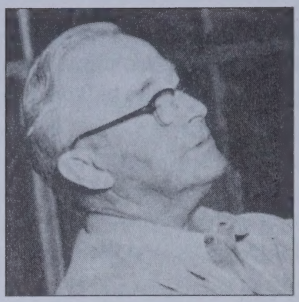
Maintenance

The stringencies of the years of World War II had permitted Wesleyan's officials to do little more than a patchwork of maintenance. The "Campus Expansion Program," initiated to reach a half million dollars, had found satisfactions with the Magee Stadium and Johnson Hall. A myriad of maintenance expenses reached far beyond budgetary possibilities and had to be included as "needs" to be met in part by subscriptions. Jack Knight, before his departure for Baldwin-Wallace, informed Nebraska's Methodists, meeting in annual conference, June, 1947, that the school's most needed "new buildings" were a men's dormitory, a "P.E. plant," and an infirmary; of lesser importance were new tennis courts and a "reconstructed greenhouse." Concurrently, N.W.U.'s trustees were gazing toward the horizon, a "new drive" to raise a minimum of $425,000. Mr. Bartley informed the "guardians of the school" that "$49,000 remained uncollected on the earlier campaign."

Buildings

With Ralph Smith in charge, all budgeted dollars—month after month—were soon expended, and "often more." Landscaping, new sidewalks, and resurfacing and curbing of campus roadways had remained constants. For Old Main, C.C. White, Van Fleet, and the library there seemed always to be necessities to rewire, to put on "roof repairs" and to patch walls and to repaint. Flooring required reconditioning or replacement. Partitions separated "new offices." Stairways, railings, and newels had to be strengthened. The auditorium in C.C. White, and its seats, seemed always to suffer from neglect. The library lacked sufficient "stack space" and had the only fans for cooling. The heating plant had lost much of the smoke stack, and its antiquated "coal system" called for reconstruction to use natural gas, with oil as standby. To be removed was a stairway "leading from the landing at the great window of Old Main up to the old cafeteria," a connecting linkage and "landmark" for a quarter-century

Ralph Smith



Wilson Beaver

(This required a "filling in" of an entryway into the cafeteria and restoration of a window for Old Main. From the exterior, the patchwork to encase the window—to the right of the magnificent representation of W. Holman Hunt's "The Light of the World"—remains clearly visible.)

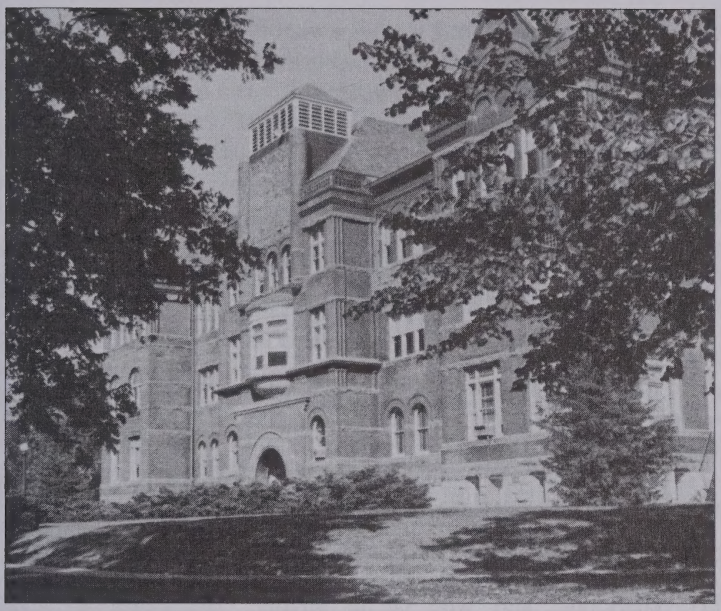
Carl Bracy, Earl Bartley, and Ralph Smith kept before the trustees a barrage of "specific objectives"—not only to include new buildings (new gymnasium, men's residence hall, a "student center," and a chapel), but to embrace more rewiring, new ceilings, new floors, repairs of cornices and walls, new blackboards, better lighting for all laboratories, redecorating of women's rest rooms, waterproofing of "basement walls," repointing of brick-and-mortar "exteriors," repairs of "roofing," and repainting of walls "already discolored from water." For some spots, desires called for lowered ceilings, new carpeting, new drapes, and fluorescent lighting. No building let its needs remain hidden. Smith and W. C. Barnes kept pressing for much more than the trustees dared allow.

Wilson Beaver, new on the job as superintendent of buildings and grounds, (autumn, 1954), faced the same "old objectives." He defined a new one, that the maintenance personnel have better wages and be assured of a "rate scale to reflect continued service." The college lacked a suitable "fire alarm system." No building was adequately covered "for fire insurance." Richard B. Johnson, assistant treasurer, assured the trustees, early 1956, that N.W.U.'s buildings were to be covered to "90% of...evaluations." A panel of lights, hooked up with the Lincoln Fire Department, was to give instant notice of fire in Old Main or in C.C. White. (The "fire system" in time included other buildings.) Expenses and revenues were rising together, but the revenues seemed often to lag behind.

Impressive was Sam Dahl's report to the Methodists meeting in Annual Conference, June, 1957, and bearing in mind the escalating of needs and costs which had transpired for the university. Loans from the government for new dormitories had brought an indebtedness to $405,000. Since 1949, Nebraska Wesleyan had "raised" more than $600.000. "Current need" was no less than $1,000,000. Leland Forrest's recent death added exclamation point to the institution's needs. Dahl's was "a clarion call."

—Old Main

Old Main was always at center of the school's "affectionate attention." Immediate postwar expenditures of $12,000 had hopefully put the building back into shape for another decade—caulking, repointing, repositioning of gutters and drain pipes, "cornice and roof work," repair of interior walls, resealing of window panes, et cetera. But, more costly demands made their presence known. The tower, a sort of Romanesque peak at the front of the roof, had rusted beyond restoration and its base had rotted. May, 1949, found Ralph Smith directing the dismantling of the tower and a repairing of a central portion of the roof. Gone were "the peak" and



Old Main

its adorning pillars. In place arose a new wooden "tower," not in the least lofty, louvered to permit passage of air and sound, and with design unsympathetic to the decor of the building. Professor Ethel Booth likened the new tower to a "hen coop." Time soon disclosed that the louvers, not effectively screened, permitted not only passage of "air and sound," but also feathered friends—even pigeons.

Old Main had long been ivy-covered, and Wesleyanites had "taken pride." Traditional "Ivy Day" plantings had for decades provided a protective mantle which, at the same time, caused deterioration of the mortar. Removal of the vines revealed extensive damage, and most of the exterior had to be repointed. Professor J. C. Jensen, who never flagged in zeal to preserve the edifice, urged that no more ivy be planted adjacent to the walls. Hermann Hinkel observed (May, 1951) that Jensen was attempting to alter "tradishun" by changing "Ivy Day" to "Sunflower Day." Furthermore, as noted by Hinkel, the "good man" was pouring saltwater on freshly planted ivy.

Nearly four years earlier, with football season to open (1947), a problem of different sort faced the campus. The clapper for the victory bell, atop Old Main, had been lifted, and no one could "account for the deed." The clapper's whereabouts was to remain a mystery. Without its "tongue," the bell could not speak. Then, from "source unknown," a clapper "turned up," and the bell could again sing. So, Don Marsh composed a ditty, with catchy tune:

"The Wesleyan Ding Dong Song"

When they ring that bell in Old Main,
In our hearts there rings a refrain;

With a ding ding dong it sings a victory song;
And with a ding ding dong it calls the Plainsmen along
To classes, every morning so bright;
And it rings on prayer meeting night.
We will always be merry,
In our steps we won't tarry
When they ring that bell in Old Main.

The ringing of the bell soon became a departed tradition. Further repair of roof caused it to be moved into the attic below, there to be further "decorated" by adoring birds—even pigeons. (The bell would reside, well shielded, in the basement of Cochrane-Woods Library.)

Lucile Martin, native of Hickman, Nebraska, had "hired on" as housekeeper for Enid Miller. She then assisted Bunting in "Doc's theatre." Her diligence at cleaning and polishing brought transfer to Old Main—to attend the needs of the administrative offices, mail room, and department of biology. The lower two levels (first floor and basement) "sparkled," and woe be to anyone, chancellor and deans included, who interfered with her efficient and demanding routines. Her commentaries anent conditions and happenings became known as "Lucyisms," and Sam Dahl, first as professor of education and then as dean of the college, kept record. He turned to poetry as means to praise her—

Lucile Martin

A million footprints every day,
Chairs and tables in the way.
Acres of boards and walls, I'd say
—And yet somehow *you do it.*
Mopped and polished, clean and neat,
The treated floors just can't be beat.
Like all the others, I repeat,
—We're *glad you're here to do it.*

She had no compunction about insisting that persons "come see" the brightened results of her labors. A "prune cake" was her special treat when it was "her time" to provide for a coffee break or a birthday, and she always brought copies of the recipe. Lucile Martin presided over her domain for twenty-five years, happily entered the Sunflower Club, the retired members of faculty and administration, and had been a bit miffed because she had not been asked to care for the offices in the Smith-Curtis Administration Class Room Building (1975). Yes, this little lady carved her nitch in many a heart. She enjoyed other people's vacations, because their absences afforded her "better chances to get things done."

Rod Wilmoth in "The Shaft," fall semester, 1956, opined that students entering Old Main needed two things—"cotton to stuff in the ears" and "a larger

life insurance policy." In process was a "modernization" of the hallway and foyer of the first floor (not the basement) and a transforming of the "northeast corner" into new quarters for Fred Hess, director of public relations; Bill Hill, director of alumni activities; Marvin Topping, director of development; Virgil Welch, director of wills and bequests; and Vicente Colon, director of admissions. A gift of $20,000 from the estate of George A. Fisher of Malcolm had enabled "the activity" to be virtually budget free. In his "Corner," Chancellor Forrest mused about "the importance of face lifting," and he pondered the importance of keeping the best of the past, adjusting to the future, and preparing for effective work. Such remodeling was, to him, symbolic of what Nebraska Wesleyan should also be doing with respect to curriculum and social customs and "use of facilities."

Just within the north entrance, one large suite was replacing the former quarters of the department of education, already moved into "C. C. White." Ceilings were lowered, and new light fixtures assured unprecedented brightness. Removed from the hallway was the old wooden paneling, to be replaced by light hued "fabricated covering" with harmonizing trim. New doorways and frames now fit beneath the ceiling. Alterations would never permit complete restoration. Gone was the stairway, which had mounted to the second floor at the south entrance to the building. Plastic tiles and wainscoting added a supporting touch. Even with its upper floors reserved for classrooms and offices, Old Main had, to many, become "The Administration Building." And, so it remained for another twenty years, almost.

(Not until after celebration of the school's centennial, 1987, would overhaul of the building as "historic landmark" reheighten the ceilings and restruct lofted door frames with transoms.)

—C.C. White Building

To many of Nebraska Wesleyan's students, the C.C. White Building symbolized "compulsory chapel and convocation." Also, the weekly "prayer meeting" had made of its Huntington Hall a special place. "Wayside Chapel," one of Adrian Edgar's recent accomplishments, invited individuals and small groups to enter for quiet meditation. Then, there were those for whom the building connoted PRACTICE! Students of music spent hours and hours in practice—voice and instrumental; so did those who loved the theatre, or who opted to pursue the rivalries of oratory and debate; and, in a way, so might the artist who would perfect skill in printing, drawing, and design. Verily, all these and others did practice much in this edifice.

For musicians, nineteen "practice rooms" held seventeen upright pianos and two small organs. In the auditorium, with its pipes screened above the stage, was the large three-manual Bennett Company organ, reserved for Paul LeBar and advanced students. On stage was a concert grand Steinway, carefully shielded, but available for rehearsal and programs. The acoustic difficulties of the auditorium challenged Enid Miller, and other "coaches," to train their students to be heard and understood—in drama or in oratory. Of personal pride for "Doc" was the nicely furnished "experimental theatre," of small dimension with stage and seating,

C.C. White Building

suitable for all sorts of "practice"—on the "basement level." Across the hallway, in a large laboratory, Gladys Lux instructed her students of art and put them to work and to practice. The "Little Gallery," one floor up, often "showed" the products of the creative skills of youth, as well as "the best" of more experienced artists.

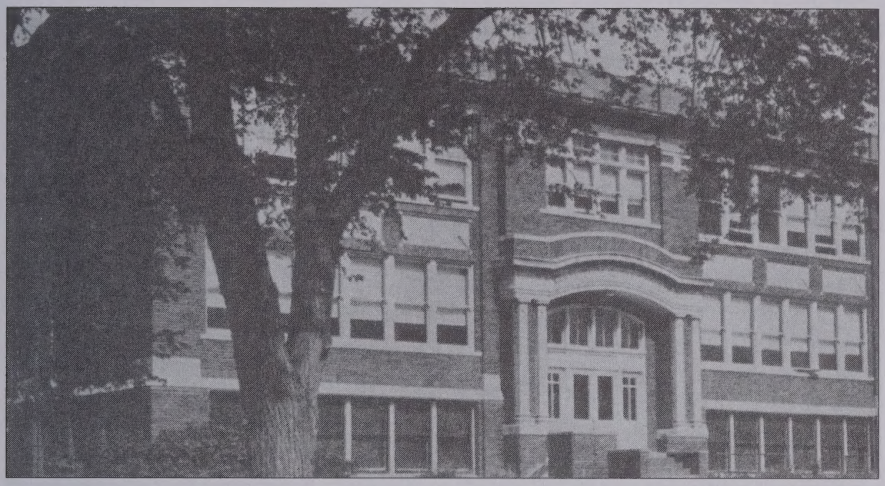
Huntington Hall received two "face-liftings" during this decade. As "place of worship," it promoted gifts—among them being a Baldwin organ; a picture of Christ, a memorial from the Methodist Church of Big Springs, to honor Galen Doak, a student who had died recently; a "modernistic lectern," designed by and from Clark Enerson, Lincoln architect; new drapes; and Celotex tile for the north wall. Adjacent to this hall was "Wayside Chapel." Across the hallway one could find the "Little Gallery" and the spacious room reserved for the Women's Wesleyan Educational Council.

"C.C. White," as was Old Main, remained under constant surveillance—to patch and reroof, to repoint mortar, to putty and repaint windows, to lay "new flooring" here and there, and to repair and redecorate interior walls. Often, students had been invited to wield plasterer's trowel or painter's brush.

(Karen Norton Cook, '56, recalled with chuckles that a wall to which she had applied plaster was among the last to fall when a "great wrecking ball" razed the building to make way for the Smith-Curtis Administration-Classroom facility. Yes, the walls of "C. C. White" were caused to tumble in the early '70s. The "ball" was to discover that those walls had been built to stand far longer than the approximate seventy years—permitted.)

—Van Fleet Building

Peter Van Fleet's building, completed in 1917 to house the school's college of education, had during World War II been converted into a "science hall." The

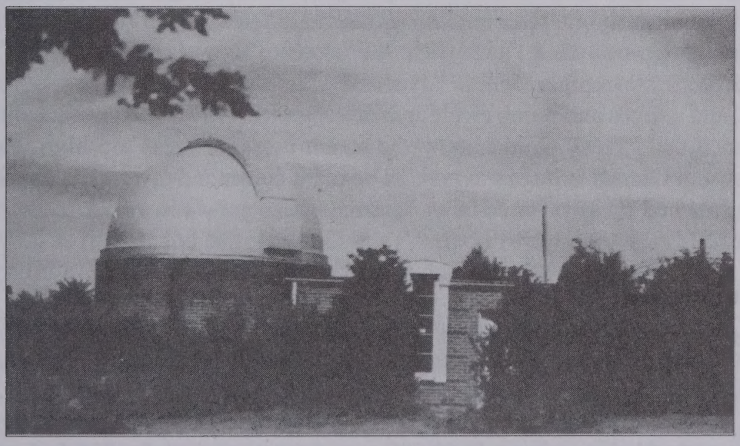


Van Fleet Building

departments of chemistry and physics, with their "most modern" of laboratories, were within and were always "open for show." Extensive renovations and repair preserved usefulness of the building until construction of the Olin Hall of Science, 1968. "Van Fleet's walls" soon tumbled.

—Rose Memorial Observatory

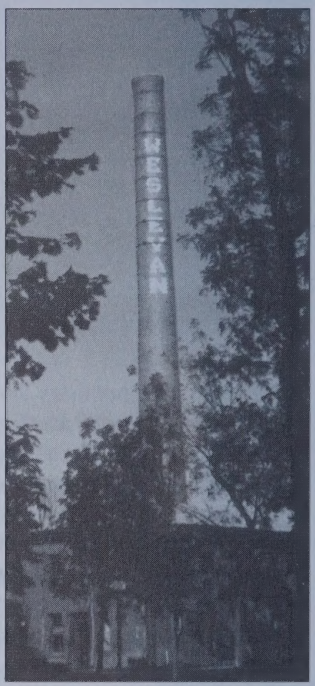
Wesleyan's Rose Memorial Observatory, since its construction in the late 1930s, was hailed as an "Astronomer's Delight." It was also an object of pride and joy for Professor J. C. Jensen. Its purposes were destined to be absorbed into the Olin Hall, and concrete for parking would spread over its site—adjacent to Pioneer Hall, a dormitory.



Rose Memorial Observatory

—Heating Plant

The heating plant remained a sort of personal responsibility for J. C. Jensen, until his retirement in 1951. Before transfer to "Van Fleet," his department of physics, laboratories and classroom, had occupied the upper floor of "the plant." Little had happened to or within the structure without his prior planning and recommendation. The rigors of wartime had left the furnaces, boilers, and steamlines held together by all sorts of devices and improvisations—perhaps "even baling wire." Objectives had been to keep all other buildings "warm enough" in winter and to assure "there would be plenty of hot water for the showers in the gymnasium."



Heating Plant

Well, in 1948 this Wesleyan could claim it had "a new central heating plant." Having run a gamut of governmental priorities and with expenditures to total approximately $25,000, the undaunted professor had overseen installation of two new water-tube boilers "with proper breeching"—along with new furnaces and burners for natural gas, and with equipment to switch to oil when necessary; repair or replacing of steamlines; and "raising" of a new 120-foot smoke stack, with WESLEYAN "emblazoned thereon" in white brick. In a collective sort of way, all the "doings" had bestowed an "air of newness." In addition, enlargement had provided needed space for emergency heating units and for a "campus garage."

W. C. Barnes and Joe Smith became "Masters of the Boiler Room," and they would, make it "the Heart" of the campus. They invited everyone to come and to see their "cleaned up plant"—with walls painted gray and white and with the floors "in red tile" (spring, 1955). Furthermore, steampipes were in silver and waterpipes were in green, valves were in red, and gauges and pumps were in black. Quoted in *The Wesleyan*, Smith gave assurance that "they" would know the steam pressure "was too high when the windows in Old Main began to pop." The plant continued to exude a confidence, which brushed up semblance to an "eternal presence"—always at "center of the campus."

—Johnson Hall

Dreams of a women's dormitory "on campus" had become reality to the extent of Ben F. Hemphill's blueprint, and cost estimates were hopefully in terms of $200,000. It was commencement, May, 1946. With permits and priorities in order, a letting of contracts began in late August. Olson Construction Company led the list, and added to its basic $160,000 were two more, each for $36,565—to take

care of electricity and of heating and plumbing. Frank W. Wilder directed the drives to raise the funds for the entire project, and Nebraska's Methodists were asked to step "front and center." Ben Schwartz, departing chancellor, informed the Annual Conference, in September, "the drive was energetically underway." His successor, Jack Knight, was "in harness." The W.W.E.C. had pledged $5,000.

Johnson Hall

Shortages of many supplies caused frequent substitutions. Questions arose, and choices had to be made. Pondered was the matter of locks—cylinder, "panic," or "tumbler"? Should keys be "in series"? How many "masters" would be needed? Was "stainless steel" to be preferred for the cafeteria and kitchen "in the basement"? Would Victor Anderson of Havelock "give the school the best bargain on hardware"? Would Miller and Paine supply "furnishings" at "cost plus 10%"—for beds, mattresses, Venetian blinds, chairs, tables, and desks, and the "overstuffs" for a living room and four parlors, along with carpeting? Should there be a new pipeline from the heating plant, or a "hook up" to the one serving the library? Would these be need "for an additional boiler"? And, a name? Chancellor Knight informed the Conference (September, 1947) that no less than $350,000 would "meet total costs of the new dormitory."

(The name? Bishop William C. Martin, meeting with the board's "executive committee," August 1947, suggested "Johnson Hall," to honor A. L. Johnson, of Crete, who as trustee and benefactor over a "period of fifty-one years" had "done so much for the University." It was "so resolved.")

Marian McBrair, dean of women, had harbored assurances that the new dormitory would be ready for occupancy, September 1947. But "shortages" had created delays, and "delays" had set aside "assurances." Miss McBrair sorely pressed forty housewives in Uni Place to furnish rooms for 100 girls. Although not "in residence for homecoming," the freshman women appropriately decorated the

exterior of the building. Occupancy began in November, with a major "move-in" to follow Christmas vacation. Betty Eberhart, '29, was "head resident."

Dedication of "Johnson Hall" was event for Friday, February 27, 1948. Bishop Martin presided. Present were certain "notables" and a host of trustees—among these being Mr. Johnson, recently having bean designated "trustee emeritus." Bernice Halbert read a "Prayer of Dedication," within which she acknowledged—

> ...We who stand here today have humble hearts. ...we have but made come true the dreams that lay in other hearts; have held a while the torch, all lighted that they passed to us. We pass it on.

The ladies of the W.W.E.C. , with Mrs. J. E. Bartley as "state president," held "open house" and reception. Guests "toured" the premises. A memorable day transpired.

In months to follow came problems of upkeep and repair, of "replacements," of "raised room rents," of deposits for keys and damage, of making certain the cafeteria operated "without loss," and of "other things." Too, after a year and at no expense to the school, "Olson Construction" had to remedy a fault, no caulking of the "near eaves and cornices" of the building. And, other dormitories were "in the plans."

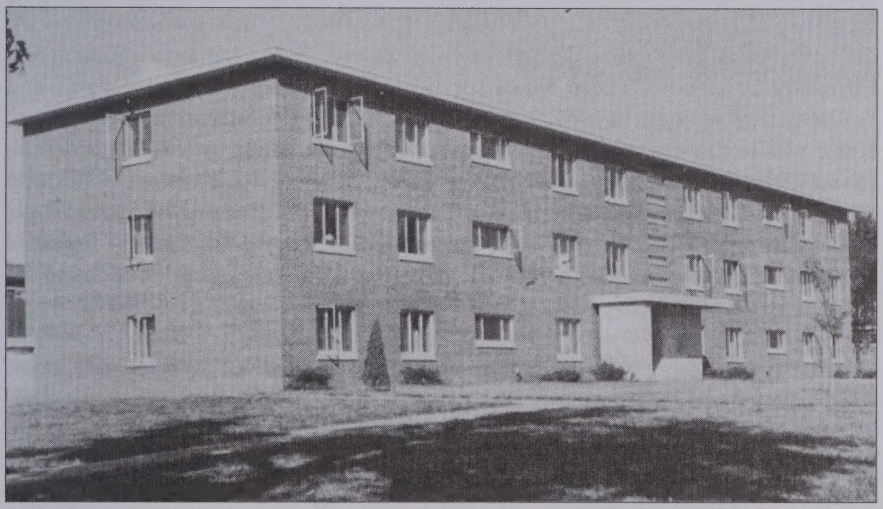
Chancellor Knight had, in June, 1948, taken "pleasure" to inform the Methodists, in Annual Conference, that their Wesleyan had recently added a campus garage and workshop to the heating plant, had completed a new speech and theatre building, and had "occupied the residence hall for women." But, he pressed further to inform that the university was "desperately in need of a men's hall" and of a new gymnasium.

—Men's Hall

Carl Bracy, as chancellor, faced directly the winds which moaned for new gymnasium and a hall for men. In 1950 came Public Law 475 to provide federal funds for "student housing." Private institutions could apply to the government's Housing and Home Finance Agency. Almost of necessity for Wesleyan would be an endorsement by the Methodist Nebraska Conference's World Service and Finance Committee. Initial discussions treated of a dormitory for 75 men; then the number grew to 90; and finally the magic figure of 100 emerged. Plans and expectations were ready to roll as of September 1953. Also on the horizon was a new residence for the chancellor.

Bracy spread news that the government had approved a loan of $250,000 for the men's dormitory—dependent, of course, upon certain specified changes in the architectural plans. A month's delay ensued, and E. G. Schaumberg, as architect, quickly effected the necessary alterations. When retained to design the dormitory, he had "absorbed" fees of nearly $1,800 with respect to the gymnasium. The new facility would rise at corner of Huntington Avenue and 53rd Street, and it would face to the east. Forty-eight rooms on three levels were to accommodate 96 men. A head resident's apartment and a large living room were special features of the first floor. A large recreation room would be chief attraction in the basement. The

building would occupy ground space of 130 by 37 feet. Cost estimate ranged to $265,000. Rentals from Johnson Hall and from the new dormitory were on line "as security for the loan and interest thereon." George A. Knight as chairman of the board and W. Lee Greenslit as chairman of the building committee shouldered heavy responsibilities in all negotiations. Letting of contracts and beginning of construction awaited arrival of the government's "loan papers." Not until May 4, 1954, did Bracy have "papers" in hand. Leland Forrest, soon to succeed Bracy as chancellor, happily informed the faculty the following day. He hoped construction could begin "July 1st." But, Title IV of the Housing Act of 1950, as administered, caused delays.



Men's Hall

The Wesleyan, September 16, published glad tidings of "final approvals"—from the Federal Housing and Home Finance Agency. The "bids" were soon to be made, and "ground-breaking" would come in October. October 13 was also to be "day of decision" when the trustees of the executive and of the building and grounds committees chose the George Cook Construction Company to be "general contractor." With bids for heating, plumbing, and electric wiring included, the sum mounted to $211,214. Publicity later assured that design and construction conformed "to the latest practices in dormitory planning and management." Occupancy—September, 1955.

Despite "poor crops, dry weather, and a raise in tuition," Nebraska Wesleyan's enrollment soared for the fall term, 1955. An influx of young ladies, in response to the recruitment skills of Vicente Colon, had created a problem. Solution pointed to a use of the "new hall for men" by women. It was easier to find rooms for young men in "approved private homes." Admitted—the restrooms were equipped for men, in the new building,

The completed dormitory lacked its furniture, for Miller & Paine had experienced "delays in delivery." Mattresses were "on the floors," but no beds, no

tables, and no mirrors—for the coeds who possessed "lots of good cheer" and "too few toilets." *The Wesleyan* reported "the girls dubbed themselves to be 'Pioneers'." (We should remember the name.) Mrs. Violet Sheaff, housemother for the Crescent fraternity, transferred to assist the occupants of "New Hall." The crisis "for furniture" was of short duration. Evident: the school needed a second dormitory for women. Leland Forrest didn't hesitate to instruct the trustees of the school's need to raise $700,000 "to pay one mortgage and to construct another dormitory." He was "much relieved" to receive from the government, as Hallowe'en passed, a check for $250,000.

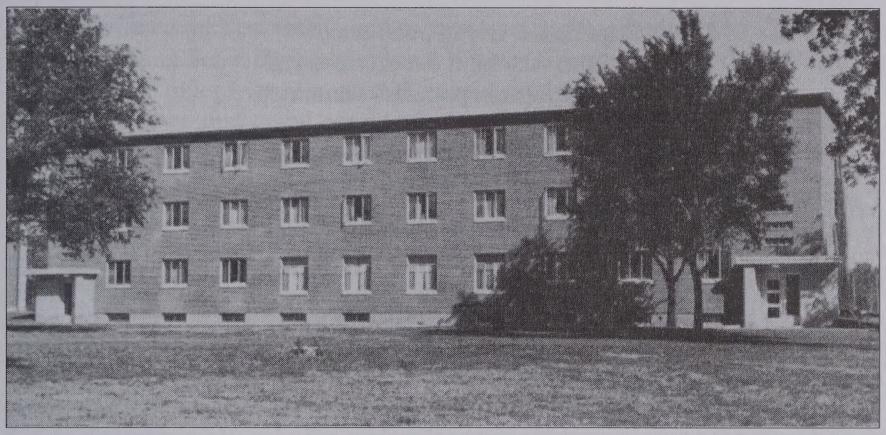
Well, the federal agency had required that Nebraska Wesleyan "offer for public sale" bonds sufficient to cover the loan. Under a special "waiver of notice" for "Project Nebraska 25-CH-4," the school's officials put the bonds, of varied denominations and of staggered maturity dates, in the hands of First Trust Company of Lincoln. These bonds served as security for "first mortgage," and "retirements," to begin in 1957, were to terminate in 1994. Interest rates entered in, and it was to the university's advantage to retire the bonds as early as possible. (Even with other buildings to become involved, N.W.U. would retire its bonds by September 28, 1984.) As noted in the minutes of the board's executive committee, these "Dormitory Bonds" involved the school in "very complicated" financial arrangements. But, the system worked; and interest on bonds simply "added to the costs" of the buildings.

(Vance D. Rogers, who succeeded Leland Forrest as Wesleyan's chief administrator and first president, took pleasure to report to the trustees, September 21, 1957, that the men's dormitory would bear the name of "Burt Hall"—in memory of Albert Henry Burt. Dr. Rogers had negotiated an agreement with Mrs. Maude Burt of Holdrege, Nebraska. In "exchange for an annuity, a gift of farmland in Kansas brought to N.W.U. a minimum of $25,000—to apply toward payment "on the dormitory" which would bear the name of her deceased husband.)

—Pioneer Hall

And, how about those "Pioneers" who first occupied "Burt Hall"? Well, Chancellor Forrest and trustees had for months been mulling over possibility of another hall for women, and the executive committee resolved to act—June 17, 1955. Schaumburg had proposed a plan similar to the one being completed for the men, and with expectation that it would be more costly—because of increasing prices for steel. This dormitory would rise forty feet to the south of Johnson Hall, and a tunnel (later to be officially designated as a "passageway") would connect the two. Forethought had determined that this new structure be a memorial "to honor the pioneering spirit of Nebraska women." It had been with "pioneering spirit" that the young ladies had "made do a men's hall."

Fundraisers pressed forth to seek pledges to total $100,000. The school hoped to secure loans, to total $175,000, from Security Mutual Life Insurance Company and Midwest Life Insurance Company. Dirt was "to fly" as soon as $50,000 was in hand, and the Kresge Foundation had already put $10,000 "on the line." The board's executive committee had no desire to become involved a second



Pioneer Hall

time with the federal government "and its red tape," for need could not tolerate "all the delay." Pledges mounted, loans materialized (15 years at 4% interest, without penalty "for early retirement"), bids came in, and by Thanksgiving, 1955, "a large hole in the ground" had come into being—to the south of Johnson Hall. George Cook Construction Company was again the general contractor, and the bids totaled $251,000. "Pioneer Hall," already named, was underway. The catalog, dated May, 1956, announced that "The New Residence Hall" provided rooms for 84 women.

As noted for *The Wesleyan* (September 27, 1956), "52 freshmen and 26 upper class women" were "in Pioneer," and plumbing and "electrical work" continued. Rumor had spread that life therein became more interesting when "calls rang out"—"man on second" and "man on third." Colleen McElwain was "head resident." And, N.W.U., for practical purposes, had reached its goal—capacity to house "284 freshmen, 96 to be men."

"Men's Hall" and "Pioneer Hall" were virtually "twin structures"—in size and in plan. An afternoon event for November 2 "consecrated" the two dormitories to "services" destined to make Nebraska Wesleyan "a greater institution of higher learning." An assemblage of "dignitaries" witnessed the ceremonies. Emphasis centered upon the pioneer spirit of "the plainsmen." Gertrude M. Robinson, '17, for many years a teacher of English in the high school at Lexington, Nebraska, read her poem for Pioneer Hall, "In Consecration":

> They followed far the wagon caravan—
> Intrepid men inured to arduous toil
> Who trekked the wilds to build a mighty clan.
> A giant trek to turn unbroken soil
> And build within the west a vast domain,
> For prairie fires and drouth made constant war
> On those who settled on the western plain.
> But hearts were strong and faith their guiding star.
> Those days have gone. Today we consecrate

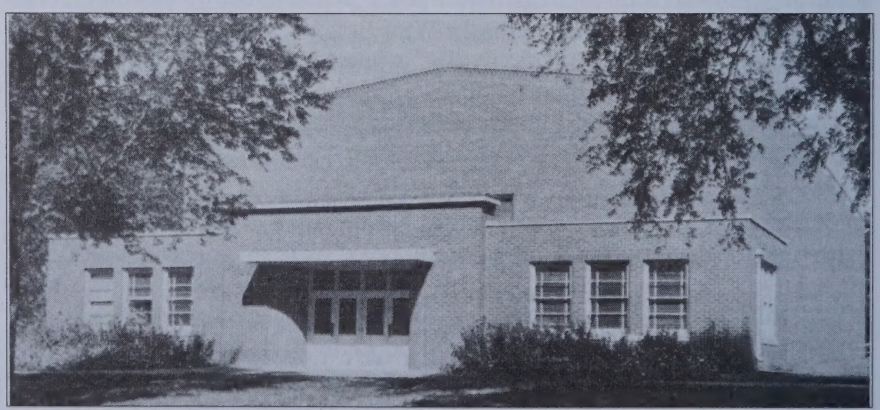
This college hall, a worthy monument
To honor those who built our glorious state
And gave their lives in priceless sacrament.
In tribute to the valiant pioneer,
We face our tasks along the New Frontier.

Carol White Mortensen (Mrs. Crawford J.) had commissioned Terence Duren, a renowned artist of Shelby, Nebraska, to portray "a pioneer family"—to be a sort of memorialization of her parents, Mr. and Mrs. C.C. White. Duren had needed nine weeks to perfect his painting, also dedicated at the time of "consecration." It graces the north wall of the living room in Pioneer Hall.

—Enid Miller Theatre Building

Enid Miller had long harbored a desire to relocate to new quarters her speech and theatre department. When the Federal Works Agency, in 1946, circulated information that most of the "theater buildings" on military bases were available "at very little cost," she alerted the board's executive committee to certain possibilities, and chancellor and trustees gave her positive encouragement (December 27). "Doc" churned up schemes to raise the money which, according to Ben Hemphill, required a "working frame" of $25,000. Once the government were to deliver the frame structure, to be placed to face Huntington Avenue at 51st Street (on campus), "brick facing" had to cover the external walls. Sills, copings, and lintels were to be of stone. A "steel grid" had to reinforce the stage. Interior walls required repair and replastering. The government would absorb no more than ten percent of costs. At N.W.U., asphalt tile would cover lobby and entryways, and other areas. Expectations were that 560 guests be comfortably seated "in the auditorium." This "new speech building" would provide classrooms, studios, dressing rooms, a costume room, a projection room, offices, and a ticket booth. Olson Construction Company contracted to do the work.

Closing drama for the auditorium in "C.C. White," spring, 1947, was "Family Portrait," a story to depict the life of the youthful Jesus. Alice Parminter played "Mary." Prices "of admission" ranged from 55¢ and 85¢, but "special



Enid Miller Theatre Building

tickets" offered the best seats—and these ranged in price from $10 to $2,100. One ticket did bring $600. To be known as "Ghosts," these patrons of the Wesleyan theatre joined other friends to raise the necessary funds.

Dedication and grand opening became reserved for December 11 (1947). Almost, "to the day," 61 years before, Nebraskan Methodists had made their historic decision to found a new university to the northeast of Lincoln. (January had marked the sixtieth anniversary to celebrate the school's founding.) Convocation in the C.C. White building provided opportunity for suitable historical emphases. Noon luncheon and evening banquet offered more occasion for remarks to treat of significant contributions. E. L. Smith, Richard W. Smith, Roy W. Deal, and B. E. McProud were among those who spoke for the voice of the past. Others, including Chancellor Knight, referred eloquently to the years of growth and excellence which lay ahead, for this Wesleyan "was expanding." Oscar Bennett and Paul LeBar added "musical footnotes" along the way. Guests toured the "converted army movie house" and expressed amazement at the marvels of its adaptation—rooms, stage, back-stage facilities, costume and other storage areas. A "full house," with chairs along the side aisles, gave hearty approval to "On Borrowed Time"—in the new theatre. *The Plainsman*, 1948, recorded that Al Eastland, Ernestine Heim, and LeRoy Yanney had headed an "excellent cast."

Annual catalogs called attention to the "Speech Building," with its "small modern theater." "Enid Miller's project" became popularly recognized as "The Plainsman Theatre." The building suffered a calamitous damage when, in February 1950, weight of snow caused a supporting truss to collapse beneath the northeast section of the roof. The resultant cave-in and extensive "strain" necessitated "much reroofing" and restrengthening of supporting timbers—so as to meet the city's codes for safety. Kingery Construction Company repaired the weakened structure, and the bill amounted to $6,000. Despite inconvenience, "the play continued"—and in good spirit.

When Enid Miller Hoffman died, 1954, students, members of the faculty, alumni, and other enthusiastic devotees of Wesleyan's theatre pressed firmly their requests to rename "the Plainsman Theatre," The trustees, February, 1955, agreed and put aside, temporarily, the standing rules which barred naming of buildings in honor of teachers and administrators. The other exception had been the Rose Memorial Observatory. Catalogs subsequently referred to "The Enid Miller Theater Building" and to "The Enid Miller Theatre." Thus it was to be for nearly a quarter-century.

Due to John L. Knight's prodding, the trustees had accepted a proposal to erect, were it to be voluntarily funded, "The Claude J. Shirk Memorial Infirmary." Dr. Shirk's retirement in June, 1948, had triggered the idea, and Chancellor Knight heeded the pleas of certain alumni. Architectural plans illustrated "a wing type" building, with "future expansion" in mind. Pledges to be sought might range from $100 to $1000. Needed would be a minimum of $25,000. The project never materialized.

(A "teaching center" in the Olin Hall of Science would, at later date, commemorate this esteemed professor for his thirty-five years of amazing services to the institution, as head of the department of biology.)

—Greenhouse

The school's very old and extensive greenhouse stretched its length to the southeast of the heating plant. Its many panes of glass were in constant need of replacement. Chief attraction was its lemon tree, which averaged per year "150 lemons." The fruit were of considerable size, the largest on record having measured 21 inches in circumference "through the tips." Each lemon yielded "about a pint" of juice which was good for drink and for cooking. In October 1955, this old structure was razed, with its storage portion moved to serve as a toolshed to the north end of the stadium. At cost of $3,000, a replacement, designed to be "the latest thing of its kind," occupied only a small part of the old area, just 13 by 18 feet. The lemon tree survived.

—"Chancellor's Residence"

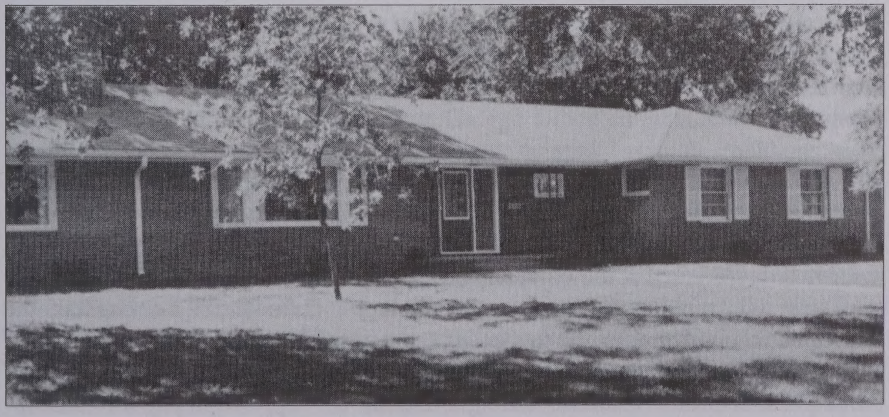
Chancellor John Knight, before his decision to accept invitation to become president of Baldwin-Wallace, had urged the trustees "to take care of" the many repairs needed to keep the "chancellor's residence" on Huntington Avenue "in livable condition." Built by the Schreckengasts and then occupied by the Schwartz family, the single-story Spanish-style structure seemed no longer "adequately suitable." To construct a new home seemed out of question in 1949, and examination showed the residence to be structurally sound. So, to ready it for the Bracy family, the board spent more than $6,000 to repair and to redecorate. The garage, too, returned "to good condition." Inquiry had disclosed the residence to be of such nature that it would not be marketable "to the advantage, of the university."

Carl and Irmal Bracy, and their three children, had not found the residence to be of their liking. Bracy kept the trustees informed of the family's growing discontent, and by autumn, 1952, the board's executive committee had in hand an architectural drawing prepared by George R. and John O. Unthank. Two problems loomed: How to finance a new home and to furnish it? Where to erect it? A round figure of $50,000 peered from over the horizon, and the northeast corner of the campus beckoned. As for the "corner," it had never proved suitable as a "public park" after removal of the trailers, which had housed married veterans; furthermore, the city had no interest to convert the area into a recreational area, rental fees for which might benefit Nebraska Wesleyan.

"Things" were at a standstill until February 24, 1953, when Bracy informed the Board of Trustees that "one of them and his wife," their identities to remain anonymous, were willing to give $30,000 toward a new residence—if they could pay the pledge "over a three-year period." The trustees accepted the offer with jubilation." Public announcement awaited the gathering of the Nebraska Annual Conference of the Methodist Church in June, and Bracy simply identified the donor as "a friend of Wesleyan."

Chancellor's Residence on Huntington Avenue

The trustees appointed "a special committee on Residence of the Chancellor." Seemingly understood was that plan and location were to meet the Bracy's desires, and that they "be consulted." The house could face Madison Avenue, and the entrance to a garage might be from 56th Street. The Unthanks adjusted their plans and placed them before the committee, October 16. A proposed two-story home, with its main hallway, living room with fireplace, dining room, powder room, family room, kitchen, full basement, upper hall, bedrooms, bathrooms and half-baths, and large garage, took on an air of certainty. But, dissenting voices had arisen within the ranks of "the Board," for the plan was to exceed considerably the established limit of $50,000; and, the positioning of the residence at the corner had cause for concern. Even to December 8, the "plan," with certain "negotiations" to be undertaken, appeared to be yet on track. Carl and Irmal Bracy were ready "to enter into contract." However, continued disagreement and wrangling over details and costs had heated, and rumor hinted that Mrs. Bracy



Chancellor's Residence on Madison Avenue

no longer wished to remain part of "the Wesleyan community." Other factors had entered in, and Mount Union College persisted in its request for Bracy to assume a presidency there. As we know, he accepted the invitation. He would later inform the Nebraska Conference (June, 1954), that the "new residence" was "still being worked on" and "still on architect's table."

Minutes of the Board of Trustees, of the executive committee, and of the committee on buildings and grounds indicate the Bracy's departure for Ohio resolved no problems. An August 5th "note" stressed that the architect had been given an August 20th deadline to effect "changes requested." As of October 23, all bids made on the adjusted plan had been rejected—simply "too high." A week later, George A. Knight informed other trustees that bids could be "brought within the estimated figures," and that no more than $5,000—to be "a saving for the school—was causing delay.

(Scrutiny of "minutes" detects that which may have been probable cause of the fury. The "special committee" had opted for an extended ranch-style single-storied structure, which had not pleased Mrs. Bracy; and for which the Unthanks seemed unwilling to draw "without additional cost to the school.")

By January 5, 1955, a parting of the ways with the Unthanks had become certainty, and the M. W. Anderson Construction Company of Lincoln was prepared to act. Six more weeks expired before "a package deal" with the firm of Anderson and Jensen materialized. A ranch-style residence, as now planned, would rise at cost of $45,000; but, carpeting, a dumb-waiter from the partial basement, landscaping, seeding or sodding, and "filling" were not included. Completion date, hopefully, was to be September 15, when the Forrest family would move in. The annual catalog, April 1955, announced the residence would be for the university "a social center" " given "by one of her distinguished alumni."

(Time would disclose that Dr. John Calvert, of Pierce, Nebraska, trustee, and graduate of 1925, along with his wife, Alma C. (Goebel), '27, was the "anonymous donor." From a combination of circumstances and with a sense of abiding gratitude, the Calverts had hoped to provide a new home for the Bracy family. Calvert's loyalty to Nebraska Wesleyan surmounted any disappointments he may have endured, as the "new residence" became a matter of extended tension.)

Well, costs exceeded $45,000. Other "loyal friends" narrowed the gap. Forrest and Mr. Bartley signed a note "to borrow funds to complete construction." *The Wesleyan*, September 27, 1955, presented a description of the house and informed its readers that the Forrests had already "moved in." Landscaping of the yard and "surroundings" was "yet to be done." Subsequent meetings of the executive committee revealed the landscaping cost $575, and "budget for care of the campus" had been increased by $500. Another postscript informed that sale of "the old chancellor's residence" brought in $10,000—applied to pay for "the new

residence." So, after "much ado about something," it could be said that "all's well that ends well." Amen!

(It is almost mind-boggling to recall the great number of receptions, "open houses," meetings of committees and campus groups, and "yard gatherings" accommodated by this residence. Eventually, other than Wesleyan's presidential families would dwell therein.)

—"Student Union" and "Campus Center"

There was "much ado" about the "student union." As enrollment increased dramatically, the facilities in the C.C. White building were simply not adequate. Desperation may have driven one group of students to suggest to Chancellor Bracy that the old "condemned gymnasium" be converted to purposes for a larger "union." Leland Forrest, as dean of the college, had often lent a willing ear to advocates for "a better student union." He had hardly warmed the chancellor's chair when Charles Bagby and Gary Lemmon, in behalf of students, proposed the school each semester "assess" each registrant a special fee of two dollars, to begin a fund "to build a center for a union." Sam Dahl, now dean of the college, endorsed the idea and opined it could work if the students and the paper should "get behind." The yeast was in the dough, and hopes were rising.

To promote a "student union building" on the campus of Nebraska Wesleyan, the student senate sponsored a "Town Meeting of the Air"—on "national circuit" and from the new Taylor Gymnasium. A panel of "nationally known educators" assembled to discuss the topic—"Do colleges suppress individualism"? Donors backed the program, and sales of tickets were "in advance" and "at the door." Questions from the audience, with the panel's responses, absorbed the hour. This late September event, 1955, had expenses of $1,800, and income from "sales" lagged at $1,200. Donations of $150 eased the deficit to $450, which the school had to pay. But, "national advertising" was deemed to have been effective and "worth it." The school's trustees were impressed because of "the zeal of students," and a semester's fee "to initiate action" became probability.

Aubrey Forrest, son of the chancellor, in an editorial, January 10, 1956, urged a fee of $5—to be carried from semester to semester "to pay off the loan and interest thereon." Suggestion directed that the fee be added to "the activities ticket." The student senate, with Janet George Hibbs as president, took up the matter, appointed its committees to seek campus opinion, held its own deliberations, approved the proposal, and set a date for an "All-campus vote." It became a "consuming issue."

George A. Knight, president of the Board of Trustees, in a letter to *The Wesleyan*, affirmed the students needed and deserved "a common meeting place, a Student Union." He referred to the school's "growing pains…delightful ones," for they indicated progress. Knight was impressed by "the students' willingness," and because many would pay "with no hope for a personal return." He alluded to "financial wrestling" which lay ahead. Of course, current seniors would pay no fee. An editorial figured current juniors would contribute $10; current

sophomores, $20; and freshmen, $30. New students, to enroll, September, 1956, could find their financial burdens increased by $40—over four years. It all seemed "very reasonable." Janet Hibbs stated quite firmly, that the "old union," had been "fixed up and fixed up" and "taken as far as possible."

Mrs. Lois Hammel, who managed "the union," acknowledged the facility in C.C. White lacked freezer space, game equipment, office and storage space, and suitable restrooms. She referred to "poor lighting," lack of curtains for the windows, "old walls" in need of fresh paint, and floors "worn, rough, and uneven." Karen Norton, one of the chief campaigners, articulated "the needs" for better rooms and spaces for the staffs of *The Plainsman* and *The Wesleyan*—even "a dark room for photography." Vance D. Rogers, minister at Lincoln's Trinity Methodist Church, had become a frequent visitor to the campus. The paper, February 23, carried his letter. He wrote: "Wesleyan needs a Student Center!" His listing of needs included committee rooms, lunchroom, ballroom, recreational facilities, lounging areas, and more adequate centers for food-preparation and dining. He warned that "wishful thinking" would not provide "progress and success"—only "hard work, unselfish loyalty, Christian stewardship…!" The day before, members of the faculty had voted to register their endorsement "of a new Campus Center."

According to the paper, expectations indicated "the $5 fee" would eventually garner about $150,000 to help retire "a long-term loan"; relocation of the cafeteria would release much space in Johnson Hall for additional living quarters; rooms occupied by the "old union" could convert to additional classrooms in "C.C. White"; rooms used by the "publications staffs" could become classrooms; and a positive endorsement by the students would recommend to the trustees "to have plans drawn" and to seek "a long-term loan." All students were not in favor of the special fee, and their rebuttals pointed to other priorities—better laboratories, better library resources, and more "modern equipment" for classrooms. These advocates underscored "first things" which ought to precede "recreational facilities," and they urged "rethinking on the entire issue."

Student opinion "jelled," and a two-thirds majority recommended the fee, $5 per semester. Chancellor Forrest immediately asked "the Senate" to appoint five students "to help advise regarding the new Center" and to consult with the board's committee on buildings and grounds. He assured "all students" of the trustees' intent "to fulfill our purposes." Early March 1956, had become a time of excitement on the campus of Nebwesuni.

Forrest and trustees were fully aware of the problems which faced the university. Meetings with "the architect" were almost weekly. From the Student Senate, input of student requests and opinions were constant. A two-level structure took form on the drawing board, and four "plans" emerged to offer possible arrangements for rooms, accommodations, and features. Questions had prompted considerations of varying options. Location?—west of the theatre? west of the C.C. White building? to the east of the heating plant and somewhat between the library and the Taylor gymnasium? "orientation"?—along east-west or north-south lines? entrances?—where? how many? which to be "main"? the "lower

level"?—at "ground"? to require excavation for full basement or for partial basement? cafeteria and dining hall and snack bar?—on separate levels? on which level if to be approximately together? a college bookstore?—where? main entrance, foyer, and reception area? offices for personnel?; offices for publications? passageways and stairways? restrooms? a "front approach"? an "unloading dock"? and these—why such extensive variations in cost estimates? and, why was it taking so long? Current seniors, who as juniors had voted for the "$5/semester" assessment, had understood they would depart before a completion were possible. Current juniors by late autumn, likewise suspected they, too, would be "long gone," Sophomores were becoming "restless," for "little seemed to be moving."

Chancellor Forrest frequently gave "a review of progress." The trustees settled upon "Plan 2," and the structure would answer most of the questions. As of November 5, costs for the building, a terrace on the north, a front approach, and a rear loading dock figured to be $466,000. Additional necessities—site improvement, sidewalks, steam connections, electric and sewer connections, equipment for kitchen and snack bar, et cetera—pushed the sum to $504,350. Various contingencies and fees brought "Grand Total" to $550,310. Hopes were that "it wouldn't be too long before the bulldozers began to move dirt." The architectural drawings excited students, and *The Wesleyan* sampled reactions—"Tremendous!" "Terrific!" "Just what this campus needs!" To occupy "155 X 194 feet," the "Center" was to rest midway between the heating plant, Pioneer Hall, the Lucas Library, and Taylor Gymnasium." It would be "at the heart of the University's campus."

Richard B. Johnson, now business manager, had task to assemble data respecting resources, indebtedness, solicitations of individuals and corporations, expected accumulations or fees from students, and speculated income from the "center's operations"—all in preparation to request a loan from "the government agency." Marvin Topping was pressing the Kresge Foundation to make a large gift, sufficient to name the building. Cecil E. Bassett, '25, member of the board, promised $10,000—if $90,000 were to be pledged from "other alumni sources." Bassett wanted his challenge to be met by June 1, 1957.

Forrest's illness and death cast a sort of pall over the institution, and progress toward the "center" hung beneath the shadow. Government engineers had visited the campus, had judged the school's indebtedness on buildings to be "too heavy" when balanced against resources and income, and had recommended a "downward" revision of architectural plans—to reduce considerably the request for $500,000. By May 20, redrawings and some eliminations had already reduced "contemplated costs," without "certain contingencies," to $391,000. Four days later, *The Wesleyan* informed students and faculty that the House and Home Finance Agency of the government had again rejected Wesleyan's request, that there "was not enough security" to warrant the loan. George A. Knight acknowledged that "the plan" had to be altered and that the school would be "getting less from the government." The trustees were making no retreat, but delay had taken over. Richard Johnson assured students the center would be built "as soon as possible," despite the fact that "the government was posing a difficulty."

Marvin Topping had not succeeded with the Kresge foundation. One encouraging asset to bolster "security" was an approximate $50,000 to come from the estate of Herbert R. and Eudora Esterbrook. Also, $18,000 "from the students" reflected higher enrollment than had been expected. Revision of the plan had cut $100,000. N.W.U. still needed a loan for $350,000. So, Mr. Johnson and Dr. Dahl met, in Chicago, with representatives of the Federal Housing Authority; they reported to the Board of Trustees, July 15, that "a freeing" of the funds to Nebraska Wesleyan for its new plan had been "approved." The federal agency continued to specify certain prerequisites, one being that $50,000 "cash in hand" be reality before the loan "be forthcoming." Dr. Vance D. Rogers, newly elected to be the university's president, informed the board's executive committee, August 3, that the Esterbrook bequest had "boosted the cash" to $99,000. There would be no need to resort to Melvin Pixley's suggestion, that each member of the board "be responsible to raise $2,000 for the Campus Center Fund." Ground-breaking was a certainty for the near future, but seniors, class of 1958, would know they would not be able to occupy the new building; some juniors, class of '59, were a bit uneasy.

The trustees faced another matter. A "formal request" from the Student Senate, as of May 20, had been before the board, "that the Student Center be named in honor of our late Chancellor A. Leland Forrest." Dr. Dahl had added his endorsement, that the board give "favorable consideration." The trustees intended to seek a donor who would name "the Center." Also, there was the standing rule to desist from naming buildings in honor of administrators or members of the faculty. Sentiment and practicality do not often a decision make. The future would tell.

(Students did occupy their "Student Center," or "Campus Center"—in 1959. Not until 1991 did an annual catalog note that the name of Roy G. Story would grace the "Center." Story was a graduate of 1919.)

Grounds

So much for buildings. How about grounds? With war's end came time to comprehend needs to repair sidewalks, recinder the driveways, add some trees, and engage in beautification. Ralph B. Smith returned to serve as superintendent of buildings and grounds, and he did not hesitate to lay costly projects before the trustees. (Not until June 1, 1953, would he again depart From N.W.U.—this time to assume similar responsibilities at another college.)

Smith was an "old hand" at spraying to control dandelions. His efforts were no more than partially successful. Some students were bold enough to claim "to love them," for they fit in so well with the colors, "Yellow and Brown." When evidence disclosed the ivy vines had damaged extensively the mortar of the walls of Old Main, enthusiasts for "the yellow" suggested the annual planting of ivy cease and that the festivity turn into a "dandelion planting ceremony." Well, so much for that.

According to Smith, the campus had 28,000 square feet of sidewalk. The heavy snows during the early months of 1948, and of 1949, drained the budgets for maintenance and "snow removal." Cars on the grounds increased rapidly, and soon parking was at premium—on a "first come-first find" basis, and with much

grumbling from those who found harbor only on side streets. The trustees (May, 1948) allotted $36,000 for "road improvements" and for parking. "Streets" on campus had to be widened—to the west of both C.C. White and the theatre, and of the extensions from Baldwin and St. Paul avenues. The city's paving of North 56th had cost the university $6,000—for its frontage between Huntington and Madison avenues.

The school was rising above its "muddy trails"—with cinders replaced by "five-inches of concrete covered by an inch and a half of asphaltic matting." Its widened streets permitted diagonal parking, both sides, in many areas. A new problem arose because the more spacious throughways on campus invited inroads of the neighborhood's younger drivers who enjoyed speeding—often well above the posted "20 MPH" signs. Progress seemed always to invite new problems. True, the youngsters were "screeching" as if they thought they were "on the salt flats." And, new tennis courts of concrete had cost, in summer of 1948, $3,300. Smith had given the campus a "new look" by fall of 1949. His accomplishments had caught the eyes of the city's "governing fathers," and Carl Bracy and the board did not hesitate to keep him—by increasing his salary "to match" the city's offer.

Littering remained "a problem on campus." Gum wrappers, "candy covers," cigarette butts, and scrap paper caused a constant policing of the grounds. An eventual presence of trash cans seemed to help but little, for students were either heedless or poor marksmen. Wilson Beaver, who followed Smith as "superintendent," replaced the "old cans" with "silver solicitors of scraps"—according to the paper. The "solicitors" were a bit unattractive, but not nearly "so unsightly as the paper and trash that was just thrown down and around." Too, some students were being paid "to gather the litter."

Accompanying complaints about all the paper and scrap were repeated editorial pleas "to preserve the campus green." The "student paths" were simply "deadly" and thwarted Smith's efforts "to keep the campus attractive." Smith made no bones as to his desire for "student cooperation." "Keep Off the Grass" signs were invitation to make small detours. An aerial photo of the campus hung on a wall in Smith's office, and Ray Nuetzman had studied it and noted "how evident" were the paths worn "by the corner cutters"—and that each path was a mar upon the "process of beautification" for the campus. Wilson Beaver resorted to "a number of fences" to protect "new-planted grass…from the heavy feet of students reluctant to keep to the walks." The old theorem seemed constantly to bear proof—"a straight line is the shortest distance between two points."

One of Smith's purchases for maintenance of the grounds was a self-propelled lawn mower. J. E. Chore, whose daughter Nola Jean (Newsham) had graduated in 1947, had privilege to ride the implement. He was 75 years old in 1953, and he could cover the campus in six days—if he rode "from six a.m. to five p.m." When not mowing, he applied his expertise to "electrical repairs." Editors of *The Wesleyan* always had eye and ear on the watch for a good story.

—Parking

The parking problem grew and grew and grew. "Parking jams" at various points on the campus had become daily occurrences as early as autumn, 1947. No

one wanted "to walk." Double parking, particularly "at corners," often permitted "no safe passage between." Posted rules reminded students that fire hydrants "must be kept open," that certain areas were reserved for bicycles and scooters "only," and that double parking in the "parallel areas" was a violation. During autumn, 1949, Smith and his groundsmen issued "warning tickets," but no fines followed. Repeating offenders were "invited" to confer with "the Dean." Efforts ensued to increase number of parking spaces, but "number of autos" seemed always to increase at faster pace.

Mr. Beaver applied heavy coats of red paint along the "curbings"—to denote "no parking zones," particularly at the fire hydrants. "Red-line parking" was certain to bring a ticket and a summons to visit "the Dean's office." Recalcitrant repeaters, having been "once warned," were fined. Some students concealed their "car registrations" and identities, even if such effort were contrary to state law. Policy turned to "appeals to reason"—all for "harmony's sake." Violations reached a "crisis-stage" by February, 1957. Richard B. Johnson issued "timely warning." A "new policy" would be in effect, as of March 1, and tickets would be forthcoming for "red-line parking, parking in front of fire hydrants, and for double parking." Furthermore, unpaid fines could result in withholding of credits and diplomas. The first to pay his fine was Sam Dahl, dean of the college. He wished to set example—to violate, to receive ticket, to pay fine, and to register no protest. Rod Wilmoth, in "The Shaft," suggested—were "motor scooters" to replace automobiles, the problem would disappear. Parking remained "a growing problem."

Telephone Service

Minutes of the board's committee on buildings and grounds noted, October 22, 1947, that installation of a switchboard "on the campus" was pending. To be in Johnson Hall, it would handle calls to and from "offices and some departments." The "Handbook" for 1948-9 referred to the "Telephone System"—one with "six trunk lines" and with 24 extensions. For N.W.U., the "general number" was 6-2371.

After two years, most departments still lacked "their own direct lines," but they were reachable by "extensions and coded rings." The "direct lines" included chancellor, dean of the college, business office, treasurer, registrar, dean of women, dean of men, director of religious life, the library, the gymnasium, the stadium, director of student relations (admissions), cafeteria, theatre, women's dormitory, the power house, "publications," and publicity office. The "System" expanded and improved to meet the needs of "a growing university." The four sororities and three fraternities had their own phones, never to be part of the "campus connections."

The Greeks

The sororities—Alpha Gamma Delta, Delta Zeta, Phi Mu, and Willard—had weathered the stresses of wartime and continued at their respective addresses: 2541 North 50th St., 4942 Madison Avenue, 5219 Huntington Avenue, and 5034 Madison Avenue. Of the three fraternities, only Phi Kappa Tau, 5305 Huntington

Avenue, had maintained its house. The Crescents had lost their lease, 5007 Huntington, and the men of Delta Omega Phi had gained the residence. The Crescents took new abode in a large frame house, 4843 St. Paul Avenue. During the war, draft and enlistment had forced the fraternities into virtual inactivity, but full revival with swelling memberships resumed by fall, 1946. The "surviving seven" had again resumed their normal rivalries.

"... and Leonard McRoot will speak for the Greeks."

The Wesleyan always carried news of the "Greeks." Rushing, pledgings, initiations, "pinnings," and engagements never passed unreported. "Formals" and feastings, parties and picnics, and serenades and social events were "specialties" for news. Exchange dinners and "hour dances" once again became weekly "standards." Entertainment of faculty as dinner guests seemed always to be appropriate. The "social houses" may have viewed themselves to be "The Upper Crust," and collectively they were dauntless.

The fraternity men enjoyed the sport of "lifting" the sororities' "pin-lights." A recurring "rash of raids" always brought forth wails and protests, that such pranks "were no longer funny." Ceremonious returns of the stolen properties equated with "restored harmonies"—as of after "a lovers' quarrel." "In-house pranksters" added variety to old tricks, and the contagions spread even to the dormitories—short-sheeting; pajamas tied "into knots and knots and knots"; stockings "all mixed up and mismatched and socks tied one to the other "into a long chain"; cracker crumbs "in the beds"; salted nuts mixed into "a drawer of undergarments"; cookies, often with "soft sticky frosting," might "turn up" in pockets, under pillows, or wherever. The "snoops for news" rarely missed "hearing of each incident," and usually found all to be "part of college life" and adding "to the fun." As opined in 1948, certain "mischievous perpetrators" desired no more than that their victims admit—WE'RE STILL ALIVE! And, so it may have been.

Romance was often in the air, and "The Wesleyan Match Factory" ran at all times—on "high," on "low," and "in between." The paper's staffs were constantly on the alert to discern who had been with whom, who belonged to whom, who had abandoned whom, who had "traded off," and who were involved in "pinnings," engagements, serenades, "showerings," dunkings, and other traditional rituals. The "formal season" always provided a succession of opportunities for speculation as to "romances in bud." Penning his poem beneath a cloak of anonymity and dedicating his "Lamentations" to the "boys of Wesleyan," a campus bard, not yet "lost on the sea of romance," cast his bit of reckoning—

Roses are red,
Prices Stiff;
Violets blue
At a buck a sniff;
Tulips tagged
For a prince's pouch;
Jonquils—jeepers!
Orchids—ouch!
So, to cut this short
At a single stroke,
Either you go budless,
Or I go broke.

With the "houses" all was not romance. Lurking in the wings were the tasks of management and of survival. Survival depended upon successful "rushing"—always an exhausting ordeal. Ned Hedges, in "Said by Ned," expressed (September, 1952) sympathy for the professors who had to stare into the "bleary eyes of the sleepy students" who had been engaging in "rush." Competitions were most spirited at the opening of a fall term, and the Panhellenic Council (for the women) and the Inter-Fraternity Council (for the men) supervised obedience to their respective rules.

—Panhellenic Council

The Panhellenic Council had twelve members, three from each of the four sororities, and an advisor, traditionally the dean of women. Responsibilities were "to encourage harmony along the sororities" and to set rules for rushing and for "social standards." Its special events for the calendar were a pre-Christmas "Panhellenic Ball" and a "Scholarship Luncheon" for late spring. The "Ball" was always "semi-formal"—a "No Tuxes, please" affair. The "Luncheon" was an occasion to disclose the winner of the "scholarship trophy," the sorority whose members had earned the highest collective academic average for the previous two semesters. (Through these years, Delta Zeta and Alpha Gamma Delta engaged in a "game of turn about.") Each program brought acknowledgments of many individual achievements. Retiring members "tapped" and presented their successors—to serve the following year.

Resolution of an "inter-group problem" might become a major time consumer or cause to call a special meeting. It was to provide "mutual assistance in rush" that annually challenged Panhellenic Council and its advisor. The sororities had agreed to delay pledging of freshmen until beginning of the second semester, but the women of the "upper classes" were free to pledge after "fall rush." The "new girls" could be guests at parties, as scheduled, throughout the semester. At opening of "spring semester," each "house" held "one final session"—within a scheme for "equitable rotation." Then came the "matching" of preferences with "invitations to join." Formal pledgings followed in the respective chapters. Prevailing thought was that freshman women needed more time before making

their choices; also, "actives" desired more opportunities to set aside initial "negative impressions."

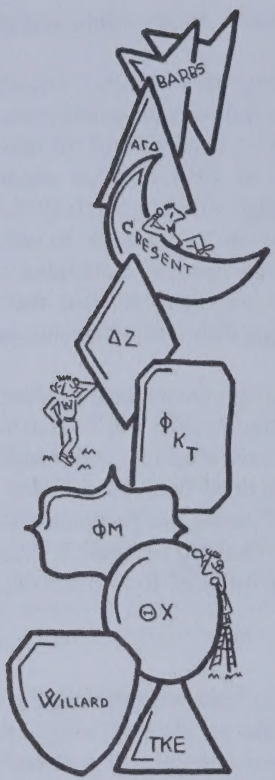
Financially, it was impractical to delay "pledging of freshmen," whose monthly dues collectively could be substantial. Johnson Hall was for newcomers, and the rule for delay of pledging had begun in 1948. A minimum of 70 new students regularly joined the sororities. The Council in 1955 effected major changes in the procedure, to permit the freshmen to pledge after "formal rush" in September. "Informal rush" then permitted a house to invite "a prospect" to visit "for parties and other purposes" no more than three times between November 1 and Christmas vacation. "Unaffiliated women" were permitted to visit their friends in the sorority houses. Preferencing and pledgings followed when classes resumed after "the holiday."

This "reform of 1955" established a "quota system" for the women. In effort to assure adequate numbers for each "house," membership for each was limited to 55—actives and pledges "together." For "formal rush," each chapter could pledge up to twenty new members, even though the maximum of 55 be exceeded. But, with membership to stand at 55 or more, the "chapter" could not participate in "informal rush" and could pledge "no one" until the following September. (An administrative rule, of November, 1951, permitted "married girls" to be members, but they could not "live in.")

—"Discrimination"

In May 1954, the two councils jointly declared that "discrimination against prospective members because of race, color, or creed did not reflect the highest standard of Christian ethics." They recorded their opposition to such discrimination and called upon each "organized social fraternity and sorority" at Nebraska Wesleyan to perform within its respective group so as to eliminate any restriction "here and within its respective national order." The men of Delta Omega Phi had affiliated with Theta Chi. So, only the Willards and the Crescents remained strictly "local" and unobligated "to certain national policies." Students at Wesleyan were taking "firm stand" against "non-admission of blacks and others who did not meet certain discriminatory criteria." This joint-resolution preceded by approximately a week the U.S. Supreme Court's unanimous decision to ban school segregation, *Brown v. Board of Education of Topeka.*

Students of N.W.U. should not have been surprised when their Greek councils stated opposition to "discrimination." The previous October in an editorial for the paper, Donn Cline, a member of Crescent fraternity, had commented about "a move" in New York State to force all national organizations to separate from their "national bodies" if such enforced "discriminatory practices." In focus were matters of race, color, religion, creed, and, national origin. Some fraternal groups had "gone the distance" to pass resolutions advising their chapters to refrain from pledging a person who "might embarrass brother chapters" and directed "houses which had overstepped the lines" to "depledge or go local." As a topic for discussion at Nebraska Wesleyan, such measures to control the composition of membership received general condemnation. Members of the faculty (April 1954) had expressed their concerns because "discriminatory



Barbs and Greeks

clauses" were in the constitutions of some of Wesleyan's "houses." The Student Senate had appointed a committee to examine the "various and several constitutions."

When students gathered in September, the issue of discrimination had lost some of its fervor, but not for long. A stirring of opinions reached a climax in March, 1955, when a resolution caused "a rumpus" in the Student Senate. Gary Lemmon noted for *The Wesleyan* that a motion "to seek to have all fraternities and sororities on the campus banned were they not to abolish discrimination" had brought out "heated discussions." The warmth of debate experienced "retreat," but not until the following week. News spread that the men of Wesleyan's two national fraternities were actively engaged to persuade their several chapters to lift the "offensive practice." Wesleyan's men of Phi Kappa Tau and Theta Chi had introduced resolutions in their national conventions. Admitted, progress was slow, but these men assured their critics that, within their national memberships, discrimination was "very much a live issue"—something unthought of a few years earlier.

Members of the Board of Trustees became more attentive to "the issue," and certain of them expressed "mounting concern"—because of the "segregation clauses in national organizations on our campus." Prodded by Robert L. Townsend and C. Edwin Murphy—each a trustee, an alumnus, and an influential minister within the Nebraska Methodist Conference, the Board, in 1956, voted to require "each of the organizations" to submit copies of "Constitution and By-Laws." Implication was that "the nationals" were going to be forced to "take action."

—Inter-Fraternity Council

The Inter-Fraternity Council, I.F.C., was smaller by half than the Panhellenic Council. Each of the fraternities had two delegates, and these worked usually with the dean of men as advisor. A plan of rotation determined each semester's officers. Rules for rushing and pledging, eligibility of members to participate in intramural competitions, social functions, promotion of friendliness and cooperation, awarding annually of a scholarship trophy, and an annual "ball," in spring and which became occasion to reveal "Big Snob" and "Old Grouch" and the "scholarship winner," were this council's chief matters of "prime concern." Its members did not stray from the custom which directed that tuxedos and corsages be reserved for "fraternity formals"; "personal options" took care of other

occasions. The men were more conscious of costs; except for the "Spinsters' Spree," they had to pay for the corsages. So it usually went.

In May, 1949, the trustees' "personnel committee" wrestled with a request from the I.F.C. to set aside the "ruling of 1933" which closed "fraternity memberships" to members of the faculty. In no way were the trustees about to open "to recruitment" the teachers and administrators. However, no difficulty loomed "regarding faculty members who are bona-fide alumni members." Compromise permitted an advisor to be "initiated formally" into a group, but cessation of services was to bring full disassociation. The trustees, when requested to set aside the required "disassociation" (1955), returned to the "old rule"—to ban memberships to "sponsors or advisors"—not already affiliated. The issue never became one for members of the faculty.

For serenades, "formals and balls," and "other things," the men had to abide by "the hours" established for the sororities, the dormitory, and the private residences. The dean of women was constantly under a barrage of requests to grant extensions of hours—for "serenading," for "formals," and for "out-of-town events." It was not uncommon to ask for and to receive extensions of weekend hours to midnight, to 1:00, and even to 2:00. For the Panhellenic Ball, 3:30 a.m. could be "the time for lights out"—for dancing went until 1:00, refreshments would follow, and then came the "serenading." For "week nights," the latest to be hoped for was 11:30 p.m.

For "rush," the guys were not nearly so burdened with rules as were the gals. Each fraternity carefully guarded its "legacies," and these prospects could refuse invitations from "the rivals." To be eligible "to preference," a "rushee" had to be enrolled at N.W.U., to have paid to I.F.C. a rushing fee of 50¢, and (unless a "legacy") to have attended at least "one scheduled party" at each house. Rarely did "legacies" opt to reject the camaraderie of all three houses. Without a dormitory for men, "legacies" could move right in. "Preferencing" occurred in the office of the dean of men, and the hours—be they 10:00 a.m. to noon or 1:00 to 3:00 on "the Saturday afternoon"—were strictly observed. The dean carefully matched choices with "approved lists," and "parties of welcome" soon followed. "Dirty rush" indicated that "actives" had attempted to gain new members by telling untruths about their competitors, and the I.F.C. resolved the disputes.

The men were not inclined to establish "quotas" as means to assure some sort of balance of memberships. The coming on the scene of a dormitory for men ruled out a "moving in" of legacies. The I.F.C. adjusted its rules to require each rushee to visit each house. The fee of 50¢ continued. Effective September 1954, during rush week each fraternity held three formal parties—successively on Tuesday, Wednesday, and Thursday evenings, 6:00 to midnight. Alphabetically, the I.F.C. divided the rushees into three equal groups, and a rushee had to attend his three parties as scheduled. Any departure from "the schedule" might render one ineligible "to preference." Friday was to be a "quiet day"—a day "without contacts." Then, on Saturday came the preferencing. As for the women, this first week of classes was always hectic, and for some exhausting. Professors became accustomed "to the bleary eyes" of their students—of the "rushing" and of the "rushed."

Wesley Hultquist created, a character known as "Arnold Crink"—who, by a sort of process resembling osmosis, became inducted into the ranks as a pledge of Ki Yi Yi, a fraternity. Crink claimed he was too numbed from fatigue to know what was going on, but he resorted to poetry to write about it. He soon learned to sing:

> Brothers together, hip to hip,
> Raise your glances to the sky,
> Let's all assume the sacred grip
> And howl for Ki Yi Yi.

Once pledged, Crink was caused to stand on his head and to sing again:

> Oh, blooming rose of Ki Yi Yi,
> Nourished by teardrops from my eye,
> Before thou witherest, fade and die,
> I'll lean to thee and cry and cry.

Blood had rushed to his head, and he saw things quite differently from his "upended position." Crink soon learned that his new brothers were quick to borrow his clothes—any garment, shoe or sock. A brother, "voted best dressed man on campus," didn't even own "a suit." Hultquist did not have Crink attend a "Charm School"—as had some of the "co-eds" who wanted "to make the most of their appearances." Evident to all was that everyone could not be transformed into a "raving beauty" or a "slinking siren." Oh, to be "a Greek!"

—Sororities

—(Alpha Gamma Delta)

To examine the social schedule of Alpha Gamma Delta, one might conclude that the young ladies reserved no time for study. Such had not been the case, for in March, 1957, they retired the Panhellenic Scholarship Trophy, having won it three successive years. Each February, their "Feast of Roses" honored their initiates and was occasion for the chapter's "annual awards." A "spring formal" had always a new theme, with fitting decorations. Fall "frolics," hayrides, garden parties, scavenger hunts, firesides, serenades, hour dances with fraternities, recognitions of pinnings, engagements, and weddings, special dinners for Thanksgiving and Christmas, May breakfasts, an occasional "hard luck" celebration, less for visiting "national officers," observations of "international reunion day," and a crowning of a queen and king for Mardi Gras crowded in to make up the annual calendar. They feted in 1955 their sorority's "golden anniversary." For "greatest achievements outside the line of regular duty, these woman of Beta Alpha chapter received from their international organization the coveted "Achievement Tray" (spring, 1955). These were years of "great teamwork and creative and cooperative accomplishments" for Wesleyan's "Alpha Gams."

—(Delta Zeta)

Delta Zeta's Beta Tau chapter left few blank spaces on their annual calendar. These women celebrated (October 1952) their national organization's golden

anniversary. Annual goals included "Fun, Friendship, and Achievement." The "Rose Formal" in spring was occasion to reveal identity of "The D.Z. Man." Party themes might center upon a "Hit-Parade," the "North Pole," "Hard Times," a "Treasure Hunt," or "Thanks for the Memories." The chapter's "Memory Book" became a treasure trove. Of course, there were firesides, "gab fests," hayrides, picnics, "dips" in the shower for pinnings and engagements, hour dances, serenades, May breakfasts to honor seniors, teas to honor housemother and alumnae, snacking in the kitchen, annual skips by the pledges, and all the rest. As achievers and doers, they excelled. They were "retiring" a loan, a credit gained from the university. They were searching for a new location. They were optimistic.

—(Phi Mu)

"The Phi Mu girls" stressed "togetherness" and found their "heap-o-living" style to make for a "fuller, richer, happier, and more worthwhile experience." They were part of the nation's second oldest sorority. The actives soon converted pledges to their "favorite menu"—pancakes and coffee. They excelled in intramural competitions. For them, it was not difficult to find reason for a special luncheon or tea. Serenades and hour dances came and went with regularity. Pre-holiday parties and "all nighters" sent them home to catch up on sleep. Firesides, treasure hunts, "Old Maid" parties, Hallowe'en masquerades, senior breakfasts, pledge skips, picnics at Linoma Beach," and occasional "car washes" to raise "cash" left little for spare times. They welcomed their pledges with carnations. Their spring formals responded to such motifs as "Stairway to Paradise," "Wheel of Fortune," "Golden Nugget," "Atwater Beach," and "March Winds. " Rumor had it that through the years these sisters had become renowned for their purchases of mousetraps—"in great numbers." None of "the girls" ever wanted to remove "the unfortunate beast"—once caught and thus slain—from a trap; and, who would dare "to rebait the device!" 'Twas true, these women of Phi Mu had "many wonderful things to remember."

—(Willard)

The Willards, founded at Nebraska Wesleyan in 1889 as a "literary society," had never changed their name, and with pride preserved their claim to be the nation's "oldest local." They spurned even "a thought of going national." They began this decade with a "smoke out"—when a "stopped up chimney" caused them to sing "Smoke Gets In Your Eyes." When the "sweeping efforts" of one Dick Smythe failed to open passage, the singing turned to "open the Door, Richard.!" Hardly had the updraft for the fireplace been suitably restored when the oil furnace "blew out the door," to spread another coating of soot and grime throughout the house. But, "no fire!" They proudly displayed their new pin light, a gift from "two male admirers." At one time, they bore reference as being "the multitude with the pulchritude!" One year they did win the "panhellenic cup"—for scholarship. Known to wear "shirts and jeans" to dances at Antelope Park, they didn't spare "the latest fashions" for spring formals. Willards often "went out of town," and Peony Park in Omaha was a favorite place. Themes, such as "Evening in Paris," caught their fancies, and decorations were fitting and festive. They

frequently held impromptu "sock hops," and they made the most of their annual "Christmas Party," "St. Pat's Dance," and "May Festival." Pinnings and engagements prompted serenades, and requests for "late hours" enabled them to accompany the Crescents to Steven's Creek for an "appropriate mud bath." Their social calendar also included a "Rose Tea," an array of social breakfasts, and an occasional "haunting of the house." Those young ladies joined for "work, love, laughter, and dear memories." They succeeded. They, too, had hopes to relocate.

—Fraternities

Reports from many campuses seemed to indicate that influx of veterans had brought "breakdowns" of custom and tradition. Wesleyan's "returning veterans" reinvolved themselves, quite generally, in their former extracurricular activities, and these included their fraternal affiliations—even for some who had married. A surprising number of the men, veterans new to the campus, accepted invitations "for rush" and then joined. Fraternal memberships became "restored to pre-war levels." Each "house" revived many of its traditions, and "old zeals" became modified—particularly with respect to "informal initiations."

—(Crescent)

Crescents survived this postwar decade as the school's remaining "local fraternity," but they were soon to become Omicron chapter of Zeta Psi. Their "constants" for the calendar included a Bowery Party, Christmas dinner and gifts for orphans, a "Silver and Blue Formal," a spring picnic at Linoma Beach, and an occasional "Western Ho-Down." For "the Bowery," the fellows made of it "a ticklish situation," for "the best beard"—to be grown during the preceding six weeks—won a prize; too, prizes went to "the best costume" for man and for woman. A "Pony Chorus Line," a tour de force by the pledges, seemed always to be highly memorable—once reported to have been "a highly leggy affair." Root beer was the strongest drink "at the bar." Their "bear dances" celebrated pinnings and engagements and also served to usher in holidays and other special events. "Duckings" in Steven's Creek were the fates reserved for members who had forsaken their "oaths of bachelorhood." Crescents promised to uphold "the ideals of brotherhood, character, and service." They often excelled in intramural competitions, but never soared to the lofty heights of collective scholarship. They were at their best when stealing "pinlights" from sorority houses, to annually brag—"We dun took all...." Of course, they soon returned the lifted properties, always with "much pomp and ceremony."

Fraternal forebears for the Crescents had been members of Everett and Theta Phi Sigma (Theophania). From within the extended spread of the alumni of Crescent-Everett-Theophania emerged a group determined to build a "Chapter house" for the fraternity. They formed the "C.E.T. Mortgage Corporation," sold shares of stock, and gained title to property at corner of Walker Avenue and North 50th Street. In January, 1950, the school's trustees looked "with favor" upon the project which would provide "housing for students" and would also give the university a "stake in the venture." Each purchaser of "common stock" had an option to give his or her shares to N.W.U., and eventually $4,200 "in stocks"

resided with the school. With full basement, an "L" shaped, single-story house soon rose. In a few years, "growth" would require an addition.

—(Phi Kappa Tau)

The men of Phi Kappa Tau's "Upsilon chapter" occasionally referred to themselves as "Ramblers," but other Wesleyanites often identified them to be "the Taus." They maintained a tradition of singing and serenading, and were fierce competitors to win in the annual "sing competition" for May Fete. Pre-holiday dinners and parties, particularly for Christmas, were specialties and opportunities for guests. Each spring formal was occasion to present their "Sweetheart." Other gala celebrations might center upon the themes of Hallowe'en, the "Old West," "Hard Times," an "Ice Cave," or "The Days of Old Phi Tau," or just being "French." Their favorite beverage was strong coffee—especially when "flavored by an old sock" thrown into the kettle and "brewed." It was custom to descend to the not distant Phi Mu house, on a Saturday morning, for "breakfast of pancakes"—"sporting bathrobes with towels around their necks. Year after year they kept an iron grip on the scholarship trophy for the fraternities, but retained it by hardly more than a thousandth of a point in 1955. Their "academic average" regularly triumphed over "all men"—and even "unaffiliated men." Their pledges contrived annually "to sneak" and to lock up all food and eating utensils—even "to dismiss" the cook for the day. Of course, penalties had to be paid, and the prospective new members might be on the "campus corners" with cups in hand—begging. They took pride in that they turned the traditional "Hell Week" into a "Help Week"—this prior to induction of pledges into full membership. "Probation week" became also a new designation, and prospective new members followed a rigid "dress code" and often engaged in tasks to improve "campus appearance." Phi Tau laid claim to be "the largest and the smartest on campus."

—(Delta Omega Phi-Theta Chi)

The men of Delta Omega Phi in early May, 1949, became Gamma Phi chapter of Theta Chi, which would celebrate its 100th year in 1956. To become known as "the singing Deltas," they became "the singing Chis"—and were more often winners than losers when competing in the "fraternity sing" for May Fete. Their "sweetheart serenades" might often "carry one" into the wee hours of a morning. Their annual "pledge banquet," "Li'l Abner Party," and Christmas celebration ranked high on the social calendar. An "Orchid Formal" provided occasion to laud their "Dream Girl." Breakfasts at Pioneer Park never featured "tough pancakes with no syrup"—a menu reserved for new members before activation. For "lost brothers" who had taken the "fatal step" to become pinned or engaged, the Chis reserved a dreaded "water treatment." Those who survived such "treatment" became "Men of Purple and Gold." These students believed in "work and fun." They made "big affair" of an annual "Housemother's Tea." For motto: "Alma Mater first and Theta Chi for Alma Mater." One year, 1955, these men came within "a wink" of wresting the scholarship trophy from the grasps of the men of Phi Kappa Tau. Before long, they would reside in new location.

—(Tau Kappa Epsilon)

The Wesleyan, April 8, 1954, featured an article about "One Courageous Act"—actually, there had been two. At Washington State College, fraternity chapters had pledged "colored students"; in so doing, they had "broken ranks" with their national organizations, and "there had been no repercussions." Reaction on this Wesleyan's campus was that these men of Tau Kappa Epsilon and Alpha Kappa Lambda should be "congratulated without reservation." Milton Evans, dean of men, informed the campus, September 1955, that "a fourth fraternity" was coming to N.W.U.

An "eighth Greek organization" in May, 1956, gained recognition as "a local," but it intended to become a chapter of Tau Kappa Epsilon. Aubrey Forrest, son of the chancellor, was a prime mover. Calling themselves "Try-Pods," these men established headquarters at 5110 Madison Avenue, the home of Edgar and Evelyn Knox. Their son, Gary, was a signatory of the group's petition. Edgar, a farmer who had always wanted a college education, at 45 years of age was probably the oldest freshman at N.W.U. He, too, would become member of the fraternity, and Mrs. Knox would join the ranks of the "campus housemothers." Activation of Zeta Gamma chapter of Tau Kappa Epsilon was an occasion of note, May 24, 1957. Wesleyan's chapter was "number 147" for this national group. What had attracted students, such as Don Rezek and Verlin Boldry, both juniors, to this fraternal group was absence in its constitution of "a color clause" and specific exclusions of "hazing" and "hell weeks." These men composed the "first new Greek group" to organize on the campus since the early 1920s.

Statistics showed that in any year a minimum of forty percent of N.W.U.'s students were members of fraternities and sororities. The "Handbook," 1951-52, records these figures:

> Alpha Gamma Delta, 34; Crescent, 20; Delta Zeta, 27; Phi Kappa Tau, 42; Phi Mu, 22; Theta Chi, 33; Willard, 32.

Members of "the houses" for 1956-57, according to the "Handbook," came to—

> Alpha Gamma Delta, 33; Crescent, 35; Delta Zeta, 29; Phi Kappa Tau, 64; Phi Mu, 37; Theta Chi, 49; Try Pod, 16; and Willard, 36.

Men and women together were members of the "Barbs," and, their memberships, for these respective year's, were 57 and 54. Students at Nebwesuni were joiners.

Reporters for "campus society" seemed never to miss anybody or anything. Among them were Lyle Morse, Jane Nisely, Marian Miller, Vera Janke, Jeanalee TeSelle, Aileen Lowson, Wilma Wolfe, and Hildred Bressler. They wrote under titles such as "Campusin," "The Clothes Line," "Hi-Lites," "Greek News," and "Wesleyanotes." They kept their readers "in on the know." To be "covered" were "yard cleanings," washing of windows, "knotty-pine paneling," repainting of walls, "exchange dinners," visiting alumni and alumnae, "faculty for dinner," new linoleum tiling, recarpeting, new furniture, new light fixtures, new officers, new advisors, and new housemothers. Whatever served up evidence of "fun, frolic, fudge, and flash fellowship" became worthy of print. And, people wanted to know if a "spring formal" were to be held at "the Lincoln," "the Cornhusker," Cotner

Terrace, Turnpike, or "out of town." Editorials and special articles iterated themes—that each of Wesleyan's sororities was more than a facility for "living and eating," but offered "a comfortable home," was "rich in tradition, culture, and background," "worked for high scholarship," and "enforced rules"; and, that each of "the frats" cooperated with the college "to turn out gentlemen and scholars"—in common effort that young men "increase their knowledge of human nature" and "mold their characters to increase tolerance and understanding."

—The housemothers

The housemothers played highly significant roles in the daily lives of the young men and women who lived in "Greek houses," These seven ladies (to become eight with Try-Pod) worked closely with the deans of women and men, and also with Betty Eberhart and Violet Sheaff. Each housemother helped to mold the characters of the young people in her respective group. Annually, as an event of importance, chancellor and wife entertained these gracious ladies. They were, in many respects, part of the administrative structure of the university—enabled by tradition and rule to be "eyes and ears." Each "house" paid its housemother a salary, furnished her with adequate quarters, and welcomed her presence at the dining table. Each of these ladies planned menus, instructed in manners and etiquette, served as hostess for teas, receptions, and "open houses," and was "ever-present" for hour dances and parties. Editors of *The Plainsman* reserved "a page" to feature these ladies. The housemothers were a "campus group," and *The Wesleyan* "kept track" of their many activities. That a time should come when a Greek house would not have a "housemother" had never crossed "a Greek mind"—not yet. These ladies were an integral part of the school's "social system." Feelings of abiding loyalty and affection nearly always emerged between each "mother" and her subjects. These women aided greatly to make "the system" work at N.W.U., and they received "accolades of praise" from the several faculty advisors.

The Barbs and Independents

For more than two decades Wesleyan's largest "social organization" had been Bleu Thonge, and it invited into its membership those students not affiliated with "the Greeks." Aims were to foster "a healthy school spirit," to encourage "high scholarship," and to assist in participation in extracurricular activities. These "independents" usually reserved the Student Union for their parties, dances, and "frolics." They changed their name in 1947 to "Barbs." Their weekly publication, the "Barb-Wire," became a source of information for the entire campus. *The Plainsman*, 1953, pictured the "Barb-Wirers," a "mighty host of men and women" of ninety members.

The Barbs stressed importance of weekly meetings. They sponsored all-school parties and dances. Their "Christmas formal" became a "pre-holiday occasion." Spring banquet and "formal" employed themes—such as "Starlight," "Evening in Paris," and "Garden in the Rain." Always, a "Barb Sweetheart" and a "Barb Beau" occupied seats of honor, and these titles soon translated to just "Belle" and "Beau." "Sock hops," mixers, "backwards" parties, roller skating,

square dances, and caroling added to their busy calendar. They welcomed, all "independents" and those who had disassociated from the Greeks.

Wesleyan's Barbs joined The National Independent Student Association (November 1953). Their many activities and services, along with visitations to other campuses, gained national recognition. For three successive years, the Wesleyan group received the coveted "Roland Haynes Award," a traveling trophy "for outstanding social, political and service functions to students." They were acclaimed to be "the most effective independent organization" in the area—of sixty-two colleges and universities, within eight states of the "middlewest." Gordon Robinett served as president of this regional association, 1955-56. Professor Neill Slack was their advisor at N.W.U.

This Wesleyan's "Barbs," by autumn, 1955, were toying with a plan to acquire residences, one for women and one for men. They amended their constitution to permit such. Investigations of possibilities ensued. A "co-op house for men" received little more than fanciful attention. Prospects for a "Campus Center" had "moved to the fore." The Barbs remained "of major influence" on the campus.

Organizations

As for organizations, in general, as "things" to belong to, about sixty flourished on campus at any particular moment—with some of short duration. *The Wesleyan*, September 16, 1954, grouped them into various categories, and several we have already viewed. Involved with student government:

> Panhellenic Council, Inter-Fraternity Council, Women's House Council, Woman's Governing Board, and Student Senate.

Classified as "service organizations":

> Student Pastor's Seminar, Kappa Chi, YMCA, YWCA, F.T.A., Nu-Med, Art Club, M.Y.F, and Wesley Fellowship.

For publications:

> *The Wesleyan*, *The Plainsman*, "The Directory" or "Handbook," and Publications Board

Social organizations:

> Barbs, Alpha Gamma Delta, Delta Zeta, Phi Mu, Willard, Crescent, Phi Kappa Tau, and Theta Chi. (Tau Kappa Epsilon, not yet.)

The " Honoraries":

> Blue Key, Cardinal Key, C.O.G.s, Gamma Upsilon, Kappa Kappa Psi, Phi Kappa Phi, Pi Gamma Mu, Pi Kappa Delta, Psi Chi, Sigma Pi Sigma, Tau Beta Sigma, Theta Alpha Phi, Theta Nu, and "Who's Who." (Not yet on the scene, Kappa Delta Pi.)

"Sports-minded persons" had:

> "W" Club, W.A.A., "Yellers of the Brown," intramurals, and the "varsity teams."

The department of speech and theatre offered:

> Plainsmen Players, "Road Show," and forensics—debate, oratory, and public speaking. (Theta Alpha Phi, too.)

The music department featured

> Girls' Glee Club, Men's Glee Club, Chapel Choir, "mixed chorus," bands (marching and concert), orchestra, quartets and "other ensembles"—vocal and instrumental. (Some "honoraries" had not endured.)

And, there were others. The I.R.C. continued to focus attention upon national and international affairs. Of only sporadic force were the clubs for "Young Democrats" and "Young Republicans." A "Mr. and Mrs. Club" made its appeal to the married couples, A "Sewing Club" and a "Bridge Club" had enthusiasts. From time to time "Square Dancers" stepped "in and out," "The Flying Club" received its share of publicity. A "Social Committee," with headquarters in Dean Ethel Johnson's office, sought to keep all meetings posted on a "master calendar." One report made reference to a "Wesleyan rat race," and for many students it had because breathless and with shallow results. But, the "Campus WHEELS" were those who were among the more involved. Editors of *The Plainsman* had helpfully provided an "Organizations Index"—but, not until the mid fifties.

—Art Club

The Art Club, which responded to the leadership of Gladys Lux, assisted in the "hangings" of the "Little Gallery" and held shows of its own. Construction of "settings" and painting of "flats" for the annual opera and for some theatrical productions were among its major services to the university.

—Blue Key

Blue Key, a national honor fraternity for junior and senior men, had for its members persons to be recognized for scholarship, personality, participation in campus activities, and leadership. One writer referred to these fellows as "Wesleyan's B.M.O.C.s." A responsibility was "to foster a democratic spirit in all phases of college life." Each group selected its successors, and the "tappings" usually occurred as part of the program for May Fete, a celebration jointly sponsored with the women of Cardinal Key. These men regularly assisted with registration, orientation of new students, "homecoming," and other events. In 1955, they inaugurated a new service, to honor an athlete with a "Good Sportsmanship Award," a recognition to come during the "All-Sports Banquet" and to fall to one whose performance had given "the finest evidence of sportsmanship." Painstaking inquiries of coaches and players provided bases for judgment and decision, and purpose was not to center attention upon an "outstanding letterman." A making of this award continued for many years. Custom directed that the men of Blue Key and the women of Cardinal Key join to hold an annual banquet. Professor Graham Barringer served as Blue Key's advisor

until his retirement in 1952, at which time the members selected David Mickey, a former member, to serve.

—Cardinal Key

Cardinal Key, national honor society for junior and senior women, dated at N.W.U. from April, 1948, when Wesleyan's "Purple Arqus" merged into the order. Arqus and Key had similar standards for membership—friendliness, scholarship, participation in and leadership of student activities, promotion of goodwill, and sponsorship of worthy endeavors. Purple Arqus had limited its membership to senior women, but Cardinal Key included juniors. Current members "tapped" their successors as part of the annual festivity of May Fete, but they often used a "homecoming convocation" to identify new members. Their many "service projects" often paralleled those of Blue Key, and they were "money raisers" for many charitable causes. These young ladies sought to demonstrate "the cardinal virtues of living." Professor Bernice Halbert was their "indispensable sponsor."

—"Honoraries"

As for "honoraries" altogether, an editorial commentary had this to say: "Honoraries are the groups which take your dues in return for another name in your senior history which doesn't do any good because there is no senior history." With all jest aside, many students earnestly sought to meet the academic requirements and willingly accepted the recognitions which their achievements merited. An annual "Honors' Day Convocation" was occasion to identify all who had crossed the threshold into prestigious academic groups.

—(Phi Kappa Phi)

Phi Kappa Phi, since 1914 at N.W.U., had placed its identity upon graduating seniors who were in the "upper ten percent." Such rank was highly competitive, for all disciplines were included—not just "arts and sciences." Recipients of the honor were not to be classified as "Quiz Kids"—as would a "campus wag," now and then. Professors and administrators composed the functioning members of the chapter, and they made the annual "elections"—to include, when their by-laws permitted because of "vacancies," other members of the faculty. A qualification of "character" did, on rare occasion, cause Wesleyan's "active members" to exclude an academically qualifying student. Members of the faculty might "receive election" because of their outstanding services to the school and to the community.

—(Pi Gamma Mu)

Nebraska Wesleyan's chapter of Pi Gamma Mu since 1926 had honored students who excelled in the disciplines of economics, geography, history, political science, and sociology. These honorees had, also, to have done well in general course work. This chapter was one of twelve, in 1951, to have celebrated a 25-year anniversary.

—(Sigma Pi Sigma)

A "Camera Club," organized in 1907, was to be transformed by J.C. Jensen into a "physics club"—which remained local and in due course adopted a Greek name, Alpha Gamma Beta. Not only did its members excel in the study of physics, but they were of necessity good mathematicians. This "honor group" affiliated into the national society of Sigma Pi Sigma, May 8, 1947, at which time 14 students and 32 alumni were installed as charter members of Wesleyan's chapter. Harvard L. Hull, '27, from the Argonne National Laboratories of Chicago, spoke at the banquet. Jensen qualified as both alumnus and professor, and professors Huber Ludwig (chemistry) and Clinton Gass (mathematics) also received memberships. Campus reporters hailed these students as "campus Einsteins"—who were supposed to know "all about the atom." At Nebwesuni, "honor physicists" had been exclusively men; but, in 1947 Phyllis Hruza met the requirements. Then in March, 1958, a second young lady jumped the hurdle, and her "gentlemen associates" immediately elected Sandra K. McCaig to be the chapter's secretary. Of the faculty, Walter R. French, Jr. and Carroll Moore were active physicists, and Robert Glazier was a chemist.

—(Psi Chi)

Psi Chi, a national honorary "psychology fraternity," had its chapter at N.W.U. since 1928. Its purpose was to advance the "science of psychology" and to stimulate scholarship. To qualify, one had to have earned a minor in the subject, with a "B" average. Dr. Roy W. Deal, with some pride, could remind the Wesleyan community that its chapter was the only one to flourish on a "solely undergraduate campus." Demonstrations, experiments, and monthly meetings to discuss significant publications remained at heart of its members' activities.

—(Theta Alpha Phi and Pi Kappa Delta)

Theta Alpha Phi, we have noted, recognized those who had achieved well in the "theatre arts." They had made their marks in "play production" and acting. The "way up" was through "Plainsman Players." For students who earned their "points" in debate, oratory, and other forensics, Pi Kappa Delta gave them fitting and deserved recognition.

—(Kappa Delta Pi)

Students who had exhibited "commendable personal qualities, worthy educational ideals, and sound scholarship" merited election to Kappa Delta Pi, a national honor society which encouraged "high professional, intellectual, and personal standards…in the field of Education." Installation of Wesleyan's chapter occurred April 20, 1956—with professors Nettie Clark, Milton Evans, and Marion Sederburg as advisors. In a "more prestigious way," Nebraska Wesleyan was now able to give special recognition to its "education majors of high scholastic standing." Such service had been long overdue.

—(Kappa Kappa Psi and Tau Beta Sigma)

Leslie R. Marks was highly pleased when chapters of Kappa Kappa Psi and Tau Beta Sigma were installed at N.W.U. (spring, 1949). Respectively, these societies honored men and woman who had excelled in "band"—marching, concert, and touring. As "upperclassmen," they had "earned the required number of points." Robert Marshall, we know, succeeded Marks.

—(Theta Nu and Nu Med)

Wesleyan's "pre-medical students of high scholastic standing" gained election to membership in Theta Nu, a chapter being at the University of Nebraska—with the Wesleyan members composing a sort of "adjunctive group." Members were definitely "heading into medical careers." Recipients of this honor were also members of Nu Med, also part of a chapter at the University of Nebraska. Nu Med promoted interest in the professions of medicine, nursing, dentistry, and medical technology, and meetings consisted largely of conferences with persons "prominent in the fields."

—Who's Who

One of the "highest honors for seniors" was election to "Who's Who in American Universities and Colleges." Established procedure at N.W.U. directed that the Student Senate make nominations from which members of the faculty would choose the allotted number of honorees. Effort persisted to keep a balance between men and women. Writing for *The Plainsman*, December 1946, Alice Greenslit, in "Blue Gnu News," questioned somewhat the faculty's choices. The following year, Robert L. Wendt, in his column, reported "on interviews" which revealed dissatisfactions because veterans had not been given deserved consideration. Bases for judgment and selectivity rested upon the criteria of "scholarship, personality, ability, and participation in activities." Soon added was this point, "indications of future merit." Grumbling and grousing followed each year's selections. So, the administrative council, which assisted the chancellor, requested the Senate to nominate double the number to be "elected"—from which list the council would then name the new "Who's Who-ers." Wesleyan's annual list had settled at 14, and for fall, 1956, nine women and five men composed the roll. But, whatever, congratulations were always in order.

—Nebraska Academy of Science

Professor Sam Shively, head of the biology department, gave priority to an organizing of "The Nebraska Wesleyan Academy of Science," to be a chapter affiliated with the Nebraska Academy of Science—to which many of Wesleyan's students belonged. The administrative council concurred. Forty students were "on hand" for the first meeting of the "Wesleyan Academy," March 5, 1953, and they elected Richard N. Crone and Bruce Anspaugh to serve as president and vice president. Shively would be the sponsor.

The "Nebraska Academy," along with its chapter at N.W.U., promoted interest in the "natural sciences." Students in biology, chemistry, and physics responded to the programs. Wesleyan's students regularly presented papers at

each meeting of the "state academy"—eight of them for April, 1955. Professor Walter French, head of the physics department, became president in May, 1957. The chapter at N.W.U. had moved into a position of leadership.

The Academy of Science was not an "honorary." A host of other organizations on the Wesleyan campus did not fall into this "loftier classification." These represented corners of interest highly significant to the school's broader sweep of purposes. We have referred to many. For some, more needs to be said.

—Association for Childhood Education

Wesleyan's "branch" of the Association for Childhood Education (A.C.E.), under the prompting of Alma Lois Rodgers, resumed its full-scale program of action as a "new normalcy." These "educators for the future" investigated and discussed "programs and practices" and enjoyed cook-outs, teas, parties, dances both "square" and "social," examining of "new readers" and other books, initiations, and refreshments. Ultimate purpose was to prepare to teach in "elementary grades"; rarely, except as guests, did young men join hands in the circle. These young ladies held an annual Christmas party for underprivileged children—with games, gifts, and a meal. They sent packages overseas—of clothing, soap, candy, and "non-perishable food." The pace picked up when Nettie M. Clark, '25, returned to the campus to direct "elementary education and training." She concurred with Dean Leland Forrest that this Wesleyan needed an association geared to include the "secondary people." Thus, in October. 1951, F.T.A. came to N.W.U.

—Future Teachers of America

The Future Teachers of America, to be deemed in Wesleyan's catalog (March, 1952) "a branch of the National Education Association," opened its membership to all who pursued "certification in elementary and secondary education levels and fields." Miss Clark and Sam Dahl jointly advised the large group. As reported, these young people cultivated "qualities essential to good teaching" and kept themselves alerted to "the opportunities to teach." They attended the annual session in Lincoln, or in Omaha, of the State Teachers' Convention. They endorsed "higher standards" for certification. They, as stated in one issue of *The Plainsman*, were getting prepared "to crack the whip" in their "own classrooms." They regularly "shared their experiences—as "practice teachers." Many "worked with" the children in the state home at nearby "White Hall." They shared "fun and food" with needy children, particularly for Christmas and for Valentine's Day. They used "coffee hours" and "teas" to inform the campus of their activities and goals. Their annual "chapel program" was a calendar occasion. These people followed "busy, busy schedules," and they had to weigh diligently all options when planning their registrations to meet curricular and certification requirements. Milton Evans and Marion Sederburg also served as sponsors. Faye Martens, '56, during her senior year served as president of the state's F.T.A. Nebraska Wesleyan continued to be much pleased with its future teachers.

—"Women's House Council"

Marian McBrair and Ethel Johnson, as deans of women, believed in and promoted "student government." Successively they served to advise and assist both "Women's House Council" and the "Governing Board." The House Council dated from 1945 and sought "to establish, maintain, and interpret rules for the women on the campus." The Governing Board focused its attention upon dormitory living and rules and had its origin with occupancy of Johnson Hall, 1949.

The "Council" had purpose "of establishing, maintaining, and interpreting uniform rules for the women." A house or home in which "ten or fewer" of Wesleyan's women resided had one representative. A house with "eighteen or more women" was entitled to two. Johnson Hall would have five delegates, in due time. Chief tasks were to shape, maintain, and interpret "uniform rules for Wesleyan coeds" and "to effect changes." The "girls" of Pioneer Hall shared equally with those of Johnson Hall. This council became virtually a representation of dormitories and sororities.

—"Governing Board"

The "Governing Board" drew up "dorm rules" and handled infractions. This board issued instructions and decided demerits. Policies found regular review in campus paper, in the "Handbook," and often in *The Plainsman*. Sheets for "signing out" and for "late leaves" were carefully employed and regarded—with "demerits" mounting as "minutes late" ticked away. "Campusing" might follow—even for as long as three weeks. This board's elected officers worked closely with Miss Eberhart, the governing resident, and were chiefly involved "with enforcements." Disciplinary cases often brought special meetings and "reviews." It became convenient for the House Council to have representation on this Governing Board. "Hour's" were "things" to be diligently heeded. Loss of a key had costly consequences. Ethel Johnson, as dean of women, was always of the periphery.

—"The Flying Plainsmen"

A club which garnered much attention beginning in 1955 was one which "took to the air." Its members became known as "The Flying Plainsmen," and they gained approval after the board's administrative council had checked with the school's attorney, Donald Stewart. Gertrude Howard, of the speech department, was prime mover, and Jean Swinbank, of business administration and secretarial training, put her shoulders to the wheel. A minimum of ten members was bottom line, dues to be at $50, and lessons "for two at a time" cost $6.25 per hour. These "Wesleyan flyers" hoped to purchase their own plane. They did, a Piper Cub J-3—to be christened "The Plainsman Prairie Dog," and for just $800. By late autumn, these flyers were "in the air."

The Plainsman, 1956, pictured "The Flying Plainsmen"—included were Robert Eberspacher, Thomas Plummer, William Buck, Richard Beishline, Barbara Anspaugh, Lynn Anspaugh, Douglas Peters, Mrs. Swinbank, and Mrs. Howard. Barbara Crawford Anspaugh may have been the first to solo, and *The*

Wesleyan, February 23, 1956, revealed that the instructor had "snipped her slip" after her first solo flight—an old custom and tradition, and always for FUN! When school resumed the fall, the club's membership held steady at twelve, with Tom Plummer as president.

Certain other clubs and organizations were hardly more than transitory. Some experienced brief revivals. Married students perpetuated a "Mr. and Mrs. Club," but with lapses of action. A "square dance club" flourished from time to time, and one group claimed identity as "The Wesleyan Whirlers." Various sewing clubs became engrossed "in making…things to wear," and one sextet within Johnson Hall, autumn, 1953, stitched as "Five Plus One." Ethel Johnson, as dean of women, urged all organizations to post their times for meeting, et cetera, on the calendar in her office. A "Social Committee," comprised of students and members of the faculty, assisted her. Competitions for time and space showed clearly that the community of Nebwesuni lacked not at all for things to do. And, during election years, the "Young Democrats" and the "Young Republicans" added to the congestion.

Annual Calendar (events)

Darrel Seng, editor of *The Plainsman*, 1957, likened a "college year" to a pyramid—its broad base composed of administrators, professors, and students with all their planned events, and then a tapering as the year's activities occurred until "graduation" is reached at the peak. In the catalogs, the "College Calendar" in 1953 became an "Academic Calendar" and somewhat less inclusive. Semesters stretched from early September to late January and from late January to early June. An earlier sequence of events lined up the following:

> First semester—Freshmen induction and Upper-class registration; Freshman registration; First classes; First student prayer meeting; First chapel; Chancellor's annual address and reception for students; Homecoming; Six-weeks report from faculty; Fall election to Phi Kappa Phi; Thanksgiving recess; Twelve-weeks report from the faculty; Noel Observance; Beginning of Christmas recess; Resumption of classes; Registration for the second semester; Final examinations; Close of first semester.
>
> Second semester—First classes; Senior Recognition and academic procession; Second election to Phi Kappa Phi; Annual Phi Kappa Phi address; Six-weeks reports from faculty; Spring recess; Resumption of classes; Twelve-weeks reports from the faculty; May Fete; Honors Day; Final examinations; Phi Kappa Phi dinner; Baccalaureate service; Oratorio; Annual Commencement.

Simplified somewhat, later calendars featured a "Faculty Workshop" which preceded "Freshman Orientation" in the fall, "Religious Emphasis Week" in February, and the "Tour Dates" which usually coincided with the "Spring Recess."

With input and cooperation from members of "the faculty, the chancellor's administrative council held responsibility to set the dates for the so-called "annual calendar." More extensive labors maintained and kept current that other calendar which disclosed what was going on at any particular moment—for the day, for the week, for the month, et cetera, with respect to athletic, music, and theatric and forensic events; to all social and other extracurricular happenings; to all special programs; and to those occasions auxiliary to the items of the "annual calendar." Notebooks full of pages, with columns headed by "groups and units," and files packed with alphabetized folders made of the dean of women's office a "den of information" about all campus affairs. Ethel Johnson became a "font of all campus knowledge," for she knew "what was coming up and when." Every watermelon feed, "coke party," "sock hop," pancake feast, "open house" and out-of-routine gathering had its "due and timely notice." To publicize "coming events," editors of *The Wesleyan* permitted no grass to grow on the pathways leading to "her office." We have touched upon most of these "doings" elsewhere. For some, we probe further.

—Freshman Orientation

A usual two-day "orientation period" for freshmen sought to enable the newcomers "to become familiar with their college surroundings and to receive assistance in the planning of their programs." A special convocation and various "mixers" with older students and members of the faculty offered varieties of information and aimed to allay any fears of the "unknowns" of a college experience. Besides, these "mixers" were well harmonized with refreshments. The "standardized tests" supposedly measured knowledge bumps and social and psychological balance wheels. For these, Dr. Rudy Fredstrom and Dr. Roy Deal had "keys" for quick scoring, and advisors and counselors used "test scores" when advising "classes and loads." Registration, usually at tables in the library or as "set up" in the gymnasium, hopefully would keep confusion at a minimum—with "cross-conferencing" in the open. Problems with class schedules were rarely prolonged.

—Chancellor's address and reception

The "Handbook" traditionally stressed "Academic Highlights"—among them being the chancellor's annual address and reception. The address was occasion to define the lofty goals "of the year" and to give profile "of the state of the university." The faculty processed in academic regalia. The freshmen, completing the first or second week of classes, were, hopefully, to be positively impressed by this display of "the world of academe." The auditorium in "C.C. White" was locale for this staging.

The address was a morning event. The reception followed in the evening; the women wore "formals," and the men donned their good suits. While enrollment remained lower, a program in the auditorium—usually to feature Oscar Bennett, Enid Miller, and talented students—preceded "greetings" which transpired in Huntington Hall. Chancellor and wife, the deans and spouses, and "new members" for the faculty formed the receiving line. Helen Luschei, registrar, presented each

student to the chancellor, and she had her own system to put names and persons together. As for the students, the long line formed on a sort of first-come first-serve basis. Refreshments of punch, cakes, and cookies were tastefully available in the nicely furnished room, across the hallway—that of the W.W.E.C. Increasing enrollment brought change in format. The program "upstairs" became a thing of the past. To avoid the long line leading into Huntington Hall, instructions went to the various houses and dormitories to give each group a designated time to arrive. Each "social chairman" was on hand to make introductions. Students "at large" had their time, but it was always possible "to infiltrate. One year, the "schedule interviews" were by classes.

—Homecoming

Homecoming was always "big time" for returning alums. This "grads' day" always featured "open houses," receptions for parents, special convocation, pep rally, competitive house decorations, luncheons, "chuck wagon supper," theatrical production, football game, half-time performance by the band and presentation of "W Club Sweetheart," and a dance—this last to be "post game," and always in the evening. The Lincoln Alumni Club often sponsored the barbecue, and a peak turnout gathered in 1956 when nearly 1,000 "alumni and friends," according to *The Wesleyan* (October 12), assembled in "Taylor gymnasium" to enjoy the succulent repast. Yes it was traditionally a day when students could say to the alumni, "The campus is yours!" Lyle Morse, in her "Campusin" for October 17, 1946, submitted this poetic bit—not her own:

> If there's anything worse
> Than a coffee that's cold
> Or a cooked potato that's nine day's old,
> It's the sudden meeting of an old fat hen
> You loved in college in 1910.

But, Morse, certain that the author of the above was of the male sort, versed her response:

> If there's anything worse
> Than a last year's hat
> Or a spreading figure
> Or gettin fat,
> It's the awful meeting
> Of a balded old flame,
> And, you, once his steady,
> Can't remember his name.

Well, so much for homecoming at Nebwesuni, except to note that each year, for a special issue of *The Wesleyan*, "The Business and Professional Men of Uni Place" had a full-page ad to welcome "alums and friends." From the greater Lincoln area, a few other "businesses" joined. These were persistent with their greetings:

> Citizens State Bank; C. Kanzler, shoe shop; Hinkle Machine Shop, tool making and welding; Wesleyann College Bookshopp; McCauley

Auto Painting; Homestead Drive In; Earl Focht Shelly Products; Meek Lumber Co.; Northeast Agency Insurance; Jim Arrigo Market; Fairmont's Ice Cream; Drs. Taylor & Taylor; Dr. Kenneth E. Drown (dentist); Bowmaster Variety Store; Boy Scout Troup 51; IGA Park &. Save; Smith Lumber Co.; Standard Service Station; Art's Barber Shop; C. L. Trombla &. Son; Red Dot Inn; Boyd Jewelry Co.; Thomas Hardware; Dr. E. S. Mathers, dentist; NWU Snack Bar; Forster's Cafe; Cheapper System, Inc. (drugstore); University Place News; National Finance Co.; Sartor Jewelry, Co.; Kelly's Housekeeping Shop; Ben Franklin Stores; Elce & Son, bookbinders; Mayo Drug Co.; Dietrich Bike and Key Shop; Green Furnace & Plumbing Co.; Gates Insurance Agency; Butler's Barber Shop; Uni Place Beauty Shop.

—Christmas

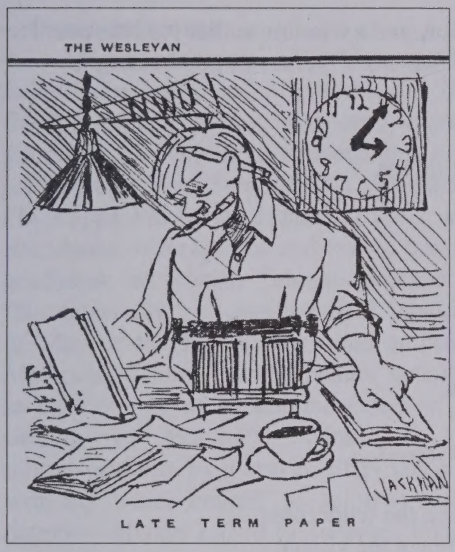
Returned from a Thanksgiving recess, most students found the Yuletide calendar to be a challenge. Umpteen "things" crowded in and sapped energies, with never "enough hours in a day." Annually, the Military Ball at the University of Nebraska opened the "formal season." Wesleyanites had their own "Balls"; and we know of the "matins," of the "Noel Observance" with its "torch-light processions, and of an abundance of parties. An annual clothing drive for "overseas relief" seemed always abetted by the "pre-Christmas spirit." The House Council gathered at Ethel Johnson's for a Swedish yuletide supper. Madame Brown and Tante Schnee (Marietta Snow) assembled their students of French, German, and Spanish for "the season's sustenance and song." "Greek houses" and dormitories put up their decorations and trees. Oscar Bennett's "Chapel Choir" invited the public for a Christmas concert. The Girls' Glee Club, directed by Mary Louise Holding, delighted campus and community with a "Christmas Convocation"—to feature, without exception, "The Twelve Days of Christmas." There were always the "overnights" which preceded the beginning of the recess, and only "party poopers" attempted to catch a few winks of sleep. Everyone hoped that storm and blizzard would cause no interference with "safe travel." Some students may have felt their pre-Christmas spirit to have been dampened a bit because certain professors required "term papers" to be "in before vacation."

—"Spinsters' Spree"

The W.A.A. settled upon January for their "Spinsters' Spree." This became a "Sadie Hawkins Day Turnabout" in 1953, and their male guests were known as "twirps." With the new gymnasium to use, a "Western Turn-About," with "western garb," occurred in 1954—with a "Phi Tau combo" to furnish music, and cost at $1.20 per couple. A special "Founders' Day Convocation" seemed timed to welcome everyone "for a new second semester."

—Talent Show

An event for February, 1949, was an "Annual Talent Show." Prizes went to winners of vocal and instrumental "solos and groups" and of "theatrical skits, monologues, or impersonations." To compete for a prize, these performers were to



be "non-music" and "non-speech." The "place for show" was the auditorium in "C. C. White." Businessmen of University Place donated the prizes, with some to be "of the door." Cost for admission was 50¢. This "Show" triumphed a second time, but "crowded schedule" and little enthusiasm forced cancellation in 1951. Attempt at revival failed.

Painstaking routines and procedures brought disclosures of those who would each spring bear the honors of being Big Snob and Old Grouch, Ideal Plainswoman and Ideal Plainsman, and Beauty Queen—this latter to serve as "cover girl" for *The Plainsman*. Spring was time to elect new officers for nearly all organizations. "Home concerts" closed the season for glee clubs and band. Seniors found themselves to be attentive to interviews to gain teaching contracts or jobs with business and industry. Debaters and orators had their regional and national tourneys "to work in." Golf, tennis, track and field, and baseball could drain away spare minutes and hours. To be scored were the completions of the intramural competitions—for women and for men. To be squeezed in were end-of-year picnics, teas, receptions, and initiations. All culminated with the exhausting ardors of commencement. Intermixed were "sad farewells" and "fond adieus." For most underclassmen, "it" would begin again in September.

—May Fete

Donn Cline, for *The Wesleyan*, April 30, 1955. referred to "May Fete" as "one of the most colorful pageants ever to grace a college campus." Preparations for it were "time consuming"—even to the utmost. The women of Cardinal Key and the men of Blue Key were promoters. Bernice Halbert, professor of English, served as chief consultant and orchestrator. Carefully conducted elections and meticulously counted ballots determined the several "class attendants"; but, most of all, the two to be enthroned as May Queen and Student Prince. To "preside over her court" was a coveted honor for a senior coed; to be her escort, the prince was always a junior. This pageantry also included the "sing contests"—with the sororities and the fraternities conforming to different rules, respectively prescribed by members of Cardinal Key and of Blue Key. This all became "Spring Fete" in 1956.

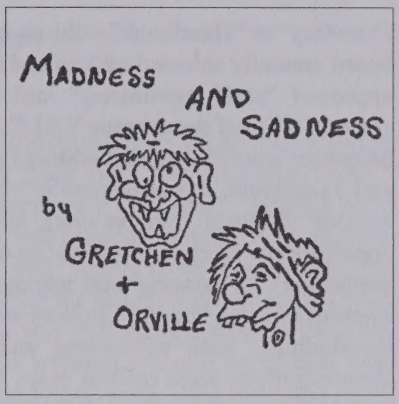
A "poetry contest" became integral part of May Fete in 1948, and Cardinal Key for several years perpetuated a prize of $25 to the winner. A poem was to be of "sonnet-length" and could be in "patterned, blank, or free" verse. A panel of

carefully selected judges rendered decision, and a winning author read the poem to an assembled throng. Phyllis Harvey's "Tall Men" serves as good example—

At the very beginning
And the far-off end,
And all along the outside of things,
There are men.
Tall men
Taking long strides
Stepping from peak to peak
Across a mountain range
Dipping into valleys
Too deep to see the bottoms.
Civilization
Is a village in the midst of a desert,
And they are its vanguards.
With one hand they push back the wilderness
And with the other they embrace the village.
They are familiar with
Edges
Fences
Possibilities
Might Be's
Maybe's
And
Perhap's
They are always with us.
By day, they face the sun
And under the night sky, look up and court the stars.

(Printed as cou*r*t, not cou*n*t—*The Plainsman*, 1956.)

To the court for queen and prince, wherever arranged and with thrones suitably stationed beneath bowers of flowers and greenery, attendants and royalty processed via a corridor lined by junior and senior women—beautifully attired and forming the daisy and ivy chains. Preceding this had been a winding of the maypole, the dancers being 24 colorfully arrayed freshman women. Hopefully, the pageantry would take place "on the green"; but, the gymnasium served better when the weather "dripped." Campus wags occasionally poked fun at the "dancing of the pole." Gretchen and Orville, in their "Madness and Sadness," 1957, wished to disclose that the young ladies had been "imported from Lower Slovobia," were known as "Hisster's Hopping Hippos," were attired "in seven gaily ruffled veils," had been "perfumed with goose fat," and finished their performance to such degree that "the pole knew it had been wound." Maybe it was time for the pole to go!



—Commencement

"Commencement Week" rarely failed to be hectic and a scramble. To be fitted in were Ivy Day, with oration and planting; a concluding convocation and presentation of a "Senior Gift"; an annual Phi Kappa Phi banquet and initiation; an abundance of receptions and teas to honor graduates; an annual "alumni banquet"; "Baccalaureate," always the final Sunday of May or the first of June and at First Methodist Church—with speaker usually to be recipient of an honorary degree; a singing of Handel's "Messiah," or other—oratorio, by a special fifty- voice choir—directed by Oscar Bennett, and with his "voice majors" as soloists; and the "graduation ceremony" to award degrees—always rooted to Tuesday, featuring another speaker "to be honored," and with "grand reception" and refreshments afterward.

For "the ceremony," the auditorium in "C. C. White" had become congested, and the new Taylor gymnasium served magnificently. For her "Nonsense," Joyce Spencer had surmised that commencement was not only a time for seniors "to receive the B.A, or the B.S.," but that "some would also be getting their 'MRS.'" And, during all of the above, the poor professors had frantically to grade papers, figure grades, make certain that seniors had earned their credits, get reports into the registrar, and shake the dust from their academic regalia—in readiness for the processions of baccalaureate and commencement. It was "wrap up" of another academic year. And, a "summer session" lay ahead—for many of the faculty and for some of the seniors and for other students.

Summer Session

A "summer session" at N.W.U. was not "part of" an academic year. A combination of an eight-week schedule, a "workshop" opportunity, and a "post-session" enabled a student to earn as many as 13 hours of credit. Across these years, tuition rose from six dollars per hour to ten dollars. Under Sam Dahl's direction, enrollment climbed to more than 200. Budget for "summer school" tripled—to reach above $10,000. Scholarships were not of use for summer school. Social and extracurricular distractions were at minimum. Students found schedules to offer opportunity to complete degrees, to repeat courses to raise "a grade-point average," and "to make up for lost time." Veterans regularly used the summer program. Professors garnered extra income, though not much. Older students of summer sessions were the first to push for "classes at night," and these became "an experiment" in September, 1956.

Publications Board

The Publications Board gave advice and approved all contracts for printing and advertising relative to *The Wesleyan*, *The Plainsman*, and the "Student

Directory" or "Handbook"—the so-called "student publications." Members of this board annually selected editors and business managers for the paper and annual, approved "staff appointees," and set salaries. The "Handbook" remained a responsibility of the campus Y.M.C.A., which the board assisted when requested. Members were the current editors (in-chief) and business managers of *Wesleyan* and *Plainsman*, the university's "director of publicity (Fred Hess)," a "faculty advisor" (Harold Hall, as one), and "another member of the faculty"—to be appointed by the chancellor (an "ex officio"). There were times when "a paucity of applicants" for editorial and managerial positions put special burdens upon the members of this "board." Editors and business managers found their tasks to be threateningly time consuming and themselves to be subjects for criticism. Remunerations were seldom more than "traffic could bear." New students who had had "expedience" with high school yearbooks or "news sheets" found themselves pressed into service. Chief dividend to accrue from working on paper or annual was "the experience."

—The Wesleyan

While serving as chair of the Publications Board, Bernice Halbert affirmed (February, 1956) that "a college paper belongs to the whole school." It was to be "a student enterprise," with "chief function to provide information" and to be "a record for the future." She warned that such a publication must never "degenerate into a scandal sheet." Years earlier, Irma Trott (spring, 1949) as editor commented that it was "not all fun to edit a school paper." She had found "four groups of people" to be dealt with and to be satisfied—"printers, students, faculty, and organizations." Certain "groups on campus" always felt their activities should receive "screaming headlines." To turn out a weekly edition was never a simple task.

James Jackman as editor, fall of 1949, gave summary to his readers. He and his staff had to investigate "stories" and to get the facts; to write, to revise, and to edit copy; to take photos, and than to print and cut; to compose headlines; to plot and to "make up" a publication; to edit "finally"; and, "to gather" and "to distribute" the production. He may have been author of "The hard truth"—

I love the paper,
I think it's swell,
On Thursday mornings
I run pell mell
To get my copy,
And read each line.
The stories and columns
I think are fine.

I laugh at the jokes,
I read all the ads;
I note all the news,
I take up the fads.
When I praise the paper,

I scorn those who laugh,
I'm really most loyal—
I'm on the staff.

Commentaries abounded to treat of the question which asked what it meant "to work on the paper"? Samplings stressed "hard work and consumer hours," "gray hairs, frustrations, anguish, and, at times, very red faces!" Needed were "vim, vigor, and vitality" in abundance. Also, was capacity to work with others in a room "unbelievably cluttered with papers" and "amply coke glasses." No one dared be late to meet "the weekly deadlines"—for the printer and then for the "end of convocation period" each Thursday. Editor and staff members had to meet the demands of "efficiency and timelessness." The warning was out, for certain. One could be "keen as a razor, tough as a strop," and could "write like a fool" and know "when to stop"; but, to miss THE DEADLINE!—well, all that had been swift, bold, and "fine before" would now be rated "no more." Editors and columnists seemed to enjoy skating on the edges of near martyrdom.

Editors and staffs often changed the format of *The Wesleyan*—with respect to size of page and number of columns. On special occasions, number of pages might exceed four. The Associated College Press watched for "style, quality of editorials, make-up, sports writing, features, and typography"; attention also centered upon "vitality,...creativeness, news story content,...outside news,...alumni news,...and effectiveness with which (a paper) served...its individual school." For three successive semesters, in 1949 and 1950, the A.C.P. rated *The Wesleyan* to be "first class," "superior," and "All-American." Editors and advisors were pleased to receive each deserved kudos. Again, in 1957, a staff triumphed in a competition sponsored by Gamma Upsilon.

Publications Board and school treasurer kept close tabs on the expense accounts of *The Wesleyan*. Supportive income came from the activities fee, from advertising, and from paid subscriptions. Number of copies per issue aimed to be one per student, one per each member of faculty and administration, and "for the subscribers." Operational costs rested upon payment to N. N. Stevenson, of the *University Place News*, for printing; salaries to the editors and business managers, along with reimbursements for out-of-pocket, mileage, and telephone expenditures; and costs of "photography, supplies, and mailing." Rarely did income balance with outgo.

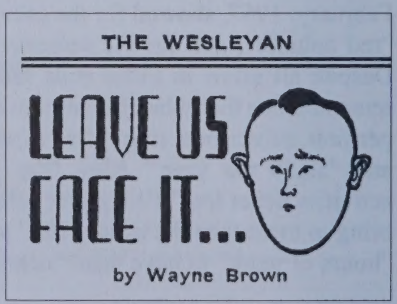
From semester to semester, deficits prevailed. As enrollment increased, so did the shortages on the credit side of the paper's ledger. A report, made public in February, 1957, showed for the previous year, 1955-56, that $1,000 rested in the "red column"; and for the semester just ended, a deficit of $200 was present. Despite all effort to make ends meet, "loss per issue" had been $16.70. With remembrance that subscription rates as late as 1950 had been no higher than $1.00 per year, subscribers simply had to pay more than the current "$1.50 per semester" and "$2.50 per year." Also, "the paper" needed more than 90¢ "from each activities ticket fee." Too, greater efforts and "increased charges" were needed to bring in more than the usual $800 "per year for advertising." An editor estimated "hours of work" to have bean "nearly 600," for which his stipend came to $225.

Non tangibles may have included the values of "experience," prestige, and "love of labor."

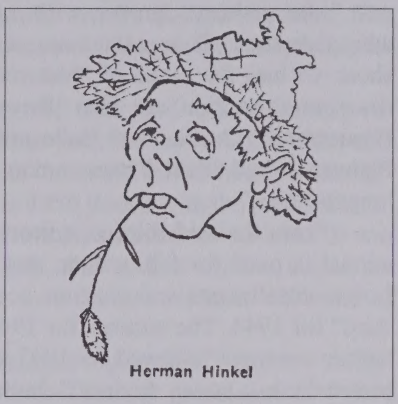
The Wesleyan served as "off-campus link" with alumni and friends. Copies could serve as "news bulletins" to assist in campaigns to gain "pledges." Copies regularly reached trustees, and often the ministers and officials of the Nebraska Methodist Conference. Chancellor and trustees acknowledged that occasions might arise when a "clearing of deficits" might require attention from the treasurer's office—to share "some degree of fiscal responsibility." Excellence of product tended to merit widened financial support. This "campus paper" quite regularly responded to the work of a minimum of seven "feature writers" and of 20 "reporters."

A passing parade of competent "feature writers" during this postwar decade graced the columns of *The Wesleyan* with their concoctions, and we have already sampled some. Don Marsh used "The Cubby-Hole" for stories to be read; as raconteur par excellence, what didn't happen he could manufacture. Roger Phipps, in his "Quips," searched for the best of humor and wisdom. Joyce Crawford excelled in a handling of the "Senate Snarls." Jim Munkres used "Opinion please" to treat of "campus ideas" and to discern who thought what about what; he then switched to "Ice in June" to appraise books, plays, and movies— even the Sunday sermons of Dr. Lloyd Rising at First Methodist. Mary Lou Magorian took a more serious path to give excellent reviews in "What's new in books"? Sam Wakai as "photo man" for the campus, did his writing with his "graflex camera" and was ready "to catch anyone at anytime." Wayne Brown proved to be skilled and clever as a producer of creative nonsense—truly "a nimblest of wits"; his "Leave Us Face It" so aroused the curiosity of another student that the latter asked him if he were "the egg-head that writes that column." Brown, with "some apprehension," admitted his guilt, only to be urged to see a psychiatrist—for the inquirer had had a friend who had consulted with a psychiatrist, then left home, and then was never heard of or from again. Oh, well!

We continue. Phil Jackman, in "Quiz Korner," resorted to questions that often required innovative answers. Ray Nuetzman used "Tumbleweeds" to review "things" and happenings on campus, and he then retitled to "Stalkin'." Kenneth Rogers and Martin Luschei held to a high road to present "News and views"—about the U.S. and "elsewhere." Amanda Klemme and Sally Lieurance were inclined toward poetry, and their verses appeared regularly and merited printing in the Annual Anthology of College Poetry. Not until May 17, 1951, almost time for graduation, did Bill Wiltse, heading toward medical school, dare reveal that he was the mischievous "Hermann Hinkel" whose commentaries often dealt with the trials and tribulations of his musically talented roommate, "Bindweed"—who proved to be none other than Paul Swanson. From "Hinkelsville," Wiltse managed to misspell and mispronounce nearly every word he used.



And, here's more. Pat Pangborn directed her articles to such as went on "Around the Glove." Ned Hedges in "Said by Ned" focused his attention upon whatever attracted it, and he resumed his column after a two years' stint "in the service." Marian Miller's "Hi-lites" centered on new televisions sets, marriages, dinners and parties, pantry raids and other "food stealings." Wesley Hultquist used "Arnold Crink" to make observations and to offer opinions. Jeanalee TeSelle in her "Wesleyanotes..." gave the latest on engagements, pinnings, who was going into the armed services, who went to dinner, with whom and where, et cetera. Vera Janke and Hildred Bressler continued to keep everyone posted on the "social activities"—as "Wesleyanotes." Sharon Cook shown brightly with a series of articles about Nebraska Wesleyan and its history—"Know Your College..." For nearly four semesters, Robert Jewett's "For the Birds" left few subjects untouched, and he assumed to delight to head his column with a profile which called attention to "his protruding nose." Irvin Deshayes employed "Previews and Reviews" to encourage his associates to read certain books and to see the better movies—and, not to waste time "with the ordinary." Chloe Stairs peered into her "Crystal Ball" to keep all informed of the major entertainment events in Lincoln, week by week. Then came "Madness and Sadness," by Gretchen and Orville, whoever they were, to scratch on any surface they could find. As this decade ended, spring of 1957, the Wesleyan community had been well entertained and instructed by the paper's featured columnists. True, some "gossip" entered into the revelations. But, "yellow journalism" never injured "budding romances" at N.W.U.—as was said.



Each successive business manager for *The Wesleyan* kept an appeal before the readers: PATRONIZE THE ADVERTISERS. Proprietors of the many businesses of Uni Place and its neighboring areas, along with others from the greater Lincoln arena, regularly kept their wares and services before a Wesleyan clientele; many "of the professions" joined them. Greetings to new students and returning upperclassmen in September, "welcomes" to alumni who returned to the campus for homecoming, special wishes for Christmas and New Year's, encouragements to the groups embarking on "spring tours," and congratulations to each graduating class marked occasions when full pages of "ads increased length to special editions of the paper. The "regulars" were substantial, but more than sixty advertisers, from time to time, aided a business manager in effort to keep income even with expenditure.

(To leaf through the pages of issues of *The Wesleyan* offers opportunity to review the businesses and services on the scene in "University Place and vicinity.")

—The Plainsman

An "annual yearbook" justifies itself because it becomes a permanent record of a "memorable period" in the lives of students. A year "just spent" ought to be significant—as experienced. Successive editors of *The Plainsman* realized their products preserved and displayed many facets of this Wesleyan's year-by-year endeavors. As keepsake, each edition stimulates fond remembrances of "things past." Its richness grows with age. Photos of classmates, professors and administrators, all organizations, and teams, along with assortments of candid shots, fit into the niche of "historical preservation." Editorial commentary and descriptive caption are also "keys to recall." Identifications of each year's Homecoming Queen, Barb Belle and Barb Beau, Big Snob and Old Grouch, Ideal Plainsman and Ideal Plainswoman, and May Queen and Student Prince were "regular fare."

From the mid thirties, editors and staffs at *The Plainsman* published the annual in parts for fall, winter, and spring—to be preserved in a sturdy cover. Lower enrollments and wartime economizing forced elimination of the "winter third" for 1944. The annuals for 1945 and 1946 were small, single volumes; but, heftier coverage followed for 1947 and 1948—with fall and spring editions to be inserted into a cover. Audrey Schultz returned *The Plainsman* to a single volume in 1949—large enough to treat of growing enrollment, increased faculty, and additional facilities. Her aim was "to preserve…for posterity" the evidences of high standards, "keen school spirit," traditions, and achievements. Her successors continued the format.

For many years the Journal Printing Company produced the volumes. Editors and managers than turned to the Lincoln Yearbook Company. Cost to print the edition for 1956 came to $3,640. Organizations subscribed to whole or to half pages; a portion of the activities ticket fee went to help pay for "cost of publication"; and advertising was of major importance. Again, PATRONIZE YOUR ADVERTISERS was common theme. Quite regularly, 12 to 15 pages of each "Plainsman" carried advertisements. Yes, putting out an annual was "big business."

An innovation for 1947, the spring half, had been to feature a "Cover Girl," along with the "other candidates." Nominations had come from many sources, and "beauty and personality" were bases for judgment. And, "the entire student body" had voted. The students selected Mavis Money to be their "loveliest of the lovelies all." The venture was repeated for 1948, but with different procedure. The sororities and the Barbs submitted a host of candidates; a combination of Lincoln photographers, hair stylists, and cosmetologists selected ten—whose photos were then sent to the Nebraskan actor, Robert Taylor. He made the decision, and Jean Janke's photo graced the cover of *The Plainsman*, 1948. Within, appeared "other beauties" of the campus. There would be no more "cover girls," but later issues turned to "beauty queens and runners-up"—to be honored at a "Coronation Ball."

—"Handbook and Directory"

Almost "for time immemorial," members of Wesleyan's Y.M.C.A. had assumed responsibility to put out the annual "handbook"—hopefully to be a

money-making venture with income from advertising and sales. This valuable instrument of campus information steadily sold "at 50¢ per copy." Publication came as early as possible in a fall semester, just as soon as registration was completed and all names, addresses, and telephone numbers available. Names of students, members of faculty and administrative staffs, maintenance personnel, housemothers, home towns, sororities and fraternities, and student nurses entered the lists. Gladys Lux and "art students" nearly always designed covers. The Lincoln Telephone and Telegraph Company annually cooperated helpfully, for which "thanks" was always given.

Shortage of men on campus during the war had put editorship of "Handbook" into the hands of women. After the year, the cabinet of Wesleyan's Y.M.C.A. continued to select willing ladies to "man the staff." So, "co-editing" became the practice. The school's Y.W.C.A. in 1950 joined with the young men to publish the "Handbook," and it was rare that two men served to "co-edit." It was often a "one and one" combination. The gals also picked up the duties for "financial management." It became custom to cross-list students on bases of towns, states, and foreign countries.

A "student directory" might review "campus regulations," "library rules," and opportunities for extracurricular activities. General guidelines to "good conduct" and "for etiquette" might be special features. Editors might fasten attention upon the "nursing program," or upon "honoraries." Many "useful bits of information" crept into each edition. Never to be ignored was reminder to PATRONIZE OUR ADVERTISERS. Burton Galaway, as editor (autumn, 1956), expressed gratitude to persons and firms "for their advertisements, "and he added—

> We students at Wesleyan should be ever grateful to the Lincoln merchants who make possible all our student publications. This appreciation can be shown by thanking and by supporting their businesses.

These merchants were virtually the same who had, from time to time, paid into the coffers of *The Wesleyan* and of *The Plainsman*. Galaway's "Handbook" employed a classified index to identify the advertisements:

> Bands, Banks, Barbers, Books, Bowling, Cafes, Churches, Cleaners, Clothing, Contractors, Dairies, Dancing Studios, Dentists, Department Stores, Drug Stores, Florists, Grocers, Hardware, Hotels, Insurance, Jewelry, Lumber, Miniature Golf, Office Supplies, Optometrists, Paint, Pens (for writing), Pizza, Plastics, Plumbers, Printers, Radio and Television Repair, Real Estate Agents, Rollerskating, School Placement Service, Service Stations, Sporting Goods, Stationery, Telephone, Theaters, Typewriters, and Variety Stores.

It makes for interesting historical record.

Though not a "student publication" per se, the annual catalog was issued primarily for students—prospective and on campus. For more than twenty-five

years, editing of the catalog had been a chore residing with F. A. Alabaster, dean of the college and professor of Greek and Latin. This task had been his final duty, and the job fell into the hands of Ethel Booth, professor of English. Her general knowledge and several expertises kept her fingers in this pie, even after Fred Hess shouldered certain chief responsibilities. Not until summer of 1957 would a special committee, composed of "the four division chairmen," thoroughly overhaul the catalog.

—Gamma Upsilon

Fred Hess had been an enthusiast for a national honorary publications fraternity—to recognize students and advisors who contributed to and stimulated interest in undergraduate "literary work" and publication. Gamma Upsilon had chapters in Missouri and Illinois, and Hess seemed mightily pleased when Nebraska's Alpha chapter was installed at Nebraska Wesleyan, March 11, 1952, with Donn Cline as its president. This national journalism fraternity held its convention at N.W.U. in October, 1953, and Hess presided. The association did not prosper, nationally, and its future on the Wesleyan campus was dubious—despite the efforts of Hess and of Darrel Seng, who had become president of the chapter.

Life on Campus

Implicit in the purposes of "student publications" were reflections upon and review of the several aspects of "life on campus." Admitted, there were always those students who sought to major in "campusology"—somewhat as Lyle Morse said in "Campusin'...," "to keep alerted to the latest on campus." Ray Nuetzman opted to employ his journalistic talent "to form the tone of life on the...campus." Other students may have sought to absorb enough of culture to comprehend the meaning of this sophisticated version of "Twinkle, Twinkle, Little Star":

> Scintillate, scintillate, asteroid minific;
> Fain would I ponder thy nature specific.
> Loftily perched in the ether capacious,
> Strongly resembling a gem carbonaceous!

Robert Jewett gently warned those addicted to his column that some people were like "the pilot who admitted he was lost, but assured his passengers they were making 'good time.'" Don Marsh versified to make plea for "balance":

> If you don't rush with crowds, nor have adventure,
> But sit at home, and study all the day,
> If neither "dates" nor picture-shows can tempt you,
> If thus your motto reads, "All Work, No Play":
> If you but fill the never-ending hours
> With physics, English, math, or Latin One,
> Your is the life of lonesomeness, not flowers,
> And, which is more, you're not a Plainsman, son!

He went on to add, "...all play and no work made of Jack 'a flunked jerk.'" End of lesson? Well, not really.

"College life" at Nebraska Wesleyan was hopefully to extend over a span of four years. Observing the approach of graduation, a senior opined: "Four years is a short time to spend getting a good start in life, but four years is a long time, if wasted." Two years before her graduation (to be in 1954), Marian Moomey editorialized—"...to many of us, college is something wonderful, something important, something worth remembering. We know there will never be another year just like this one." Graduation was a time when "friends will have to part"—and many would "never meet again." Martin Luschei, as president of the Student Senate, greeted his companions in September, 1951, and alluded to "experiences," that lay ahead for "all to enjoy." He knew that certain lingering remembrances would include the creaking of the stairs in Old Main," the "chatter of mixed voices in the hallways," "old professor's jokes that never die," the "racket in chapel when the seniors try to sing 'their song'," coke dates, and "bull sessions with roommates."

—Traditions

Traditions, of course, served often to set direction and to draw guidelines. The "constants" persisted. Sortings from an abundance of reminders leave us with these: crowded halls, sleepless nights, waiting for buses, snores to be heard in chapel, friendly bull snakes in the biology lab, cramming for "finals," "flunking grades," happiness when receiving a "C," raking autumn leaves, listening to Henry Hitt Crane, paying tuition and fees, girls taking "manual arts classes," going "on tour," spring house cleaning "in a fraternity house," the torch-light processions for "Noel Observance," freshman gals in ribbons and pigtails, sharing in the "pride" of the Plainsman Band, dancing at the Turnpike, a basketball game in the old gymnasium, trying to take notes in Dr. Barringer's class, pep rallies and parades, "before bed-time snacking," "exhausting use of a typewriter to get a report in on time," finding a certain class to be a "hard fight," a first "hour dance," a party to entertain orphans, and "moving into Johnson Hall."

Each "yearbook" had its candid shots of situations and of events. Whether posing or caught off guard, most students enjoyed finding themselves "recorded" in photo for the permanent record. The "serious" and the "silly" often appeared side by side. One critic, in 1954, registered complaint, that "too many" on N.W.U.'s campus seemed to have "complete absence of...feeling for nearly anything subtle." He urged that something be done "to correct this lack of refinement." The photographers for the publications focused on "things" as they found them, and they did not wait for "some subjects" to take on airs of sophistication. Question raised: Ought not a university "leave a mark of culture" upon each student who passed through its many portals?

Should *The Wesleyan* face publication date of April 1, it was "woe to custom and truth." A boxed announcement might note that Gypsy Rose Lee, the "noted navelist," would address a joint session of Wesleyan's "two Ys" and would return to the campus the following September to assist in "orientation for freshman/women." Or, perhaps "Mother Eberhart" had finally consented to leave the dormitory doors unlocked until 3 o'clock a.m., "regularly!" Too, "dice-shooting" was to be a new course and would serve as credit for "required

P.E." Furthermore, with "such shooting" to become a competitive sport, word was out that L. E. Mattingly had agreed to be the coach—to make certain the ministerial students had more exercise. Rumor also suggested that Professor John Rosentrater had taken "to the art of dancing" and was designing a course for "credit in religion"—mostly for the benefit of "future clergy." A noted speaker might be "on tap" to "address chapel" on a topic which treated of the latest research on beer and its superior qualities when compared to milk. Trustees, too, had begun seriously to entertain a proposal to have "evening classes"—argument being that many students were always "sleepy in the a.m. and wide awake at night." Rumors for "Fool's Day" nearly always turned to "heartrending problems." Dan Cupid often tempted certain unmarried members of the faculty. No one knew what might be "in the air." For April, 1955, Vera Janke employed poetry in "Wesleyanotes"—

> The night is young, my mind is clear;
> It's time to study, roommate dear,
> But first let's eat and have a talk,
> And maybe to the vill we'll walk.
> There's lots of time, my grades are fair
> Perhaps the prof will not be there.
>
> Who are you taking to the dance;
> Does our candidate stand a chance?
> I wonder what Marlene will wear;
> Hey, why don't you cut my hair?
> See the time; let's go to bed.
> Oh, that book I should have read.
>
> But to sleep our coed went,
> To dream of men and a coming event.
> The moral is, my lad and lasses,
> To get a six—sleep in classes.

Yes, there were "certain, realities." (At the time, a "6" meant failure.) Fool's Days' rumors were all for fun, and extracurricular activities had their attractions.

—Extra-curricular activities

A beast which regularly raised its ugly head on campus was a creature known as "Too Many Activities," or as "extracurricular work." The monster often upset plans for "moderation and balance." Suitable management of each twenty-four hour day was a goal, but students often found the task to be difficult. So, members of the faculty thought it helpful to revive a former "control system," one designed to assist each student to maintain "a minimum passing grade in at least 12 hours." How best to prevent "over-participation" became objective for a special committee of the faculty, to be chaired by Professor Leonard Paulson. Jim Munkres sampled student opinion "of such faculty pastime." Responses ranged from opposition and skepticism to acquiescence and "admission that some students just fiddle around too much." It was spring, 1949.

The special committee shaped a "new control system," and, as published in May, effective date of application would be for "following September," opening of school and classes. Activities would be of two classifications—MAJOR and MINOR. Upperclassmen, at any "one time," could engage in two major activities and two minor, or one major and three minor, or five minor. Freshmen must limit themselves to one major and no minor activities, or four minor. Should a member of the faculty discern that a student were "not doing satisfactory work in class," notification of the delinquency should be sent to "the appropriate personnel dean"—for investigation, with "probable limitations of activities." Classification of activities and organizations were as follows, and each semester stood by itself—

MAJOR: editor of *Wesleyan*, editor of *Plainsman*, president of Student Senate, football, basketball, track, band, men's a cappella choir, girls' glee club, opera, forensics (2nd sem), and road show.

MINOR: staff of *Wesleyan*, staff of *Plainsman*, editing of the "Handbook," chapel choir, pep club (Yellers of the Brown), chorus, orchestra, plays (theatre), forensics (1st sem), membership in social-groups (barbs, fraternities, sororities) student senate, women's house council, counselor in residence hall, departmental clubs (art, A.C.E., W.A.A., Kappa Chi, I.R.C.) Y.M.C.A, Y.W.C.A., intramurals, and officers of M.S.M.

Membership in "an honorary" did not count; but, should one assume an office, such responsibility would count—with two offices being "the limit."

This "system" was in due form and ready for application. Dean Rudy Fredstrom was "chief administrator." Robert Stoddard, member of senior class, editorialized, October 20, 1949, to opine that "the system" was impractical, for it failed "to touch upon off-campus activities" and would involve "but a small percentage of the students." Was it much ado about little? For November 2, Dr. Fredstrom reported on a "first survey under the…System"—that 90 students were not participants in "any activities" and that no more than 75 were "in an excessive number." Members of the faculty were not of a mind to abandon their "activities system," for it was better to keep it "for use if necessary." Expected would be "need to revise."

Revision came January 3, 1951, when the faculty voted to create a "Control Board" to review annually "the many activities of the school" and of the organizations. The professors wished to "motivate participation," but would also "counsel to prevent over-involvement," This new board had eight members—the two personnel deans and two "of the faculty" (to be appointed by the chancellor), along with the president of the Student Senate and three other students (to be chosen by "the president"). Duties entailed review and revision of the "classifications," approval of any new organizations to be "introduced on the campus," and publications of a "handbook on activities"—to be placed in the hands of freshmen during each "orientation week." Few pillars were shaken, for there was no "pressing need."

Students at Nebraska Wesleyan needed to realize and to measure the significance of extracurricular activities. Stimulation of student initiative and promotion of student groups remained at heart of school policy, and members of the faculty hoped for "mature direction" to be reflected in student judgment. The "administrative council" perhaps responded to the influence of Leland Forrest, as new dean of the faculty, when it urged the several sponsors of organizations to be more attentive to "over-involvement in activities." As chancellor, Forrest greeted students (September, 1954) by wishing "that all of your activities…be such that you may be a growing person throughout the year." His concerns were not of limitations, but of hopes for "fulfillment of the highest dreams." Donn Cline, for *The Wesleyan*, May 7, 1953, had responded to the question, "What is Wesleyan"? He wrote of campus and buildings, football games and Easter matins, music and dramatic and speech productions, "skipping of 8 o'clock classes and rolling back to sleep," learning and forgetting, and extracurricular events and participations"—of just about "everything…that will shape and form our lives." And, it was so. He did not mention "rules."

—"Rules"

As dean of women, Gertrude Mauk presided over a shaping and publishing of "new house council rules"—*The Wesleyan*, April 1, 1950, and "no foolin'." She stressed "general rules," to serve as "guidelines for conduct reasonably expected of students enrolled in a church-related college." The young ladies living in "dormitories, sorority houses, and private homes" were to comply.

Quiet hours:	M-F—8 a.m. to 11 a.m. M-Th—1 p.m. to 4 p.m. M-Th—8 p.m. to 7 a.m. (except between 10 p.m. to 11 p.m.) Weekends, after 12:30 a.m.
Evening Hours:	M-Th—Freshmen under 21, 9 p.m. 1st sem) 10 p.m. (2nd sem) Freshmen 21 and over, 10:30 p.m. Upperclass women 10:30 p.m. F&S—All women until 12:30 a.m. Sun—All women until 10:30 p.m. Last evening before Christmas vacation, all women until 1:00 a.m.
Late leaves:	for Friday, Saturday, or Sunday (to be obtained from housemothers or head residents, or dean of women; with freshmen limited to six, sophomores to seven, juniors to nine, and seniors to ten per semester).

Special permits for off-campus programs during a "week night" to come from dean of women.

Guests to come ("call") between 4 p.m. and 6 p.m. on week nights; from 2 p.m. to end of evening hours on weekends (FSS).

Women to be entertained in "men's residences" only when arranged and scheduled in advance with housemothers (or other person, such as sponsor).

Each "house" to maintain a "signing out record"— with "time in" to be noted. (Beware of "tardiness.")

Permits for weekends to be received from the dean of women, (If not to go home, parents to sign the request "in advance.")

Other "rules" encompassed directives inclusive of the men—excursions to out-of-town sports events to require arrangements "made in advance"; sponsors to present to the dean of women the names of students to be "off campus" for sports, or for music, forensic "or other purposes"; the dean of women to approve all homes in which students to have rooms; and men and women not to reside in the same residence "other than with family." As for dress and attire, the co-eds were expected "to wear conventional clothing at all times"—in the classrooms and offices and dining hall. Slacks were "permissible" for breakfast during Saturday morning " in the cafeteria. (Rosie the Riveter's influence on the Wesleyan campus ended with the Japanese surrender, apparently.) *The Wesleyan* acknowledged as late as January 17, 1956, that "Girls in slacks and jeans will not be recognized in the offices or classrooms." Any revolution in campus attire for women was yet to come to Nebwesuni.

Maxims came from many sources. Enforcements of the "hours" brought forth some jollies. "Accidents will happen!" was an adage often employed. Despite emphasis upon "safe driving," latenesses were often attributed to driving conditions, flat tires, and "near injuries" on the highways. One portrayal took another approach—a young beauty, embracing her boyfriend while housemother stands at the open door with "watch in hand," states with animation, "If it's the same to you, I'll take the demerits." Other evidences clearly revealed that "campus cuties" minded not at all "being stranded." As late as April, 1953, the "administrative council" continued to field protests from many "young women of 21 years" who felt they ought not to have "to sign out"—particularly "for the sororities." Custom dies hard!

Don Marsh, early in 1948, passed along some recommendations. These may have been taken as rules of a sort, and he put them in "The Cubby-Hole":

—never ask a Phi Tau if he is a Crescent (or vice-versa);
—never sleep in Miss Halbert's English class;
—never ask a chemistry professor "What's cooking?"
—never laugh at Dr. Barringer's "corny jokes," unless he's staring at you straight in the eye;

—never boogy Chopin during a music lesson with Pauline Slonecker.

"The schnook pit" a year later added this maxim: "It is better to give than to lend, and it costs about the same." Purposeful were directives to inform students that announcements could appear on bulletin boards only "with permission." Department heads controlled their boards. For boards about the campus and for "general use," signatures or initials of approval could come from registrar, dean of women, dean of men, academic dean, superintendent of buildings and grounds, director of publicity, et cetera. Another "rule" required all furniture in a meeting room to be "restored to order," but repeated reminders in the paper indicated that ignorance proved often to be blissful for the negligent. The same prevailed for those who could not read with understanding the signs which read, "Keep Off the Grass."

And, back once more to the problem with "hours"—one which had not abated even unto April, 1957. Gretchen and Orville wrote of the situation, and source of information had come from "eavesdropping nearby to Dean Lethal Monsoon's office." Some "girls," before her desk because they had violated "the late hour rule," made plea that their car had unavoidably stalled. "Dean Monsoon" sought advice from "Dean (Sam) Stall," and he suggested that the dean of women furnish all girls with copies or subscriptions to "Popular Mechanics." Thus, in future, the young ladies could learn to fix engines, to change and to repair tires, and quickly to get "un-stalled" and back to sorority house or dormitory on time. (No wonder that morale among women remained "high" at N.W.U.)

Nearly everyone knew that "rules" do not necessarily make for good manners and suitable etiquette. Housemothers and social chairmen had the awesome responsibilities to do the polishing in sororities and fraternities, and head residents and their assistants exercised varying degrees of sway over their "charges." It probably was as one editor observed; "Students are often awful but rarely aweful." Another urged that many students "clean up their language" and suggested resort to "charm courses, scented soaps, and peppermint flavored toothpaste." And, it was obvious that "grooming and styling of hair" had nothing to do with "distasteful language." But, through it all, this Wesleyan's denizens prided themselves in their friendliness and found satisfaction in "proper mixture of fun and studies."

—"The Wesleyan Way"

N.W.U.'s "Women's House Council," with Marian McBrair as dean of women, composed, spring, 1947, a guide for freshman women, "The Wesleyan Way." This small publication gained "wide attention," more than 90 colleges requested copies, and the North Central Association endorsed its use. Some focus centered on etiquette. The "Handbook" for 1948-9 grouped "some general rules" to be noted under "Get Hep." It was important that a young man know the proper "way" to escort his date, to seat her at a table, to request her wishes before ordering from a menu, and to "assist her" as they depart. There were "proper ways" to make introductions—with factors of age and distinctive position to determine "address and greeting." Men should always shake hands, but women could choose "to

extend the hand." When introduced, a man should always rise to his feet. When presented to a woman, a man should remain standing until "she has been…seated" or "has departed." Of course, a gentleman always "rises when she rises to depart." Writer of "The Snook pit" made this observation (spring, 1949):

A man will stand for anything
Without a fight or fuss
Except a lady or a lass
Upon a crowded bus.

Some other "rules" for good manners told the young ladies they should accept or refuse a date "when asked"—not later; that they should be ready "at the time" agreed upon; that they wear "hat and gloves" to church; and, as cultured persons, should never chew gum "in public." Of much importance for a young man, that he know the color of the evening gown to be worn by "his lady"—if he intends to send flowers or corsage. Conduct "reasonably expected" of students at Nebwesuni did call for a good bit of polish. Irma Trott commented on "good demeanor," October, 1948, and she reminded her readers that courtesy was basic to good manners, and this involved one with "kindness, friendliness, sacrifice…, (and being) warm, human, and sincere." To do otherwise would bring awkwardness, and maybe "chaos."

—Health

Whatever of good manners, all thoughts of such refinement gave way before the assaults of spring fever, colds, and flu. The "formal season" could have passed. Verla Wiseman ("Toggin' Along," 1948) expected winter "soon to be over" and advised students to engage in "de-seasonalization." Joyce Spencer ("Nonsense," 1956) referred to SPRING FEVER as a "rapidly spreading contagion." An issue of *The Plainsman* had suggested—"It's springtime….let's put our heads together… thud!" For 1949, "The Snook pit" had seen something else:

Spring means more than just a season!
Spring means magic in your blood!
Spring means joy beyond all reason!
Also, MUD!!

Agreed, too, that spring is a time of restlessness when "class attention centers on birds' songs and window views"—as Irma Nelson paired her lines in "Campusin'":

Spring is coming
The grass is too,
I don't feel like studying,
Do you?

But, "flu" was something of different sort. Nancy Morgan, early in this decade, took chemistry and learned that ammonia "comes in bottles" and that pneumonia "comes in chests." She had overheard two angels conversing—the first asked: "How did you get up to heaven?"; the second responded: "Flu." So, Morgan submitted this "poetical masterpiece":

FLU

Oh, pooh on flu!
I just resist.
Feet dry, clear eye,
Throat sore no more
A lot have got.
This goon—immune;
"Ha-choo!!"
Oooh pooh on flu!

And, there had been this possible "flu connection"—as one casket exclaimed to another, "Is that you, Coffin!" For 1949, James Jackman wrote POEB TO SPRIG—

Sprig is cubbig id!
Oh, happy tibe,
Whed the robids wig dorth,
Add all the little buds
Burst gaily idto bloob!
Yug bed and wibbid sood
Will stroll hadd id hadd
Dowd Wesleyad walks,
For sprig is the seasod
Whed a yug bad's fadcy
But a yug wobad's fadcier.
The code sdow will belt,
Add udder warb sprig raids,
The greedig lawds,
Add blossobig qardeds
Add flowerig beadows
Will bee a buddy bess.
Add all the codes
That dobody has had
All widter log,
Everybody will have.
Ah sprig! Ah-choo!
(I got bide early—
Hadd be adother Kleedex!)
—Jib Jackbad.

—Romance

Yes, 'twas true, springtime and its "fever" prompted many students to dip their pens into the inkwells of humor. When it came to a sort of battle of the sexes, "open season" was for the whole year—the guys to seek humorous revelations about the gals, and those of the fairer gender to turn tables and even the scores. Of course, one could opt to stand on neutral ground and to note that "A worried grape is a raisin." Or, that "A telephone poles never strikes an automobile except in

self-defense." Or, that this "traffic warning" was posted in Uni Place, "This is a one-hearse that town." Or, that this headline in the *Lincoln Journal* garnered attention, TWO CONVICTS EVADE NOOSE—JURY HUNG!

As for the gals, Doug Phipps quipped that evolution teaches "man evolved from apes over vast periods of time," but "it takes woman only an evening to make a monkey out of a man." He also opined (1949) that women were of three kinds: "the beautiful, the intelligent, and the majority." Some poetic conclusions appeared in "The Snook pit"—probably borrowed verse:

> Women's faults are many,
> Men have only two—
> Everything they say
> And everything they do.

And this—

> If you're in the right,
> argue like a man.
> If you're in the wrong,
> like a woman.

Also—

> Men should be grateful that they don't understand women.
> Women understand women and they don't like them.

Too, this definition for "married":

> What a girl gets.
> What a man becomes.

Then, what one young lady said to another:

> "I let him kiss me once and he's been trying to scrape up an acquaintance with me ever since."

Of later year came report that two N.W.U. "W" Club members noticed a "comely co-ed" walking by. One football player said to the other; "Signals! 34…24…36.'" From another source had come these words of borrowed wisdom, that "Some girls would look more spic if they had less span." Before cars had "turn-blinkers," Bob Jewett, in "For the Birds," offered words of advice: "When a woman driver signals to turn, the only thing you can be sure of is that the window is rolled down." A few months later, February, 1954, he figured that American women should have no more than four children, for statistics revealed "that every fifth child born was Chinese." At least, he wasn't responsible for this warning to females: "When you gotta ask, ask! 'Cause if you don't ask when you gotta ask, you find that when you ask, he has already been asked." (It was leap year, 1956, and Barbara Ziggafoos, as "Miss All-American City," had been featured in the Tournament of Roses on New Year's Day.)

The tables were always turning, and the women made fun of the men; and, even, the men of men. For instance, "a co-ed" described a certain male as one who "dresses like an unmade bed." Another, with smiles, acknowledged that her boy

friend was "college bred"; then, she elucidated: "he's a four-year loaf made with father's dough." Ned Hedges was bold to reveal that many of his "N.W.U. fellows" liked fruit salad—and, they preferred "dates with peaches." Rumored as fact, each year—that the fellows going on Glee Club Tour always made certain to take their "little black books" along, so that fraternity brothers couldn't gain information about their "behind-residing girls," One year, in time for warnings before the "Spinsters' Spree," *The Wesleyan* carried specifically "classified information" that the gals should know that males who dance were of five sorts—"Gorilla Grippers," "Dance-Delinquents," "Sleepwalkers," "Hypnotists," and "Big Lovers"; and these could be respectively recognized by the following "symptoms"—(1) wrapping arms around the girl "in a death grip," (2) having never heard of such dances as the waltz, rumba, or tango, (3) preferring to swoop and glide as if in a trance, (4) never giving partners any lead, except a strong right arm, and (5) having eyes that glowed like hot coals and a voice that sounded like "velvet dynamite." For the girls, it was "Beware!"

Well, when Stanley Ganzel and "Doc" Sanji Tsukamoto organized their club for "No-Nos"—no dating, no going steady, no getting engaged, and no getting married, the campus women united in common proclamation, "They can't get away with it!" For "Tumbleweeds" (1950), Ray Nuetzman observed the girls preferred boyfriends to come in one of three types—"gourmet," "studious," or "wolf." Doug Phipps had already reminded the campus that "modern man passes through three ages"—the school tablet, the aspirin tablet, and the stone tablet. For later reading, a "campus lass" disclosed that each of her boyfriends had a "four-wheeled personality"—meaning, he owned a car. And, much came in form other than prose, and two "pomes" will suffice.

From an anonymous source—"Saga of a Sad Sack":

Nice night, on beam,
Much coal, much steam.
Girl mad; why, why?
So sad; cry, cry!
Call up, sure thing;
Telephone, ring, ring.

She say, "Hello";
Me say—"this Joe."
Me think—so slick,
Back where started from—
Telephone, click, click!
Sad sack, too dumb!
Inspiration—go see
Mister Anthony.

Problem, talk, talk;
All solved, big shock.
Buy girl, Valentine.
Now she all mine!

The moral, my friend—
Spend dough. The end!

Wayne Brown(ing) put an approximate "six bits' worth" into "Leave Us Face It"—

Oh, ye world of mortal man,
Tell me, tell me, if thou can,
What sustaineth life in thee
Through hunger, pain, and misery?
Nay! Nay! this doth make conscience small;
It is thy bottle of Hadacol!

Life at Nebwesuni was gentle before the age of "substance abuse."

Artists know that a "lion rampant" has but one foot on the ground. Movement is always rapidly forward, and so may have been romance, after the war, on Nebraska's Methodist campus. Lyle Morse summed it nicely: "Love makes time pass and time makes love pass." All became more tangible when the girls passed candy in the sorority houses and the boys passed cigars in the fraternity houses. To be sure, rumors were always flying and romances were constantly switching—as does the proverbial "mare's tail." A parade of campus columnists, one after the other, kept their companions posted as to the goings-on—who with whom, new couples, pinnings, engagements, and even marriages. And, there were "fallings out"—some never to be followed by "makings up." Lyle Morse, Aileen Ross, Frances Perry, Jim Munkres, Wayne Brown, Phil Jackman, Hermann Hinkel, Marian Miller, Sharon Cook, Vera Janke, Joyce Spencer, Rodney Wilmoth, and the team of Gretchen and Orville joined with others to ask and to tell. Revelation followed snooping, and the columnists employed indicative titles "Campusin'," "Sneakin' & Speakin'," "Cupid's capers," "Opinion please," "The snook pit," "Leave Us Face It," "Hi-Lites," "Wesleyanotes," "Nonsense," "The Shaft," and "Madness and Sadness" (a good representation). And, what did they have to say?

Many an old saw cut well when employed for "modern application." "He who marries for money earns it!" For courting, "a boy chases after a girl until she catches him." "Kisses may not spread germs but they certainly lower resistance." "A man is never a worm until some chicken gets hold of him." "Girls wear lipstick just to make a good impression." "Early to bed and early to rise and you'll miss all the fun." "It isn't what girls know that bothers parents—it's how they found it out." "A wedding ceremony is an occasion where 'plight' may have a double meaning." According to print, there was a cowboy's daughter, a Wesleyan co-ed, who said sweetly to her ex-boyfriend, "Oh, I've missed you so much!"—whereupon she pulled out her revolver "and tried again."

Once upon a time, as reported in 1955, "mass hysteria" seemed to have swept over the campus, for, during Christmas vacation, five marriages had involved seven students. A question arose; "Should something be done about the 'hysteria'?" From the women came reply: "Nothing, we hope!" Several years before, Hinkelville's resident on campus noted that blind dates were for the fun of "meateng sumbuddy noo" and that the campus might need a "date Bureaw" to help

"peeple…a mite shy abowt askeng…to git dates with other peeple." The school's "campusologists" regularly tossed around many catchy phrases and metaphors—"puppy love," "bill and coo," "sparkin'," "bunnyin'," "pettin'," "flappers," "flivvers," "hot rods," "jive joints," "dreamboats," and "hep cats." And these songs set paces;

> "Just Floatin' Along," "People Will Say We're In Love," "Some Sunday Morning," "Why Does It Get so Late so Early," "Dancing Cheek to Cheek," "Two Loves Have I," "Into Each Life Some Rain Must Fall," "My Blue Heaven," "An Apple Blossom Wedding, "I'd Be Lost Without You," "I've Found a New Baby," "I'm Getting Sentimental Over You," and "Faithful Forever."

Somewhere within this five-liner was an air of certainty—

> I love you.
> Therefore, I am a lover.
> All the world loves a lover.
> You are all the world to me.
> Therefore, you love me.

As syllogist, the amorous author had taken a positive approach. And, others took other pathways.

Conformity to "The Wesleyan Code" had inspired a long poem, with this closing verse:

> After she thanked Wes for a wonderful date.
> She went in at 12:30, and so, wasn't late.
> He went to the car, feeling happy and gay
> For another swell date in the WESLEYAN WAY.

Then, as reported, some "Gopher Girls" formed a club, and all members served on a "wiles and ways committee." Guiding motto was—"We go fer the boys!" But, some members confessed, "The boys don't go fer us!" These ladies professed they had not come to college "just to get a man." Perhaps in response had arisen a "Society for the Prevention of Entangling Alliances"—dedicated to encourage and to foster "bachelorhood." Campus snoops detected that in "solemn conclave" fifteen bachelors had taken this oath—"Better to have loved and lost than to wed and be forever bossed." Sam Wakai, Stanley Fry, Stanley Ganzel, and Hugh Ferguson probably held the high offices of "Friar" (director of publicity), "Pope Innocent $1\frac{7}{8}$," "Cardinal Naive," and "Cardinal Ignorant." At much later date, Gretchen and Orville stirred around to discover that Professor Ed Mattingly was "coaching" young men to "avoid falling into certain pitfalls prepared by husband-catching college girls"—that heading Matt's list of recommendations were white track shoes "with tail fins" and "a pole vault stick so you can rise above it all," Recommended to help was "a firm sense of duty to your studies."

Despite all "organized resistance to the contrary," Nebraska Wesleyan did seem to some to be a "romance bureau"—with "matchmaking products" to rival the Diamond Company. Classified as "Nonsense" were suggestions that all married man wear wedding rings and all "the engaged" display identifying

insignia—so that "seeking coeds…not uselessly flirt with them." Rod Wilmoth, in "The Shaft," dwelt upon "a subject of identification"—for Professor Roy Deal had persisted in addressing one of his students as "Miss," until she "corrected him" (a feat rarely accomplished). She instructed him that she was "MRS.," married, and mother of two children. She had the last word. So did another of the fairer sex—perhaps also at Nebwesuni:

He: May I kiss you?
She: (Silence)
He: May I please kiss you?
She (Silence)
He: What's the matter, are you deaf?
She: No, are you paralyzed?

Love in bloom is nearly always lovely, h-m-m-m-m?

Romance had to compete with time, "an enemy" which forced most people to serve it. Routines meant getting up and to classes, to labs, to studying, to taking exams, to being "in the right place at the right time." A rhymester for "The Schnook pit" formed this jingle:

No fame I crave; before my eye
A simple goal I keep.
I hope just once, before I die,
To get sufficient sleep.

Social activities did for many seem to run rampant across this Wesleyan's campus. Complaints averred that too little time could be found for meditation, for reading, for dating, or for holding of "bull-session" or "pullet-pleasantrie." The "Wesleyan chime" rang each morning at 7:45, and most students were in between the "Punctual Pauls" and the "Tarrying Tillies." Hildred Bressler noted it was often "hurry, hurry, hurry"—with lots of "scurry" for good measure. And, other particulars had come to light. A few years before, Hinkel in his "Highlights" told of his roommate, Bindweed, who, "running behind" one morning

> grabbed the rong pile of books whin he ran owt of the door to go to hes furst class, and it wus the furst time ennyboddy awer red abowt how to fry cottidge chease in Music Appreshiashun class.

(Maybe, a good example, here, of what a liberal-arts education might do for one.)

Also, as reported, a pledge of a Wesleyan sorority wrote home to welcome her parents to a parents' day and homecoming. She had just finished her "first round of six-weeks examinations" and was helping to decorate "the house." As for her "condition," this young lady warned of

> …one broken arm, one black eye, one severed lip, black streaks of paint in her blonde hair and on face, bags under the eyes, loss of voice, scraped knees, cuts and bruises too numerous to mention, and severe loss of prestige.

But, she closed with assurances—"We're all happy....We'll have a good time." She urged her parents to hurry to arrive "on time."

—Work

Richard Miller (March, 1954) took the school to task, as "A Matter of Honor," for being a "campus...under too much social pressure." Of course, it was not all "social." *The Wesleyan* staff (spring, 1956) named Karen Norton to be the "Busiest Coed on among campus"; she, among other activities, was serving as secretary to Ethel Johnson, dean of women, as president of the "House Council," as editor of *The Plainsman*, as a class officer, and "as a major in chemistry" with minors in biology and psychology. For most, college life was a combination of some study, some play, some worry, and some work.

Statistics, calculated from surveys, suggested that each year approximately 50% of students at N.W.U. engaged in "part-time work"—on and off campus. As admissions counselors, Paul Scott and Vicente Colon, in turn, were often "busy" to find "job opportunities" for students who needed "to make the ends of their financial ends meet." The offices of the deans were centers of information, but they did not "assign jobs." Weekly hours for work averaged about 15, but often some students worked full-time, at 40 or more hours. A 50¢-hour minimum seemed standard in 1946, and this would rise gradually to "less than $1" by 1957. A greater percentage of the man "worked" than did the women—a margin of nearly 15%.

On the campus, students were secretaries and performed all sorts of clerical tasks, were assistants in laboratories and classes, were in some cases readers and graders of papers and tests, were "managers" of athletic, music, and forensic groups, and were custodians for buildings and grounds. Usually, their earnings from "campus work" applied directly "in the books" to balance against costs of tuition, fees, et cetera. Each sorority and fraternity had its battery of jobs, all to figure into the accounts for room and board. The dormitories needed receptionists and "assistant residents." Both cafeteria and "student union" depended upon "student help." Ralph Smith (September, 1951) gave a recap of "hours per year in student help, from men and maids"—11,000 part-time and 26,000 full-time. He did not focus on "hours per week."

A questionnaire (March, 1957) disclosed that Wesleyan's men held off-campus jobs along these lines:

> dishwashing, newspaper work, drugstore clerk, salesman, radio announcing, banking, machine worker, filling station attendant, cook, watchman, reformatory guard, student pastor, radio-TV repair, theater ushering, dance band, playground supervising, and youth-work in churches.

The women listed these:

> librarian, secretary, domestic work, sales clerk, work as cleaner and dryer and presses, dishwashing, receptionist, baby sitting, assistant teacher, bookkeeper, nursing aid, music accompanist, nursing, job placement, playground supervising, and youth-work in churches.

And, some jobs were hazardous, as for Richard Odgers, a senior major in history and heading into theology, who suffered loss of his right hand and lower right arm while grinding meat for the Little Giant Grocery. "Extracurricular activities" were not always for entertainment.

—Movies and Dancing

Students of Nebwesuni were persistent patrons of the "movie houses." Havelock's JOYO was "reasonably close by," and timing enabled the gals, even on weekdays, to make it back "during hours." *The Wesleyan* regularly made note of featured movies and leading stars. Too, the paper's columnists registered the latest and most popular songs. Noticed were "dancing techniques"—such as "jitterbugging," "clinching," and "bunny hopping." Big bands at the Turnpike included Xavier Cugat and Carmen Cavallero. Dave Haun was ubiquitously popular. Wesleyan's Tommy Cooper, cornetist with Don Marsh at the piano, kept his band marvelously busy "with engagements." A "Western Turnabout" had taken over by autumn, 1956—with "clapping of hands, stamping of feet, and honoring of partners." The "'50s" were "good times." "Technicolor" was everywhere, and television was well on its way to take more and more of nearly everybody's time.

—Attire (women)

As for postwar attire, older subscribers to GRIT (December 1994) received backward glances and were assisted to remember, among other things, the following—

> …cardigan sweaters worn backwards so they buttoned down the back; …green rain slickers;…men's V-necked sweaters with white T-shirts underneath;…white rubber mid-calf rain boots;…blue jeans rolled up to midcalf; …wool ski sweaters with deer or snowflake designs;…corduroy pants—dyed yellow red, or purple;…and, everybody had a zippered notebook.

At N.W.U., before Verla Wiseman took over in 1947 with "Toggin' Along," Jane Nisley and Aileen Ross had successively strung their "Clothes Line." Sweaters were "groovy," and wearers could "look mighty smooth." Light-colored jackets, plaid skirts, and saddle shoes were popular with the gals, and the "lucky coeds" were those who could wear their roommates' garments. Common practice approved of jeans for informal parties and even for "hour dances." Longer skirts took the country by storm, and "a little below the knee" permitted a comfortable standard. For those who insisted upon "crashin' the fashions," Wiseman submitted some poetic estimates:

> A fashion question now a-flame
> (And naught, it seems, will dim it)
> Is "What length skirts"?
> We might reply:
> "THE FLOOR'S THE LIMIT!"

And

We're willing to go a little way
To look both bold and dashin'—
But it seems to me we go to GREAT LENGTHS
To keep our clothes in fashion.

A "national discussion" had taken place in autumn, 1947, and a digest concluded that most men liked "daring dresses," but "on the other fellow's girl." Fashion shows were introducing gowns with no more than "just some covering over shoulders"—often narrow straps. According to a report, a nationally famous hockey player, somewhat "carried away," enthusiastically avowed his liking of those "gownless evening straps." Local inquiries revealed that Wesleyan's women were more concerned about "workin' clo'es"—faded jeans and old shirts, Nevertheless, most campus coeds accepted another national conclusion, that "women of intelligence" believed clothes revealed "many lines of character" and often served "for the sake of the uplift of spirit." Too, there was "persuasive comfort" to be gained from "bobby sox" and all-wool ponchos—available in varied patterns, stripes, and plaids.

From Japan, Taruaki Komatsu, a 25-year old newcomer to study "American business methods," informed *The Wesleyan* (February 1953) that he found "American girls look very cute in their dress"; he also acknowledged his understanding as to why many of Japan's young ladies were abandoning their kimonos and adopting "the American dress." General attire for American women seemed quite traditional, but not very far in the future lay the mini skirt.

Other than for the "saddle sort," women's shoes passed somewhat unnoticed by Wesleyan's columnists. But, hats, until they became little used, gained a fair share of attention. Postwar surveys hinted that most men preferred their lady-friends "wear hats"; to the contrary, the women "hated to wear them." Tradition and custom remained—that women wear hats to church and for all "dress up occasions." Feathers "in head attire" were popular with both guys and gals. Most women admitted they did not buy hats because their purchases "looked right" or "did something." Men in persuasive numbers preferred their dates to avoid "silly hats." Maybe it made no difference, anyway—as Aileen Ross printed:

Shoes today, hats tomorrow.
Women's joy, men's sorrow!

Hats for women came and went, and "Cuddlers" and "Snugglies" were popular in the late forties—likened by some to styles favored by "co-eds' mothers in the 1920s."

Of course, Easter remained always the time for a "coming out" of new bonnets. Verla Wiseman placed before her public this "Ode to an Easter Hat"—

What wondrous sight doth I behold,
With lace and ribbons on it?
What dewy dream is thus disclosed?
Lo! 'Tis an Easter. Bonnet!

O Easter hat of azure hue,
Thy elegance revealing,

No words can ever half express
My great and reverent feeling!

Thy ribbons frail are like unto
A brooklet gently flowing;
Thy misty veil is quite enough
To get some heart a-glowing.

Thy brim is like a halo pale,
Revealed in all its splendor,
To frame some maiden's sweetest young face,
And make her "beau" surrender.

To thee, O Easter hat, I give
My wondrous adoration,
A masterpiece, a work of art,
An elegant creation!

O Easier hat, that thee be mine
Shall never be thy fate.
Our paths must part: I haven't got
A dollar ninety-eight.

'Twas sad, indeed, that such admiration should end in lamentation. But, such was life, even for a campus co-ed. And, within ten years, demand for the products of "millinery art'" had slipped away—nigh unto oblivion.

—Attire (men)

Campus columnists spent much less time on the attire for men. When Ray Westover sported a "new Stetson" (February, 1947), it made the news. Sweaters, "with reindeers, and bright with colors," were everywhere. Always in view were corduroy jackets, "leopard skin bands" on hats, and white overalls. Suits and ties remained "standard for dress up," and shirts were yet to be white. Although the guys did not wear "Spurs that Jingle Jangle Jingle," several grew mustaches which did "Tickle, Tackle, Tickle."! A short rage called for red socks, striped ties, and pink hats. "Knit ties" with square ends had their admirers. "Fuzz Cuts" caught on, but let loose before long.

For the early 1950s, the men seemed to have "begun to revolt." Jim Munkres wrote of new fashion, "in every bright and cheerful color under the rainbow." Sport shirts came in "all colors, stripes, and geometric patterns." Dress shirts were in lavender, rose, pink, and pale green. Corduroys were dyed scarlet, emerald green, wine, and saffron yellow. Socks came in "florid and luminescent shades." Ties were "gaudy." Varying trouser-leg length indicated that some B.M.O.C.s wished to show the colors of their socks. And, speculation proposed that knee-length shorts were just around "a corner." Munkres expected that the men soon would be receiving "the long, low whistles."

By the mid fifties, "Bermuda shorts"—for both men and women—had become popular apparel for games, picnics, and "around campus after classes." Don Rezek wrote of a new "comfortable, casual dress"—worn with sweaters or

blouses or shirts. By 1955, "whacking off" of trouser legs had become "a fashion." Attire became a mixture of the old and new. The polish of campus appearance had begun to dull. Only the professors and administrators held closely to the old codes.

—Raids (panty)

"Bermuda shorts" probably had nothing to do with the growing sport of "panty raids" which had become a sort of rage by 1955. This "new rite of spring" had swept across the campus of the University of Nebraska in April, and rumor had it that some "young men from Wesleyan" were participants in what grew into a near riot. Chancellor Forrest initiated a "full press" investigation and judged that "no conclusive evidence" supported the allegation. Joyce Spencer, in "Nonsense," speculated that "Wesleyan was too dull for such things."

—"Raids" (other campuses)

But, there had been other kinds of raids, and students "of Wesleyan" had not found life "too dull" to avoid involvement. It had become almost customary "for pranksters to sneak in under cover of midnight's darkness to burn their school's letter on the football field of an opponent. The visitors did it to the "home hosts." College councils and student senates within the Nebraska College Conference had sought to keep such "raids" at minimum, but reprisal was in the air as time approached for the Plainsmen to challenge the Broncos at Hastings, November, 1953. So it was that 17 hearty rooters from Wesleyan chose to burn a "W" on the Hastings field, October 29—spirit of Hallowe'en in the air. The offense would not have been so egregious had not the culprits decided to paint a "W"—using barn red paint—across the doorway, recently repainted in white, leading into the college's memorial chapel. Detected as they completed their mischief, the invaders made their getaway and headed back to Lincoln (four automobiles). They had not reckoned with the fury of Dr. Dale D. Welch, president of the college. He was a brother of Nebraska Wesleyan's Dr. Virgil Welch, director of advancement.

The Hastings president, aroused well after midnight and informed particularly of the damage to the doorway, hit the telephone, only to be informed by the respective wives that Chancellor Carl Bracy and Dean Leland Forest were "out of town—each "in behalf of Nebraska Wesleyan." Mrs. Bracy, upon a second call, suggested that President Welch alert Wesleyan's "acting dean of men," David Mickey. The latter responded to the telephone's ring, about 1:30 a.m., and remembered well the difficulty he had—sleepily trying to comprehend Welch's over-energized account of the raid and demands "for action." Welch was little calmed by Mickey's assurances that the man would be identified and "properly disciplined." Of major importance would be that state highway patrol or Lincoln police apprehend the maldoers while yet enroute to University Place. Welch agreed to call the patrol and Mickey alerted the police. The more youthful dean quickly dressed, hopped in his Chevrolet, made survey of the parking areas about the three fraternity houses of the Wesleyan campus, could detect no "vacancies" to show absenteeism, and returned home to await his telephone's ring. It came about 5:15—from one of the students who, with the others, was "in custody" at the Lincoln police station. It was far from over.

Welch had also alerted the Lincoln police and had exacted commitment that he be called immediately should the young men be caught. The police had cooperated, and Welch's demand was that the students be returned "immediately" to the Hastings campus—"to do restitution." Hastings, as the crow flies, is about 100 miles to the west of Lincoln. The students had not used Highway 6, but had taken a circuitous combination of routes so as to return to Lincoln from the south. The Lincoln police had correctly surmised the maneuver and had positioned their cruisers at logical points. The students had no desire to return to Hastings. So, the calling student asked Mickey if the men should voluntarily "go back to Hastings." Mickey said, "Not yet, not until I have talked to President Welch." The men were "to sit tight."

Mickey had scarcely "hung up" when Welch rang in. The latter demanded the immediate return of the men to Hastings and insisted that Mickey order them to comply at once. Fearing that "his Plainsmen" might be subjected to all sorts of abuse, physically and otherwise, Mickey asked for and received from Welch firm promises that "nothing of the sort" would happen. So, Mickey's call to the police station directed the students to return immediately to Hastings, to report to President Welch who had firmly pledged there would be no "abusive actions" against them.

The Wesleyan "gang" for a second time headed west to Hastings—without breakfast and without "freshening up." They reported to Welch—who herded them into a room, lectured them at great length, and threatened them with arrest if they refused to turn over to him all money, watches, and jewelry "as security" until they should pay for the reparations of damages done. He called in "the press." Photography followed. Of course, publicity spread the news. Having gained all names, addresses, and pertinent information from and about the perpetrators of the raid—for future use, Welch dismissed the young men. It was midafternoon. The men noted that the Hastings students seemed no more than amused at their predicament. The returnees assembled at the Crescent "house" and informed their dean of men of their return—about 5:30 p.m. He, in turn, informed Mrs. Bracy, who desired to go promptly to the fraternity house, just a block and a half from her home.

Mickey recalled vividly the scene which greeted him on his arrival and entry into the living room of the "Crescent house." Irmal Bracy had entered a few seconds before him. The men were clustered, here and there on sofas and floor. A handful of friends were present. As "dean of men," Mickey had a definite role to play, but he was quite unprepared to absorb in proper deanly fashion the scene which greeted him. He later typed a summary:

> With the exceptions of two groups of German prisoners of war which had become assigned as laborers to our military company during the war, I had never seen a more bedraggled, unkempt, forlorn, and desolate, and thoroughly deflated and disheartened collection of young men. They had been thoroughly browbeaten, and fully expected to be subjected again "to the worst of tirades—to be

followed by eventual expulsion. They were forlorn, sad-faced, and with downcast eyes—thinking only, again, of "the worst."

There is saving grace in humor, and the situation and sight combined into the ridiculous, and my only response was to move from broad grinning to audible chuckling without much restraint. With breath sufficiently restored, I asked Mrs. Bracy to address them. This gave me time to recompose.

Chancellor Bracy was in the Hastings District (as defined by the Nebraska Methodist Conference) busily seeking endowment and financial aid for N.W.U. from Methodists of the area. He had been much embarrassed by the news which swept over the area via local radio and newspaper, had decided to close his valise and return to Lincoln ahead of schedule, and would be on campus the next morning—not planning, now, to attend the football game in Hastings. She spoke calmly, in subdued voice, implied no threats—and made it clear that her husband was sorely distressed because of the misdeeds committed and the publicity. With consequences much compounded, certainly at Wesleyan's expense, the troubled students, some of them, had become quite tearful. Faces had become streaked. It was sort of pathetic. I had time to make note of the identities of the raiders, and I found this "gang" to be more than "run of the mill."

So, who were they? The secretary of the "Administrative Council" recorded their names in "the minutes" for November 9. They came from all four classes and from all three fraternities. Two of them were president of their fraternities, and one was president of the Inter-Fraternity Council. Two were sons of district Superintendents of the Methodist Church in Nebraska; and one had a father on the N.W.U. board and another's father had served on the board. One was son of the registrar, Evanston Theological Seminary, Chicago. At least two were stars on the basketball team. These participants of the "Hastings Raid of October 29, 1953" were of the best that N.W.U. had to offer. To fathom the content of the group, its composition, simply made for more of the absurdity of the situation. For me, it increasingly aroused my risibilities.

Having laid before the men the full extent of her husband's embarrassment, Mrs. Bracy departed. I then asked the men to tell me about their experience. They seemed to be no more than small boys caught with their hands in the proverbial cookie jar. Birth of the plan and its execution revealed only general narrative. The painting of the chapel doors was an "on the spot" doing, not planned for—and done simply because one of the fellows had a can of paint in his car (trunk). They felt chagrin because they had been so easily apprehended by the police. But, when the varied accounts burst forth regarding the return to Hastings, the penitent atmosphere turned into one of indignation

and resentment. My conclusion was that President Welch had not abided by his commitment to me—that he had been abusive and had threatened the men with arrest, imprisonment, and legal action. They had no guarantee that they would have their personal possessions and money returned. What had begun as a prank to burn a "W" in the Hastings field had led to consequence of buzz-saw proportions. They had been impressed by Welch's anger, and he had been intent to teach them a bitter lesson. His brother, Virgil, told me that "Dale could be very direct."

Well, their punishment had come quick, and perhaps Welch had overreached. The focus of restitution of the chapel doors was the central issue. Reckoning depended upon restoration. I was certain that Chancellor Bracy would not dispute a reasonable accounting. I assured the men that N.W.U . would have to react, that Dr. Bracy had to face "his public," and that I could foresee "no dismissals" from N.W.U. They needed to clean up, eat, and get some rest. They probably would not be eager to return to Hastings "for the football game.

Carl Bracy knew well that the Wesleyan administration had to meet "head on" the public reaction. No doubt about it, "unfavorable publicity to Wesleyan" had spread far and wide. Under no circumstances could the Methodist chancellor soften his response because his Hastings counterpart had become abusive. Bracy asked his "administrative council" to advise. Recommendation came, November 9—that the men be placed on disciplinary probation "for their remaining time at Wesleyan," and the probation for each would not be lifted until graduation or "transfer to some other school." The duration of the probation was not of great concern to a senior; but to a freshman, or a sophomore, or even a junior? The council advised that a statement be sent to the parents of "these men"—"to clarify the matter with them." The letters were to be sent "from the dean of men's office." Mickey did it, with a "copy of letter" presented to each respective student. Of the seventeen young men, one did transfer, one did not graduate, and fifteen continued—to receive their bachelors' degrees from N.W.U. Enthusiasm for raids had been cooled. Nebraska Wesleyan did not involve itself in the personal settlements with Hastings College.

Well, Wesleyan had had letters burned on its football field, and such deeds had posed little mystery as to sources. But, one mystery did remain unsolved—from early November, 1949. Gigantic footprints appeared at various spots on the campus. The Student Senate put its "Gestapo" to work—Dean Lanning, Conley Hinrichs, and Sally Ueoka, but the threesome could not "track down the fabulous monster." According to *The Wesleyan*, inclination was to blame Jerry Mclnnis, for he had been caught playing "tic-tac-toe" on the library's walls.

Student Senate and "student government"

As for "self-government" at Nebraska Wesleyan? We have touched upon such groups as Panhellenic Council, Inter-Fraternity Council, Women's House

Council, and "Governing Board" for Johnson Hall. The Student Senate served always as the prime example of "student self-government." For decades, N.W.U.'s administrators and publicists had regularly expressed pride in the ways and extents whereby students at the school had effectively directed themselves in matters of personal behavior and campus organization. Only when "things" seemed to be out of control did deans, administrative council, and chancellor don their garbs of authority. The members of the Student Senate each year gave good example of students who took seriously the bearing of those burdens placed upon them by their associates.

The "Handbook" (1948-9) presented a comprehensive profile of the Student Senate, composed of elected members who were "to provide a unified voice of the students' collective desires and needs." It met regularly in scheduled sessions "open to all students." Only a "called session" might be closed—just for "Senators" and others of ex officio status. Donn Cline editorialized in 1953 to opine that this group of students was "the most powerful and influential organization on our campus," but one that "too often failed to realize its importance." It was expected to give "a cross section of student opinion" in effort "to iron out student problems." Areas for collective responsibility were many—some for decision and some for recommendation to other groups, to chancellor and administrative council, to members of the faculty, and to trustees. Impacts varied from year to year—depending upon personnel and upon need for action.

Duties for these campus senators were to operate the Union and Snack Bar; to conduct many elections; to sponsor the "Noel Observance"; to plan and direct Traditions Day; to promote all-school dances, the "talent shows" and the "exchange programs" with other colleges; to sponsor some migrations to off-campus events and competitions; to sample opinions among their companions and to make recommendations to the school's administrators; to select delegates to serve jointly on committees with the faculty; to assist in many procedures pertinent to the annual calendar; and to receive suggestions and to offer for student approval amendments to alter their constitution and procedural rules. Proposals for change came almost annually.

—Elections and Reform

During the war, due to low enrollment and in effort to eliminate partisan politics, nominations of candidates for the eleven members of the senate came from a specially created "electoral college" which weighed qualifications and sought "confirmations" from the registrar's office. Rapid growth in enrollment after the war caused this electoral procedure to become "too awkward" and cumbersome. The students, voting in convocation (October, 1946) and with "little sentiment in opposition," decided that nominations should be "by petitions"—in each case by 5% of one's class membership. A first-semester freshman had to be carrying 12 hours; with this exception, all other candidates had to have earned in the immediate preceding semester a minimum of 12 hours of credit with a "one-point honor average"—the proverbial "C." Revised rules directed that petitions be submitted 10 days prior to election, that qualifications be checked by the registrar, that lists of qualifying candidates be published in *The Wesleyan* and

that ballots be printed "in alphabetical order." The rules banned "write-ins." Preserved was the "Hare system" for voting and counting. An election followed in November, with each class to have a new representative placed in the eleven-person senate. The complicated "counting system" and a required minimal vote required to determine an election caused wide dissatisfaction. More change was in the air.

John Low, a veteran who would head toward law school, led a drive to amend. This would be a major overhaul—with a "simple majority count" in and the "Hare system" out. All was to be in readiness for election of seven new members to the senate in May, 1947. To nominate, 10% of a class had to sign each petition "for a class election"; only 5% of "general enrollment" needed to sign for an "at large" nomination. As before, four "class members" were to be elected each October (or November). A student registered for a minimum of "12 hours" could sign a petition, and one could sign "more than one"—except that only class members could sign for their respective nominees. Each winner would serve a term of one year. A new provision charged the senate to preserve all ballots "for a year"—in case of a vacancy, "the next in line" would serve, et cetera.

Campaign to change "the constitution" had begun before Christmas vacation, 1946. An all-campus balloting occurred during the first convocation of the new semester, in January, 1947. Eighty percent of the votes cast supported the proposed procedures. Officer of the senate remained the same—President, Vice-President, and Secretary-Treasurer. All voting within the senate was to be by secret ballot, and for an officer, in each case, six of the eleven members must agree. For the chairmen of the several committees, pluralities could elect. Major responsibility remained—to "govern" the Student Union. Supervision of "student social activities" would continue, and the senators could exercise "discipline in social matters." An "annual audit of all student activity funds" now became responsibility of the senate. Should a senator be absent from meetings more than three time s, he or she could be removed by a two-thirds vote—eight. Six members would ordinarily constitute a working quorum. One large question remained: Was there a sure way to provide for "fair elections"? Campus politics was again flourishing at Nebwesuni, and group affiliations and "house loyalties" gave indications that "too few honest voters" would choose "merit" as basis for choice.

Representation in the Student Senate remained a hardy perennial for discussion on campus. The freshmen, always the largest of the four classes, voiced complaint at being "underrepresented" at best, and "unrepresented" during much of a fall semester. Always in the category of the relatively unknown, freshmen had virtually no chance to win an "at large" membership in the senate. By spring, 1948, much opinion in print urged "revision," and an "open forum" held "in chapel" indicated desire for change. Bill Weddel summed up the drifts of desire: "There seems to be a need for a change in our constitution, but more important than that is the need for a change in the attitude of the student body." Warren Urbom supported "revision of the senate" because it was "in itself, good"—"a good means of initiating a student movement." He was serving as the senate's president and would seek "re-election." Major issue called for revision to give the student body

"power to elect" the president and vice-president. Aim was to make the senate "more responsive to student needs."

Popular election of the chief officers of the senate gained approval early in 1949, and nominees were to have until May 12 to wage their respective campaigns. As May approached, editorials claimed "the monster FACTION" had again raised "its ugly head," for organizations had banded together to back certain candidates. Campaign literature often referred to "our candidate." To assure large voter response, ballots were to be cast during convocation. Monitors counted and passed ballots along the rows and then received the same—making certain that "no extras were passed along." All efforts attempted "to make it fair." Urbom gained reelection as president, and Don Marsh won the vice-presidency. With a new die rolled, Wesleyan students had opted for team candidacies for president and vice-president. Carefully formulated "platforms" and active campaigning had become written into the future. Warren Urbom continued his weekly column, "Senate Snarls," and his plea was constant—that students keep in touch with their "senate representatives" and make their needs and desires known.

Each spring, *The Wesleyan* carried a full report "on the financial status" of the student senate. Sources of income came from a $1/per student/per semester fee and from profits of the snack bar." Balances were carried from semester to semester. Although an annual balance might reach toward $1,500, expenditures to refurbish and refurnish the Union and Snack Bar often brought the margin to lowered levels.

Amendments tended to make the senate more responsive to student sentiment, and the process for change had undergone transition. By a majority vote of those present, the senators could propose an amendment; at least a week before "a vote" by the students, *The Wesleyan* was to publish the proposal, along with the "pros" and "cons"; and, two-thirds of the "full-time students eligible to vote" had to approve. Effected were changes which, for example, established new dates for installations of officers and new senators; enabled the senate to give monetary aid to "campus organizations"; expanded authority of the senate's "social chairman" to extend "outreach" of certain campus-wide events; and restricted only to the senate approval of charters for new organizations—purpose being to make certain that no discriminatory clauses were present.

Except for spring, 1954, when only Bill Brown and Bob Jewett as team for president and vice-president sought election, the campaigns for election were highly competitive and vigorous in discussion of issues and platforms. Along the way, "platform planks" sought to improve the services in the Union and snack bar; to enhance communication between administration and students, and vice versa; to improve "racial relations" on campus; to remedy, if possible, "the cheating problem": to promote "more variety" for chapel-convocation programs; to stimulate school spirit; to provide for more "exchange programs" and. "migrations"; to assist "more" to recruit new students and to be more attentive to the purpose of each "High School Student Day"; to encourage greater attendance of students at athletic, music, and dramatic and forensic events; to establish a "book exchange"; to have the senate's chief officers sit in as regular members of the chancellor's "administrative council"; and to increase the activities ticket fee

to help finance a "campus center"—this in response to the school's needs for a larger "union and snack bar," a new cafeteria and food service, and better facilities for "students' publications."

As of 1955, Wesleyan's "Student Senate" had become transformed. Only president and vice-president were elected by general vote. Total membership had more than doubled, and various "organizations" selected their respective members according to a "population basis"—Alpha Gamma Delta, 2; Barbs, 4; Crescent, 1; Delta Zeta, 1; Independents, 11; Phi Kappa Tau, 2; Phi Mu, 1; Theta Chi, 2; and Willard, 1. A "new government" had taken over in late March, and two ladies held the reins; Janet George and Marilyn Wagner were "in charge." One of their chief planks had been to bring into the senate the presidents of the "dorm councils"—as ex officio members. Not since 1948 had the senate's two chief officers been "co-ed."

Further adjustments of the senate's constitution were pending, to be approved in May, 1956, by student ballot—277 to 30. One amendment did away with the senate's "social committee," which had proved to be a delaying factor when "putting events" on the social calendar. Each "organization" became responsible to replace its member(s) in case of vacancy, but there arose the problem of absenteeism. A constitutional solution provided that a senator could have a substitute at a meeting—one who could speak for the organization, but who could not vote. It was an interesting compromise—which aimed to preserve representation, but would discourage "excused absenteeism."

This vote in May had also approved a, "new preamble" to the Senate's constitution—

> We, the students of Nebraska Wesleyan University, in order to promote democratic ideals and healthy student attitudes, protect and forward the cause of education, foster a spirit of cooperation among the students, faculty, and administrative officials, and secure in all ways possible a wholesome Christian college life, do hereby establish this Constitution of the Student Senate of Nebraska Wesleyan University and her student body.

The school's "Catalog" (May, 1956) noted that the Student Senate served "as means of expressing to the administration the student interpretation of various needs and problems." Also, the senate took "the initiative in forming regulations which are of general importance to the student body."

Enthusiasm for student government mounted noticeably and to such degree that four teams vied for election, March 1957. A "primary" had first to eliminate one of the four. Major concerns turned to "improved communication," more instructive "freshman orientation," increased "involvement in campus affairs" of married students and "permitting their spouses" to purchase "activities tickets," additional roles for students to play in recruitment, greater input by students with respect to the proposed "new center," continuation of "free movies" and more of them, and "poll-voting" rather than "voting in convocation." A ticket headed by Hess Dyas and Mary Bohling gained victory—having received a plurality of 278 from 702 ballots cast.

Nancy Baldwin took editorial issue with those who tended to be severely critical of the Student Senate. This governing body did not serve "any particular group" on the campus, for its members now represented "all organized groups…and dorms." Each student had responsibility to "be alert." Each representative bore the burden to keep his or her respective group informed. Regularly posted on bulletin boards throughout the campus were the minutes of the current meeting of the senate. Mailings were always "open" and held in the "Y-room," and *The Wesleyan* also published "the minutes." Baldwin questioned if there was "valid reason for complaint." Well, Nebwesuni's Student Senate seemed to be ready to face the late fifties and into the sixties. More biting issues lay ahead.

—Student Union and Snack Bar

It had been far more than a simple matter of dollars and cents to supervise, care for, and control the "Student Union and Snack Bar." Decisions regarding services, hours, and special parties seemed often to be construed to be little more than invitations for increased use. Few people remained long content, and the senators made adjustments and tried to please. Frequent statements in *The Wesleyan* indicated that some students often abused the facilities, that there was too often "lack of concern."

A modest establishment, Wesleyan's "Student Union" had been in operation since October, 1942—located in a single large room, the former Huntington Hall, mid east side of the C.C. White Building, second floor (basement-level being the first). Low enrollments of wartime did not tax the facility. Sharp upswing in numbers soon caused pressure for expansion. The Student Senate made valiant effort to please.

Misuses of nickelodeons had caused many difficulties in the past; so, for fall, 1946, the senators had turned to music "by telephone"—Program Service, Inc., of Lincoln. The fee was "nominal," the music was good for dancing "at all hours," and use of the system was permitted "until midnight"—for "special scheduled events." As before, littering seemed to indicate that students, new and old, were inclined to believe custodial help ought to earn "the meager hourly wage." Shells from peanuts and sunflower seeds often lay scattered "upon the rugs," and campus columnists called attention to "a pigpen" which needed "to be kept clean." Warnings against "furniture abuse" were indicative.

Chancellor Jack Knight, new on campus, was quickly won to the side of those who pushed for "a move down a floor"—into the large "band room" (formerly the locale of Mrs. Ethel Hatch's renowned kindergarten). A smaller room to the north, used for storage of band instruments and earlier identified as "Hested Hall," offered adequate space for the "snack bar." Plans "set quickly," action began in November, and expectations called for an "opening" by mid February, 1947. Structurally, enlargement of the doorway between the two rooms provided for "swinging doors"; an entryway "direct from outside" replaced one of the windows on the east. The Christmas holiday, preceding, was busy time for Ralph Smith. James Owen, '46, a graduate student at the University of Nebraska, agreed to manage.

The "bar-tables" and other furniture did not arrive "on time," and more than a week of delay ensued—but only into late February. Seven booths, four tables, and eleven stools "for the counter" seemed adequate. Hopes were that a "self-service procedure" would suffice to operate "the bar." Merlyn "Doc" Mayo, '23, of Mayo's Drug Store, had given his old soda fountain "to the Union." Gladys Lux and students from her art department had painted murals on the walls. Snack bar and "lounge area" soon became "a popular gathering place." Profits were to finance further improvements.

Before semester's end, commentaries in *The Wesleyan* indicated that new furniture for the lounge had been damaged heedlessly, that the Student Union was often "an eyesore," and that some students were "snacking" and not "voluntarily paying"—as the system required. It was repeat of "the old story." The students had by "huge margin" voted to assess each registrant a "one-time special fee" of $3 to put their "new Union" into action. Expenditures had absorbed the money, and the Senate had little to pay for repair and replacement—broken and damaged chairs and tables. Complaints indicated that "oversleeping help" had often failed "to open up" by ten o'clock in the morning.

New procedures and tightened reins enabled the Student Senate to improve the efficiency of the operation. Chancellor Knight took pride to inform the Nebraska Annual Conference (June, 1948) that an indebtedness of $1,688 upon the Snack Bar and Student Union had been "removed." Periodic inventories were providing better preservation of equipment and furnishings. Sharply reduced hours of use had proved practical.

Bill Weddel, for autumn, 1948, offered his "Senate Snarls" as means to keep the campus informed about the Student Union. Since abuse of the old furniture had reduced many tables and chairs "to beggary," the senate was again engaged in new purchases. Some "game tables" had been included in the acquisitions. The plea, as before, was to treat the new furniture "courteously and with due respect." Most of the old had been in such poor shape that the senate had had difficulty "to give it away." Nevertheless, new lamps, rugs, "easy chairs," and redecorating, at considerable expense, had put the Union "in good light." Except for special evening events and "rental," the facility was open only on Monday nights—along with the "daytime schedules."

Rapid turnovers of managers and part-time help were veritable plagues upon the senate as it wrestled with its Union. Warden Urbom as president of the senate acknowledged his "greatest tasks" arose from "Union and Snack Bar." PPWS, "Please Pay When Served," urged customers to "shell out" and not "sneak out"—for some were not "forking over" before departure. The paper referred to a few "who forgot the cash part in their enthusiasm." "Doc" Mayo's old fountain gave up its ghost in spring, 1949, and a replacement purchased from Fairmont Creamery cost $1,200. New linoleum for the floor drained further the limited resources of the senate. Balls and paddles for ping pong devoured tidy sums. A freezer for the ice cream had also become necessity. It was "into the 1950s."

"Muzak" for a year or two provided "popular recordings"—until "demand" for a nickelodeon brought return of what had earlier proved somewhat impractical. One-half of profits were to go to the senate, and "the company" was to take care of

upkeep and change of records. "Management" made certain that there be "no playing" during chapel and prayer meeting. For autumn, 1955, a new "jukebox system" had "selection boxes" in the booths. And, TV became "part of the accommodations" present in the lounge. TV's presence necessitated construction of "a divider"—to keep "the set" apart; but, occasionally "the door" became unhinged or "smashed in."

Without surcease, "old problems" persisted—"things" were seldom "back in place"; furniture was often "bunched" here and there; magazines rarely returned to the racks; "tripping and slithering around" often left the rugs "curled"; "soiled feet" had left their marks upon the furniture, often because no care had been taken when entering "via the east entrance"; habitual "falling into chains and sofas" had put "great strain on the frameworks"; the velvet on the pool table was often "carelessly torn"; paper and milk cartons remained on tables and floor, as if students knew not at all "the purpose of waste baskets." On one occasion, "someones" entered via an unlocked window, did not steal money and did not damage furniture; but, they did make use of the grill "to prepare a feast for themselves." As put by an editorial, all the above collected into "a crime against the students." And, "self-servers" were rarely detected.

"Redecorating" was annual item on the agenda. Booths, chairs, and stools needed recovering—if not, replacement. The senators had often to field requests for "increased hours"—"on school days and on Saturdays and Sundays." Administrative Council and senate conferred and effected certain compromises. Not until the school engaged Mrs. Lois Hammel to direct the Union and Snack Bar did most of the problems subside—a real success story, here. For most, the Union became a "fun place," and frequent crowding caused stirrings for a campus center," and Chancellor Forrest became a chief advocate. Real progress could come only by means of a new and "separate building."

—Responsibilities

The Student Senate had other highly significant responsibilities, and many of these shifted to other groups and organizations—the annual "Noel observance," a reception to honor the speaker for "Religious Emphasis Week," or a "forum" on some topic of current interest; a promotion of certain liaisons "between students and administration," exchanges of convocation programs or talent shows with neighboring colleges, or joint-meetings and dinners with counterparts from other schools; after-game refreshments and dancing, usually in "the Union"; selection annually of a "beauty queen" and her "crowning" at a Coronation Ball; a sponsoring of an annual "high school day" and reception for visiting parents; a directing of "Traditions Day" with its attention focused upon the freshmen; directing of student requests for improved lighting on campus and in entryways and hallways, and for "meeting of other needs"; and sponsoring of "free movies" in the theatre—even as many as six in a month. Yes, all of these, and other matters, occupied, with passing regularity, the attentions of the senators. Collectively, the senators were often subject of criticism—either for lack of action or for being overzealous.

—Class Officers

Each autumn, as soon as orientation of freshmen, "rush" by the Greeks, and the chancellor's address and reception had transpired, elections of class officers briefly occupied center stage. These annually offered opportunity for "campus alliances" to solidify or to reform, and outcomes regularly elicited outcries of "politics" and of choices not based on merit. Except for the seniors, the lower classmen never had need of officer's—well, "hardly ever." The "organized houses" took pride in whatever prestige might accrue from identification with successful candidates. So, by spring of 1955 pressures were mounting to have the senate terminate election of officers for freshmen, sophomores, and juniors. Why continue with a custom which had become "nothing more than something honorary"? One advocate "for elimination" urged that the seniors, on their "sneak day," seek to capture the "lesser presidents" and then "tie them to a flag pole." The "rhubarb" turned to request that a search be on to find constructive tasks for the presidents, class by class. Consensus may have prevailed by April, 1956, that a president of the junior class could have "several duties" to perform. Tradition and love of rivalry prevailed, and the senators could agree only to disagree—to any elimination. It really made no difference that the seniors had by this time opted to "give up" their traditional "sneak day"—theoretically lessening need for underclass presidents."

Student-Health Services

Quite often the senators had to field requests for "improved student health services." A chief concern of Carl Bracy, as late as November, 1952, was lack of a "school infirmary." Also, there was officially no "campus doctor." Prior to the end of World War II, the university's "health services" had sort of oozed forth from the offices at the west end of the old gymnasium, and Clara Brandt was the key figure. Consulting physicians were "on call," and a "working arrangement" with Bryan Memorial Hospital provided a Wesley an student with three days of free hospital care—exclusive of cost of medication and surgery. For longer stays, Wesleyan's students received "special rates" at Bryan. Each student was entitled to receive one "thorough physical examination" each year, along with "checkups" in case of contagious disease. Students were expected to consult with physicians "of their own choices"—"at any time."

With war's end came modest advancements for the school's "health services." Mrs. Brandt continued to direct the system—with a dispensary now "on the first floor of the library" and a registered nurse on duty "during certain hours." Each autumn, in cooperation with the State Department of Health, a mobile unit administered free chest X-rays of all students and members of faculty and staff—for tuberculosis remained one of the most threatening of scourges. All other services continued as before. Chancellor Knight's hopes to fund an infirmary, to be named in honor of Dr. Claude J. Shirk, emeritus professor of biology, failed to materialize.

Chancellor Bracy's "concerns" did bring action, to be trumpeted in January, 1953. Room 203 in the new gymnasium and physical education center was designed to be a dispensary and "health center"; a "campus physician," Dr. Francis

Neumeyer, of the Veterans' Hospital, would be "campus physician"—with posted hours and availability for "night calls"; and a nurse, with services increased, would direct the dispensary. Students were to pay an additional "health fee" and would be billed for "night calls" and medications. The "health fee" covered the regular services of both nurse and doctor. Neumeyer would not perform surgery. Mrs. Brandt, as the "constant person," would keep accounts and would "bill" students.

Nebwesuni's "health program" had reached a level of respectability. Mrs. Brandt's retirement in 1956 necessitated larger role for a nurse, who would how become "full time." The arrangement with Bryan Hospital continued. The "campus physician" increased hours for regular consultation on campus. The health fee for students increased. Effected in 1956, N.W.U. students could, for "nominal costs," participate in a "group health and accident insurance" program. Two years before, members of the faculty had opted for a health insurance plan —with Blue Cross and at "$50 deductible."

—The "common cold"

Students had constantly to face into the realities of flu and pneumonia, measles, and other epidemics. The common cold caused the widest misery and most often, and we have read Jim Jackman's "Poeb to sprig." Hermann Hinkel wrote of Bindweed's spring cold—

> ...at nite, he sownds lik a moddel tea Ford which is backfiring with its exgshaust pipe under watter....Hes cold is bad on hes singenq voise, too. It maiks hem sound lik a tomcat which has had its tale dipped in gassoline, and iffn yew dont no how that sownds, just try it sum time.

And, "The snook pit" cited this advertisement: "Try our cough syrup. You'll never get better." Also, as rumored on campus, was the presence in Lincoln of one Ah Choo, a Chinese laundryman who sold his anti-cold capsules "only on blackmarket." Campus wags put their humor to work when the common cold surged and left few untouched. Lack of sleep was not an affliction imposed upon one—by germs, and the "funsters" seemed to enjoy the agonies of the "lacksters." But, no one made light of the growing threat of "polio."

—"Polio"

Founded in 1938, "March of Dimes" raised funds to fight polio and to aid in the care of victims. On Wesleyan's campus, the "drive" had become an annual event. The "strange and dreaded disease" would strike its victim without warning, and the most renowned person thus afflicted had been Franklin D. Roosevelt. Al Capp had designed a "Li'l Polio Bug," and he named it "Kigmy." It was a "rotund little critter," with "mean face and large nose"—"mostly rear-end" and constructed and formed to be kicked. Wherever "Kigmy" was available, each "donator to the fund" had pleasure of a "free kick," The slogan for January, 1950. was FIGHT POLIO. "Infantile paralysis" had to be eliminated. Statistics claimed that more than 184,000 children and adults in the United States had received benefits from "March of Dimes." Many organizations at N.W.U. displayed their "polio jars"; throughout the year, nickels, dimes, and quarters accumulated.

Variations to raise funds came in form of carnival, dance, or talent show. By 1952, the urgency was "close to home."

Report noted in 1952 that Nebraska's Lancaster County was the "second hardest hit" in the nation and that 122 citizens "within the county" had been aided by "March pf Dimes." Use of an "iron lung" could be as costly as $1,000 per month. On basis of population, Nebraska had become for the summer the "hardest hit in the nation." Nearly everyone knew the search was on to find a "preventative serum." Nebraska's Wesleyanites became increasingly involved to support "The Dimes." A sorority might raise $50 with a bake or candy sale. A collection during half-time at a basketball game might garner $135.

The Salk vaccine was available in 1956, and the "needle sting" cost no more than $1 when given at the Wesleyan dispensary by Ellen Brown, campus nurse. Students under 21 years of age needed to have "a parent's consent." The vaccine had not come in time to protect six students from the dread affliction, and they became ill in December. Of the six, Tom Plummer, the only male of the group, was unable to return for the spring semester, 1957; he resumed his studies in September. Mary Ann Lundeen, freshman from Minden, was at the helm of Nebraska's "Teens Against Polio" campaign for "Dimes."

(Nebraska Wesleyan had had more than a fair share of scare. An "oral vaccine" would soon come for those who desired to avoid "the sting." The battle against "polio" was approaching victory. The "March of Dimes" would continue, but for other purposes.)

Counseling and Guidance

Students frequently requested their Student Senate to press the administration for "a program of counseling and guidance." Chancellor, the deans, and various professors were at all times ready and willing to confer with and to assist "a student who had a problem." But, there was no "system," actually. Chancellor Jack Knight informed the Nebraska Annual Conference (June, 1947) that N.W.U. needed an "adequate system"—one that would reach "beyond freshman orientation." An appeal to the Student Senate, as editorial (*The Wesleyan*, October, 1949), admonished: "You might be astonished to learn how many students, right here, at Wesleyan have had to quit school in the past years, just because of excessive worrying,..." Professor Roy Deal, psychologist, on occasion had been asked "to counsel on marriage." The subject arose during one of his classes, and he assured his captive audience that there was "no such animal as a perfect husband in every quality and trait." An audible whisper from a rear row gave rejoinder: "Oh, yes there is, my wife got one!" Well, "the leak" to *The Wesleyan* did not inform readers of any further discussion or "counseling."

The Woods Charitable Fund, Inc., of Lincoln, in March, 1957, granted to Wesleyan a gift of $35,000 (to be dispensed in five annual payments of $7,000 each) "to undergird an expanded program of counseling and guidance" for the students. An achievement of Leland Forrest, this would enable N.W.U. to hire a "Ph.D. trained in counseling, guidance and psychology, and testing." Hopefully, students in future would be beneficiaries.

—"Rules"

Counseling and guidance had, of necessity, to dwell upon the concept of willingness to conform to Wesleyan's traditional "general rules and policies." Catalog and "Handbook" had regularly restated the guidelines. The school's staff and professors took for granted that applicants for admission were "in harmony with...policies and ideals," Wesleyan's rules required "only that which may be reasonably expected of students enrolled in a church-related college." Specific directives were relatively few: no use of tobacco in any of the buildings on the campus; no use of intoxicants in any place or at any time; regular attendance at chapel and convocation; prompt and regular attendance at all classes and laboratories; and response to any request for a conference "with the registrar, one of the deans, or any other administrative official in authority." A simple conformity was the extent of the expectations.

—Tobacco

Until spring, 1946, the school's age-old policy had forbidden use of tobacco "on campus"—as a matter of principle, decency, and health. Acknowledged was the reality that, almost to a man, the returning veterans were smokers. So, a compromise with the old rule opened the "campus outdoors" to smoking, but kept the buildings "closed." Except for the library, Wesleyan's aging buildings stood as veritable tinder boxes. There could be no toying with the "hazard of fire." So, the "addicted" had to take quick exit between classes and then snuff out their cigarette butts in the sand-filled "urns" provided at each ground-level doorway.

The compromise seemed to work quite effectively, at first. R. L. Fredstrom, as Dean of Campus Activities, fielded reports in autumn, 1949, that certain students, and even a faculty member or two, were "sneaking their smokes" within the buildings. Also, students were frequently "lighting up" before leaving the gymnasium. Stern reminders from the dean imposed some caution upon the disobedient. The problem did not go away.

National statistics revealed that American women were smokers "at a percentage-level with men." An old rationale had opined that a man smoked as a means "to preserve his masculinity." As for a women, who wished to guess? But, there would be no guessing on the campus of Nebwesuni. Violations of "the compromise" became increasingly plentiful, and fears of fire to destroy Old Main or "C. C. White" were "nightmarish." The Student Senate took up the issue, so did the "organized houses," and so did the faculty. As chancellor, Leland Forrest laid the matter before his administrative council. The rule against smoking in buildings would stand. Stern reminders had little effect upon offenders. There would be no "witch hunt" at N.W.U., but fear of a major disaster mounted. Fortunately, it never came.

In August, 1956, the trustees of the "committee on buildings and grounds" had in their hands a petition which requested smoking be permitted in the "new men's dormitory." They recommended that a policy "subject to a school control...be worked out by the administration." Further compromise with "the old rule" was at hand, and general acquiescence gave the smokers full privilege. (Not

until "use of nicotine as a major health hazard" became accepted as "common knowledge," would major restrictions again be placed upon N.W.U.'s "smokers.")

—Alcohol

The Board of Temperance of the Nebraska Annual Conference offered no compromise with respect to "the cause of sobriety and temperance." Often repeated was the avowal, "We are at war with a great evil." Use and misuse "of beverage alcohol in America" had caused accidents, many with fatalities, on highways, in homes, in hotels, and in industry. Also attributed to "use of alcohol" were juvenile delinquency, broken homes, and "criminal actions." The Methodists claimed to be "in the forefront to arouse interest in the growing problem and to promote sentiment against such." When a referendum was before the citizenry of Lincoln, autumn, 1946, to permit "Sale of Liquor by the Drink," the city's Methodists were leaders of the opposition. George H. Lemon, a Wesleyan alumnus, served as treasurer of "the Committee" which directed "the opposition." Many of Lincoln's business men, most of the city's "church persons," a significant proportion of "University of Nebraska personnel," "the "Ys, " and certain "service groups" openly endorsed the "Vote No" campaign. Liquor "by the drink" went down to a decisive defeat in that November "election," and alcohol had to stay "packaged." Comment in *The Wesleyan* summed up the results which showed "that Lincoln is still alive to the moral atmosphere of the city and will show her hand when elements arise that wish to undermine the characters of our youth...." The Board of Temperance continued to promote "interest in the problem of the effects of alcohol on humanity, body, mind and soul." Wesleyan's policy of "no use of intoxicants...at any time" was in full harmony with that of "the Conference."

Nebraska's Methodists with annual regularity reported from their conferences that "skirmishes with the liquor hosts are becoming more frequent from month to month." On campus, no change occurred for the rule against "use of intoxicants." Any student found to be "in violation" was soon to be in conference with a personnel dean, dean of the college, or chancellor. Counseling usually took care of matters. A "repeater," or a student "with a drinking problem," faced the possibility of being expelled, and policy directed that a student, once "expelled," could apply for readmission—but not until a full semester had elapsed. Consultation with parents always preceded any suspension. Hope prevailed, that the perishing be rescued—if possible.

As was customary at N.W.U., each student signed a "no-drinking pledge." Outward conformity was expected, and only overt nonconformity would bring one "on the carpet." A poll (November, 1951), with evidence that some students "purposely mismarked the ballot," indicated that about one third of the young men occasionally "used" alcoholic drink, and about one-sixth of the young women. No more than one-sixteenth admitted to "frequent use." The poll did not test attitude toward "the pledge." Rumor held that the students were "nearly universally opposed to it."

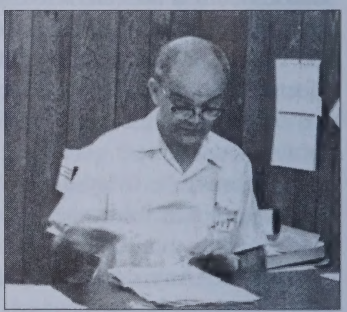
Members of the Student Senate were not free from requests to ask that the pledge be discontinued. As candidates to be president and vice-president, March,

1955, Charles Bagby and Aubrey Forrest introduced a plank to alter the "no-drinking pledge"—to a statement, to be signed, "to recognize the no-drinking ideal of the school" and to be willing "to pay the consequences if found to be a violator of the ideal." The pledge was soon to be "of the past."

The Nebraska Annual Conference of the Methodist Church focused attention upon a change of goal (June, 1955). If liquor could not be dried away, then youth must be educated against its use—via literature and in district meetings, summer camps, and youth assemblies. On campus, many students became backers of programs to instruct about alcohol and its impacts. Delegates attended in 1956 the sixth annual meeting of the Intercollegiate School of Alcohol Studies, held in Chicago; and, N.W.U. would host the seventh meeting in August, 1957. It was evident that Methodism in Nebraska was tacking before a change in the wind. Burton Galaway lead the "studies" on campus, and Dr. E. Glenn Callen advised.

Bookstore

The Wesleyann College Bookshopp on 48th Street, long under the management of Hannah Jensen, had been chief supplier of text books and all related materials. Her retirement, and that of her niece, Ellen, prompted establishment of "a book store" on the campus (1949), with location in the basement of Old Main. Common complaint from students iterated the theme—prices of new books were always too high and payments for used books were always too low. The two "Ys" had a "book exchange" to facilitate sale of used books— owner to mark desired price and the "Ys" to gain from a charge of 10¢ "per sold book." With Martin Burgess to manage it, the "Plainsman Book Store" became a stable service in the early 1950s. The Student Senate continued to receive complaints.



Martin Burgess

Martin Burgess never objected to being called "a penny pincher," for he was member of the American Numismatic Association and of the Lincoln Coin Club. He was a collector and "scrutinized every coin that crossed his palm"—or, as he put it, that "graced his finger tips." The bookstore at Wesleyan was actually an extension of that which served the University of Nebraska, and Burgess was an employee of the company. Nebraska Wesleyan received a rental fee of $1,000 per year. As chancellor, Leland Forrest stood solidly behind Wesleyan's "basement bookstore" and Burgess's management of it—admitting that no such operation could please everyone "100 percent"; but he assured students—were the store to be run "unethically," it would be closed down and replaced. The Plainsman Book Store advertised that it paid "highest, prices for used books" and charged "lower prices" for paper, pencils, and "supplies." Burgess followed a standard path—to buy back a book at half its original price if it were to be used again and "in good condition." A book not to be "used again" would bring only 25% of its earlier cost. A new text to cost $5.00, for example, could bring $2.50 if to be reused. A second owner would then pay $3.50

for it. Despite efforts for "openness," the bookstore, year by year, received frequent criticism from students. Efforts at "book exchange" were never long-standing.

Lost and Found

Whatever may have been the concerns and causes for complaint on the parts of Nebwesuni's students, they were steadily careless about safekeeping of personal belongings. The "lost and found center" for the campus was the registrar's office in Old Main, and Helen Luschei regularly, via *The Wesleyan* urged "owners" to claim their "things." She constantly stood guard over a "vast assortment"—gloves "by the droves," good watches, keys, pens, necklaces, bracelets, books and dictionaries, scarves, coats, jackets, and even "spectacles." An editorial speculated that an owner of "a new pair of glasses" was, perhaps, unable "to find the registrar's office!'" At semester's end, the "lost and found hamper" was always filled to the brim. Good Will Industries and Salvation Army became logical recipients of the useful items.

Tours to Europe

College-sponsored tours to Europe, with opportunity to earn credit, as if in attendance at a summer session, became innovation of the early 1950s. *The Wesleyan* (November, 1950) carried notice that Hastings College was sponsoring a tour for summer, 1951, to concentrate upon England and France—with side-tours to be arranged and with college credits possible. The College of Puget Sound also invited students of N.W.U. to join, with Scandinavia to be "in focus." Chancellor Bracy and Dean Forrest were quick to pick up the idea, and Forrest had definite plans in mind by autumn, 1953. Wesleyan's trustees quickly endorsed such sponsorship.

The first Nebraska Wesleyan summer tour of Europe (June 16 to August 5, 1954) set sail from Quebec. Basic cost for this "affair of 52 days" was $918. Tourists, to meet certain "specifications," could earn a maximum of six hours of "college credit." Fred Hess directed the advertising and responded to inquiries. Ethel Johnson and Neill Slack led the group of about 25—on ship to England, then via motor coach through Holland, Germany, Switzerland, Austria, Italy, and France. Enthusiastic praises from the tourists left no doubt—that a sponsored tour should be an annual event. The reunions of the group simply spread the gospel.

David Mickey conducted the tour in 1955. Departure by ship was from New York City for England; return, again, from France. Plans and costs were similar to the previous tour. This group of eighteen returned with glowing accounts, shared "in reunions" their experiences, and had varied remembrances of the "Castel Felice" and of the "Homeric." Plans in future turned to "travel by air," cut length of tour to about thirty days, and limited cost to less than $1,000. A "small group" in 1956 was attached to another tour. Professor George Corfield directed a "fourth tour" in 1957—June 24 to July 24, with air flight from New York, and with all meals not included in the "basic cost of $966." Expectations were that a "fifth tour" would materialize for 1958.

Affairs of state, nation, and world

The record was clear, many students at N.W.U. were indifferent to their losses of personal items. Observers during these postwar years often found college students to be outwardly indifferent to major events of state, nation, and world. In November, 1947. Dr. C. L. Furrow, coordinator for the North Central Association, reported that he found students at Wesleyan to be complacent—about the Soviet Union, about the United Nations, about the American role in international affairs, about the problems of threatening inflation and of possible economic depression, and about 1948 as a year for presidential election. Furrow's observation may have come from too shallow a probe.

A joint Y.M.C.A.-Y.W.C.A. venture during "the war had been "Cookie Jar"—a gathering of students with an invited resource leader, usually a member of the faculty, to discuss some important current issue and to munch on goodies during the hour. Topics in 1946 and 1947 turned quite regularly to the United Nations, to the rise of tensions with the Soviet Union, to emergence of nuclear power, to the presidency of Harry Truman, to usage of the "G.I. Bill," to the U.S. as the foremost world power, et cetera. The library kept on display many publications—tracts, books, pamphlets—which treated of the United Nations. Pasted signs urged students to have "a "world view."

—International Relations Club

A significant forward step came in March, 1948, when more than fifty students and six members of the faculty organized an International Relations Club. Study groups, discussion sessions, and conferences with "visiting speakers" soon crowded the I.R.C.'s schedule. Dues were never more than $1 "per year." From "connections" and other sources, the club brought persons of note to the campus—among them being Harold E. Stassen, Minnesota Republican, former governor, and person who aspired to the presidency of the U.S.; Justice Edward T. Carter, who had presided at the Nuremberg Trials of the Nazi hierarchy; Reuben G. Gustavson, chemist by profession and former chancellor of the University of Nebraska, who was member of the National Commission on UNESCO; Dwight P. Griswold, former governor of Nebraska, whom President Truman had appointed to direct distribution of "relief supplies" in Europe and then to head the American Mission for Aid to Greece; and E. Stanley Jones, one of Methodism's greatest missionaries and writers on Asiatic matters. Robert Bushnell, Martin Luschei, and Kenneth Rogers played stellar rolls in keeping their fellow Wesleyanites informed and in providing the I.R.C. with effective leadership. Professors E. Glenn Callen, Graham A. Barringer, John Rosentrater, and Dale Case were among the more enthusiastic backers from the faculty. The two "Ys" continued with their respective commissions on world affairs and had members who served in the cabinet of the I.R.C.

For four years, this International Relations Club maintained a bright image on the campus of Nebraska Wesleyan. The spring tour of its "Caravan" regularly brought in accolades of praise. But, by spring, 1952, it seemed evident that too many students "simply held that…international matters were of little importance to one's everyday endeavors and aspiration"—an observation by Kenneth Rogers.

Despite the war in Korea, revival of "the draft," a flocking to the U.S. of thousands of students from foreign countries, the studying abroad of American scholars under the Fulbright program, and increased tensions growing from all the rivalries between Communism (Russian and Chinese) and the democracies of the west—to cite a few examples, Wesleyan's I.R.C. gave up its ghost in January, 1953, because of "lack of student support."

Had there come to pass, actually, a lessening of interest? Throughout the U.S., many schools of agriculture, mining, engineering, medicine, and economics had turned to the significance of international developments. Generally, courses treating of diplomatic history, geography, comparative governments, languages, and "religious beliefs" had not lagged. At N.W.U., the "Ys" remained zealous to promote interest in "the "wider affairs" of the times. (We have not finished with the I.R.C.)

The American Friends Service Committee became sponsor of summer institutes to study the U.N. and all of its auxiliary organizations. Peter B. Ruch, '16, funded a small endowment to aid in financing of delegates from Wesleyan to attend these sessions—to meet in Des Moines, Wichita, Denver, and elsewhere. In spring, 1949, students from York, Hastings, Doane, and Wesleyan assembled with others at the University of Nebraska to hold "mock sessions" of the United Nations. Midland College joined with N.W.U. the following autumn to sponsor a succeeding session "on the Wesleyan campus," and delegates assembled from other states. Aim was to celebrate "International Relations Week." Featured speakers turned to topics which treated of the Zionist movement in Israel, the communist suppressions in Czechoslovakia, the economic difficulties in Korea and Japan, and the events of 1949 and impacts upon the U.N., N.A.T.O., and a divided Europe. Werner Hoffman, a Wesleyan student from Karlsruhe, Germany, also addressed the assembly—to make note of "certain problems" facing his homeland. The Carnegie Endowment for International Peace assisted the several "clubs" to meet their growing expenses.

This International Relations Week event, 1949, served as a first state-wide conference of Nebraska's collegiate International Relations Clubs. To host the delegations, N.W.U. made extensive preparations—with Robert Bushnell, Martin Luschei, Ethel Collins Kueck, and Professor Dale Case at the helm of arrangements. Chancellor Carl Bracy issued a proclamation to call upon colleges and universities to train leaders and citizens for "the world of tomorrow." He hoped the nations would eventually become "One World"—to be composed of people trained "for international citizenship." Students at N.W.U. had often heard Oscar Bennett, in his inimitable style, sing Geoffrey O'Hara's "One World"—the words by John W. Bratten.

One World, built on a firm foundation;
Built on a firm foundation of peace.
What a wondrous sight,
Freedom's flame a-light,
In a world where war shall cease:
One World, built on love and peace.

When God smiled, bright sunlight
Flooded hills and plains:
Songbirds filled green valleys
With their glad refrains.
All things God created,
His great love to share,
Now let men and nations join
and shout it ev'rywhere:

One World, built on a firm foundation:
One World, no longer cursed by war:
Let no mortal man change the Master's plan;
One great world at peace once more:
One World, One World,
At peace forevermore!

There was excitement, and "faith in the future" was strong.

Simultaneously, members of Wesleyan's I.R.C. sent delegations to the sessions of the North American Conference of International Relations Clubs. Wesleyan's large delegations also were present at succeeding conferences on "World Affairs" held at the University of Nebraska. Martin Luschei promoted a "Collegiate Council for the United Nations," a movement to direct discussions pertinent to a strengthening of the United Nations. Students from Wesleyan, when invited, willingly engaged in the deliberations of the University of Nebraska's Cosmopolitan Club—to share in beliefs and views respecting religion, education, governments, cultures, et cetera. Foremost seemed often to be the question: "How can the U.S. strengthen democracy?" Kenneth Rogers, student from Tampa, Florida, had become one of Wesleyan's leading spokesmen. The demise of the school's I.R.C., within fifteen months, is difficult to explain. Perhaps the potential leadership of many students had become transposed to another approach.

—United Nations Seminars

Annual seminars on the United Nations, held each November in New York City, gained attention of the "Ys" at Nebraska Wesleyan. Attendants at these seminars probed into the several cultural, scientific, economic, and humanitarian services associated with the U.N. Intermixing with "foreign delegates" offered opportunities "beyond expectation." For 1952, with Professor Neill Slack as sponsor, Wesleyan's eleven delegates joined with thirty other Nebraskan students to lock into the week-long sessions. Ray Nuetzman noted for *The Wesleyan* that Trygve Lie had resigned as General Secretary, the first for the U.N., and a cloud of uncertainty seemed to hover ever the seminar. Few questioned that Lie was one of the truly great "international statesmen." Nuetzman talked straight to his campus colleagues: "The world is a mighty small place to live and getting smaller. No place on the face of the earth is isolated. We've got to get along....Unless we do...we are...doomed."

In 1953, 12 students from N.W.U. made the trek, with Professor Clinton Gass as sponsor. As before and with the more than thirty other students from Nebraska, they interviewed and consulted with leaders of agencies and with delegates (many of them students) from other nations. Committees and discussions added depth to involvements. Except for Gass, only women composed the Wesleyan group. An editorial pondered if women were more peace-minded than men. Professor George Corfield and nine students attended the seminar in 1954. Lack of takers in 1955 resulted in a "no show" for N.W.U. A modest revival of enthusiasm found six from this Wesleyan present in November, 1956.

—"Pen Pals"

An offshoot of the I.R.C. was a promotion of correspondences with "students overseas." The club's officers had access to lists of students—in countries such as Germany, Japan, Nigeria, Austria, Denmark, France, and England, who desired to become "pen pals" with Americans. As guides, "stock letters" were on hand for reference, and a flourish of mailings occurred from time to time. Hopefully, "barriers to understanding" would be reduced. Evidence indicates that the writings ended with the club.

—"International Caravan"

From Wesleyan's I.R.C. came another innovation (April, 1950), the school's first International Caravan "went on tour." "Peace through Understanding " was the theme. Programs and discussion, receptions and camaraderie in high schools and churches brought mutual enrichments. Strengthened were "bonds of fellowship"—all to arise from enlightened understanding of "matter of religion, government, education, social customs, and living, ways and habits." The "Caravan on tour" went forth each spring, to be sponsored by the "Ys" after 1952. Leading participants were always students from the "foreign countries" and those from Alaska and Hawaii. Some of them would eventually take up residence in the U.S., and some would become citizens. Students from Alaska and Hawaii already ranked as citizens. Students from Hastings and Midland sometimes joined the ranks.

—Rotary Scholarships

Rotary International was awarding each year some 85 scholarships to American college students to study abroad. Robert Bushnell received one of these in 1950 and spent his year, beginning in June, in France, Belgium, and Switzerland. Two years later, Martin Luschei became Wesleyan's second Rotary Scholar; he would also be in Europe. Both Bushnell and Luschei had been recipients of the I.R.C.'s "gold honor key."

—World Student Service Fund and Campus Chest Drive

During the postwar years, the World Student Service Fund focused upon the needs of students in Europe and Asia—for food, shelter and housing, clothing, books, medication and health care, and "hope." The ravages of war had shattered resources, routines, and systems. Desperately lacking were funds to prime pumps long gone dry because of prolonged conflict. Beginning in autumn, 1946, "campus

drives" throughout the U.S. aimed to raise hundreds of thousands of dollars to enable the W.S.S.F. each year to meet initiatory wants and requirements. Wesleyan's recurring "drive" was an autumn event. In 1951 it became absorbed into a Campus Chest Drive (C.C.D.)—and to include assistance for displaced persons.

Wesleyan students and faculty peaked their contributions during the 1947-48 academic year—$1,775. The national total for W.S.S.F. from college campuses reached well above $600,000. Among the forty-three college campuses and universities within the "Rocky Mountain-Southwest area" listed as participants in the endeavor, N.W.U. ranked second only to Southern Methodist University in size of fund. With succeeding efforts garnering nearly $1,500, Nebraska Wesleyan continued to rank in the top four "within the area." Dwight Ganzel, Richard Nesmith, Edythe Cochran, and Mary Lou Magorian were among those who had spearheaded the campaigns. The "Ys," members of Blue Key and Cardinal Key, and leaders in other organizations had joined to promote carnivals, dances, suppers, "shows," "raffles," and "collections" during chapel. Mary Lou Magorian put it this way:

> ...a gift from the students of one country to the students of the world. It means faith In the future to lives of despair, an injection of hope into the darker streams of life, a transfusion of courage from the strong to the faltering.

Professor Mattingly had referred to "an insurance investment for the future peace of the world, a means to preserve culture." Reports via various avenues confirmed that students in Europe, China, Southeast Asia, and elsewhere were using funds and other "substantive donations"—not only for personal needs, but to establish and maintain laundries, shoe repair shops, food services, and even banks and credit sources. The W.S.S.F. engaged in "stimulatory primings" which seemed in many respects to be of the same nature as the much greater "Marshall Plan." Students were persuaded that their money had been "well spent."

—"Displaced Students"

We know of Clarence Perisho's concerns for "displaced students." He may have found encouragement from an editorial in *The Wesleyan*—

> ...the price of one coke or cup of coffee per day, times eight hundred students, amounts to forty dollars, times one thirty-day month, totals a neat twelve hundred dollars and that would do a lot for someone who can't see the next day's meal.

And, the "Ys" had also turned to the collecting of clothing to be sent to Europe. The pleas continued that all items be in "reasonably good condition." Werner Hoffman, preministerial student from Karlsruhe, Germany, spoke often of the woeful conditions in postwar Germany. His presence at N.W.U. was sponsored by the Antioch Class of St. Paul Methodist Church, Omaha, and Hoffman lived in Lincoln at the home of Dr. and Mrs. K. O. Broady. He had attended the University of Heidelberg.

—Clothing "drives"

Katherine Brown kept her classes in French busily involved to pack boxes for families in France, identities gained from "L'Alliance Francaise." Marietta Snow engaged her classes in German to dispatch "CARE packages to needy German families." Vicente Colon prompted his classes in Spanish to garner and send clothing and nonperishable goods to Spain. J. C. Jensen and members of the honorary physics society at Alpha Gamma Beta directed both monetary and material assistance to students in Austria. Don Marsh and Mary Evelyn Godbey headed the clothing drives in spring, 1950.

A Campus Chest Drive, by autumn, 1951, was quite inclusive of purposes to focus upon needs for food, clothing, shelter, books, medical care, et cetera. Support of W.S.S.F. remained at center; also to be specified were a "Displaced Persons' Fund," a "Japanese Christian University Fund," CARE ("Co-operative for American Remittance to Europe"), a World Friendship Commission, "missionary work," "Christian education," and foreign students "in attendance on campus." By 1955, one-fourth of C.C.D. had become reserved for our "foreign students." Means to solicit remained much as before, and "slogans" often returned—"Don't Pass The Buck—Give It!"; "Give, that they may live and learn"; "This is a job for humanitarianism, not politics!"; "How Big is Your World?"; and, "We have the money to spare!" As yet, a "chicken dinner" might cost no more than 60¢, and couples could "wear their feet away" for "10¢/couple/dance." Awareness of the world's needs certainly stirred constantly among students at Nebwesuni, and they also kept their eyes trained on the nation's political seethings.

—Politics and other interests

End to war permitted the American citizenry opportunity to turn to some of the country's internal needs. President Truman desired repeal of the Taft-Hartley Act. Along with the "G.I. Bill," more "federal aid to education" soon became a matter for study. Opinion desired an extension of social security to include more "classifications." Of concern were low-cost housing, increased expenditures for "the uranium program" at Oak Ridge, and rewriting of our immigration laws—to meet the surge of "displaced persons" who often would not be "of the former skilled artisans" who had contributed so richly to American culture. Some Americans noted with pride that retirements of certain government bonds had reduced the national indebtedness to $269 billion (October 1946); and forecasts augured that rising incomes from booming industrial expansion—to meet demands for new cars, radios, washing machines, refrigerators, all other appliances, new homes, et cetera—would bring more tax return into the federal coffers to lessen the burden of indebtedness. Tensions between labor and management in major industries mounted, and Truman would eventually "seize" a strike-ridden industry (example: steel in 1952), because it was vital to "national welfare and security." "Boulder Dam" became "Hoover Dam" once again, a reversal of Harold Ickes' decision of early New Deal initiative. Nebraska, along with North Carolina and Arizona, outlawed the "closed shop," one of organized labor's chief weapons. Many Americans, by the early 1950s, were blaming "comic books" as sources of ideas which were "poisoning the minds of youth"—to cause

increase "in juvenile crime." There was some talk of "statehood for Hawaii." We had noticed, too, the emergence of Israel and Mao's creation of a "Red China"—both to threaten a "postwar tranquility." We paid attention to the "Marshall Plan," to NATO, the Berlin "air-lift," "Cold War," an "Iron Curtain," and a war in Korea. We had presidential elections, on schedule, and college students held mock elections.

—American Politics

Wesleyan's editors kept their watchful eyes quite properly attentive to most political contests. A survey disclosed that Wesleyanites much favored Harold Stassen over Thomas E. Dewey to carry the Republican banner for the presidency in 1948. Harry Truman, president, fared substantially beneath Henry A. Wallace when Democrats on campus polled their likings. Truman's victory over Dewey in November may have "left the nation speechless," for it "upset…expert opinion." A campus editorial opined that Truman's victory restored "faith in our individual powers." This observation pressed on: "…people are still the potent force in our government….Citizenship (is) not to be taken lightly." The 22nd Amendment did not exclude Truman from seeking a "third term," and 1952 lay ahead.

Meanwhile, students at Nebraska Wesleyan occasionally poked fun at politics and politicians. Wayne Brown in "Leave Us Face It" (November 1950) offered this poetic epitaph as commentary:

Here lies beneath this mossy stone
A politician who
Touched a live issue without gloves
And never did come to.

The following May, after General Douglas MacArthur, before Congress, concluded his "farewell speech" with reference to old soldiers never dying, but just "fading away," Ray Nuetzman, in "Tumbleweeds," found a parallel in "Old weathermen never die, they just wash away." Then, Phil Jackman added his contribution—"Old politicians never die, they just smell that way." With more serious purpose, Kenneth Rogers urged "critics of government officials" to use multiple sources of information before giving "biased opinion"—too often based upon ignorance. And, the American presidency would come before the nation, again, 1952.

A campus poll, December, 1951, revealed a trend and other lumpings of opinion: Eisenhower, 119; Earl Warren, 97; Harold Stassen, 73; Robert A. Taft, 26; Harry Truman, 29; Douglas MacArthur, 23. As we know, "Ike" gained the Republican nomination, with his chief challenger being Senator Taft. Richard M. Nixon ran for the vice presidency and had to face a "near boot" because of a problem with $18,000 of "tainted funds." Adlai E. Stevenson, Illinois governor, led the Democratic Party. Eisenhower won and promised to go to Korea, which he did. For *The Wesleyan*, Ned Hedges had noticed that lots of mud had been labeled "Pies for Throwing." For the campus, a mock election gave "Ike" a smashing triumph, endorsed by wide margins the Republicans, Hugh Butler and Dwight

Griswold, for the U.S. Senate, and disclosed overwhelming support for Congressman Carl T. Curtis. Griswold and Curtis were alumni of Nebwesuni.

Following Eisenhower's inauguration as the nation's 34th president, editorials took Wesleyan's students to task, for only a few confessed to having watched on television the ceremony. One reporter judged certain students to have been "bored," some smiled often, and others were "very serious"—one so much so that he, like Rip Van Winkle, remained "sound asleep" from start to finish. Donn Cline was more than just perplexed by the lack of interest and attention. This was the first inauguration of a Republican president since 1929, and Cline feared that too many younger people were just taking "our government for granted." He was bothered by "the little concern."

For 1956, it was to be a slightly varied "more of the same." "Ike and Dick" ran against "Adlai and Estes." Early polls of campuses indicated a margin of "better than two to one" for the Republican ticket. Wesleyan's mock balloting was for Eisenhower, 216 to 65. Professor Robert Glazier, head of the chemistry department, had openly supported "Pogo," and Pogo received two votes. As for the race for governor of Nebraska, the Wesleyanites endorsed Victor Anderson, Republican, 178 to 52, over his Democratic opponent, Frank Sorrell. Low participation of students in the mock election prompted inquiry, and perhaps one response was too typical—"I heard a little bit about it, but I do not have time to investigate." To counter had come varying expressions of this concern—if the people are to be the "real potent force" behind our government, then such lack of "watchfulness" on the parts of too many students gives indication of "problems for democracy's future, even in the United States."

As chancellor, Leland Forrest did not voice anxiety because of "low turnout" to vote; rather, in his "Corner," he urged students to be "creatively different." He didn't want them to become "stinkers"—an "end product to avoid." Ned Hedges, returned from his stint with the military, had earlier suggested that someone ought "to lead a student revolt against the older generation." He recalled that "speaker after speaker" had told students "the world's troubles rest on our shoulders." In "Said By Ned" he pondered the question, "Why are these 'older' people so anxious to throw the burden on us? They loused the world up—we didn't. Let them solve their own problems." He seemed aware that his elders had "tangled up" their ball of yarn and wanted to "throw it to us." In good humor he implied that his generation should do their own "messing" and then be burdened with their own "created problems." Maybe it had become "each to his own."

—China

The collective record, as revealed in successive issues of *The Wesleyan*, disclosed that students at Nebraska Wesleyan did keep attentive eyes and ears directed toward major events. The I.R.C., the "Ys," professors, and many who responded to the challenges of "campus leadership" made certain that major developments did become "matters of concern." The emergence of a communist China, the coming of conflict" in Korea, a resumption of compulsory military service, and growing awareness of the wrongs of racial discrimination served as

issues which prompted widespread student responses "off the campus." Evidences of "creative concern" were constantly present.

E. Stanley Jones, again on the campus in 1950, opined that communism was "an acceptable appeal to Asians," for it offered "to change the status quo"—exploitation by non-Asiatics. Jones hoped that change would be forthcoming "under the auspices of the Christian faith," but he cautioned—"Each peoples must seek their own." He warned with gentle urging that both the Soviet Union and "America" should confine their ways within their own borders. This, Mao's China included, the nations did not do. A bitter "price to pay" lay in future.

James Jackman, until his graduation in 1950, had made point to keep his fellow Wesleyanites informed on world affairs, and he successively headed his columns as "World Events in Review" and "News of the Week." Jackman let little escape his eager eye, and a sampling reveals attention paid to the Marshall Plan and the emergence of the "Atlantic Pact," the Longshoremen's strike of 1948, Chiang Kai-shek's slippage in China and his flight to Taiwan, the "Berlin dispute," the imprisonment by communists of Cardinal Jozsef Mindszenty in Hungary, a virtual sea-war between Egypt and Israel, refusal of Stalin to reveal number of German prisoners of war held in the Soviet Union, President Truman's "Point Four" which pledged American technical assistance to the "needy nations" of the world—a measure to block communist influence, the emergence of Dr. Ralph Bunche as chief mediator for the United Nations, a rapid "fall" of the British pound—from $4.03 to $2.30, and signs to indicate that a "spirit of isolationism" was once again rising in the U.S. Jackman urged all students at N.W.U. to education themselves "on world affairs—to bring about the consciousness of the essential unity of humanity."

Martin Luschei (November 1949) directed a survey in attempt to measure reaction to the communist triumph in China. 31 students felt that events in China should not be of major concern to America, but 435 were alert to the seriousness "of the situation." More than three-fourths were critical of U.S. policy for having not given more aid to Chiang's "nationalist government"; one-fourth found no fault with U.S. "actions"; one-sixth registered opposition to "recognition" of Mao's new republic. A few months later, a poll indicated that N.W.U.'s students were quite in agreement that the United States "was losing prestige as result of the far-eastern turn of events." Of course, the coming of war in Korean greatly heightened "interest in Asian affairs." Even before the "Communist thrust into South Korea," Wesleyan's I.R.C. had sponsored debates on major issues of world-wide significance—even "Economic Imperialism" as a cause of war. Conley Hinrichs, Robert Stoddard. Alfred Haldeen, and William Parker were ardent participants in these discussions. A resurgence to political leadership of Winston Churchill's Conservative Party in Great Britain, late in 1951, pleased nearly 60% of N.W.U.'s students.

The campus welcomed Wellington Cheung, student from Hong Kong, in September, 1952. He referred to his city as "the brightest diamond on the British Emperor's Crown." He feared for the future of the small island with its two million people. Soon, France was to be hard pressed in Indo-China, and in 1953 came abandonment in the face of what was believed to be "Communist expansion."

And, by 1955, Taiwan's holds upon Quemoy and Matsu were threatened by "Red China's hunger," and Americans became increasingly anxious as U.S. policy aimed to keep Mao confined to the mainland. The war in Korea had brought permanent division to that nation at the 38th parallel, and American troops were actively engaged in the keeping of South Korea secure against resumed "Communistic inroads."

—Korea

Larry L. King, writing for "Parade Magazine," March 12, 1995, noted that Korea "provided his generation's war," a conflict "neither wanted nor understood." This "police action" of "limited warfare" claimed more than 54,000 American lives. Perhaps, our American effort against the North Koreans as assisted by their "Red Chinese allies" did serve to contain "Communist expansion," but many Americans, as King discerned, had viewed the conflict to be the first to have been "lost" by this nation.

More than five months before the onset of this war, Paul Moon-Hyung Kang, a student from South Korea, had arrived on the Wesleyan Campus. At twenty-eight years of age, he wished to begin a study of American government. Kang spoke often of his people's distress—because of the division of their country, and he voiced fear of North Korea, for it was "simply a communistic regime." He did not expect "the status quo" to endure.

In November, after the conflict had begun in June 1950, Dr. Clyde Mitchell, former administrator of land reform in Korea, addressed Wesleyan students, and he acknowledged reform had been nearly impossible in South Korea because Syngman Rhee's "conservative government" was wholly beholden to rich landlords. Only certain areas, retrieved from the Japanese and under U.S. supervision, had been placed in the hands of small landholders. Communist expectations had been, very likely, that invasion from the north would trigger a popular uprising against Rhee.

In, "Around the Globe," Kenneth Rogers and Martin Luschei were keeping the campus abreast of the war's fortunes and ills. In a poll, most students admitted they knew little about Korea. Some were aware of an "awakening of the Asiatic mind" and that for the United States there were "matters at stake." Paul Kang had waited until December to receive a "first letter" from his family. Military censorship had caused extensive delays in communication; and his anxieties grew because parents had been forced to evacuate their home and cousins had been slain. Narrow escapes and "reunions" had provided some "good news" for Kang, and he gained encouragement from the many expressions of concern to come from his American friends

Resumption of the draft (more about this later) became soon a major "matter at stake" for most young men. Cause of the conflict was a running topic for debate on the campus. The "cold war" had become "hot"—with general conclusion being that this outward thrust of "Communistic expansion" had to be met and forced to retreat. Leo E. Jeambey, in an editorial, bemoaned "the abysmal ignorance of the American people concerning…behind-the-scenes manipulations" which, when learned of, made it clear that "wars are made" and "just don't happen." Jeambey,

enroute to the ministry, argued that a few powerful, "but Godless men," followed predetermined plans to employ conflict as "means to gain selfish ends"—via propaganda, incidents, ultimatum, and commencement of actual shooting. Once war comes, pacifists will stand condemned for their "lack of patriotism." No doubt about it, Korea was soon "on everybody's mind."

The "holding action" continued, month after month. Nearly 70% of Wesleyan students favored "negotiations"—with 20% inclined to favor "use of all weaponry" to terminate the war. Among the students, 55% feared the United Nations had been "weakened" because of the war and its stalemate—militarily and at the table (November, 1951). An "anonymous poem" graced the "Christmas Edition" of *The Wesleyan*, and its appeal was to Santa—the concluding verses providing recap:

> "The younger folk are growing up,
> Untouched by gas or shell;
> The Martial music stirs their hearts
> And weaves a glamorous spell.
>
> "Dig deep into your bag, old friend,
> And find a cure for war…
> Put peace into the hearts of men
> To last forevermore!"

Later, with Eisenhower's presidential victory accomplished, his subsequent visit to Korea, and his inauguration, 83% of Wesleyan students, responding to another of Donn Cline's polls, "did not think the Korean conflict would be over in six months." February, 1953, was not a month for optimism. Cynicism mounted as impasse set in because of "exchange of prisoners," of purposeful vagueness of a "Russian peace offensive," and of rumors that even within the U.S. there were those "old merchants of death" who wished to perpetuate the "war economy" to increase their profits. The truce, finally signed in July, once again recognized the 38th parallel to be "the dividing line." More than two years before, Hermann Hinkel, in his "Highlights," had informed his readers: "Did yew no that Georg Washingtun is buried on the 38th paralell? It runs rite threw hes Mownt Virnun estait." (A geography lesson for the day, perhaps.)

The truce remained an uneasy one and with continued casualties. For Christmas, 1953, Roy Hanson pondered about "the ways of men." Within a poem he asked—

> How could Christmas be continuous,
> And peace come down to stay,
> When we are hardly able yet
> To keep it for a day?

Soung Mok Yang, sophomore from Seoul, held firmly to one goal, to return to his native land and to assist in solving some of the problems there. He wrote for *The Wesleyan*, February 1, 1955, that his homeland was engaged in a "desperate struggle for her existence." The military presence of the United States in South Korea seemed to assure hope for stabilization. At Dr. Glenn Callen's urging, the

school sent weekly copies of the paper to its "persons in the armed services." Melvin Schwenk, with the U.S. army in Korea, wrote to comment about conditions he had "seen and experienced." He had little sympathy for Syngman Rhee. In contrast, this graduate of 1955 noted:

> ...I don't think I'd laugh any more when chapel speakers say that the world needs men and women that are the result of a liberal Christian education. He's right. I've had to travel 10,000 miles to find it out.

(It was evident that George F. Kennan's policy of "containment" had yet to be tested further. Vietnam would provide a sink of strife for young Americans in the 1960s. Again, a resort to universal military training would give rise to deep discontent on college campuses across the nation.)

—"Selective Service"

The Burke-Wadsworth Act of 1940 had established a "selective service system" for the United States. As amended and extended the following year, it expired in 1947. *The Wesleyan*, November 13, 1947, carried a statement by General Eisenhower who had sadly noted that "the second World War had not brought us close to peace and understanding but had only seemed to stir afresh the mutterings of hate between nations." Despite efforts of a host of individuals and organizations, including the United Nations Educational, Scientific and Cultural Organization (UNESCO), to promote peace "through understanding" (via assisted relief and rehabilitation, international exchanges of students, lessening of illiteracy, multi-lingual broadcasting, better sharing of natural resources, increased production of food, control and elimination of disease, et cetera), the onset of "cold war" had divided the nations into those who followed the leadership of the "democracies" to the west of the "Iron Curtain" and those held within the grip of "Soviet Communism" to the east. So, with hopes for "peace and brotherhood" becoming grounded beneath an intensifying cold-war atmosphere of suspicion, distrust, and hatred, our nation's leaders felt pressed to reactivate "Selective Service." The "Act of 1948" called for registration of young men of eighteen years and for service, with certain exemptions, to follow at nineteen. Extensions, with certain modifications, continued the required 24 months of military service until July, 1959.

Each male college student realized that a "two-year stretch" would interrupt his education. While congress in late 1948 debated the bill, Wesleyan's I.R.C. conducted a poll; scarcely one-fourth of those "voting" approved resumption of "the draft." By year's end, inquiries indicated nearly three-fourths of the American populace favored resumption of "universal training." Too, most of "the eligible youth" preferred to get their UMT "out of the way." Voices of lamentation deplored once again that "dreams are vanquished" and that "hope is dead." Commentaries in *The Wesleyan*, November 11, 1948, from persons aware that thirty years had expired since an armistice had ended the first World War, grieved because a "bugle call" was likely to summon the youth of our nation to descend again into an abyss of "pain and destruction." Need to reimpose "the draft"

portended "a darker future," and it was open confession that we, as a people, had "learned the futility of planning for peace." Within a few months, a common editorial theme opined that the UN lacked "any kind of sovereignty" because the member nations would not "give up any of their sovereignty."

Wesleyanites watched with sympathetic eye the unfolding of the case of William Heusel, former student at the University of Nebraska, who had refused, as "a peacemaker," to register for military service. He faced possibility of five years in prison and a fine of $10,000. He was 26. Judge John W. Delehant of Omaha presided at the trial and sentenced Heusel to a year and a day in jail—but without fine or court costs. Heusel was taken "into custody." Editorial comment in *The Wesleyan*, May 5, 1949, found that Delehant discerned the case to be one in which the accused had chosen "to obey conscience rather than…law" —"as had Peter, Paul, James, John, and Matthew in their day." Two years later, Wesleyan's students would again read of Heusel.

The campus was astir with a multitude of opinions and attitudes. "Pacifism," "Isolationism," "Passivism," and "Appeasement" became well stretched into all corners of possible interpretations. A bottom line asserted it was preposterous to accept a way of life which required that lives be lost "just to win something." Student opinion, in general, saw passivism and appeasement to be devoided of positive thinking—the lessons of World War II remained vivid. Henry Hitt Crane, again on the campus in February 1951, shaped a strong case for PACIFICISM—a pacifism which would be "dramatically active and energetic." Crane viewed war to be a means whereby profiteers gleaned their revenues from each new crop of cannon fodder to be harvested from the youth of the nations. The cycle of recurring war and slaughter had to be broken. Leo Jeambey found some merit in the concept that a world "police force" might be necessary to keep peace and to prevent conflict. Few students endorsed "dutiful and blind patriotism," and none would subscribe to the dictum that "Might makes right!" Obedience to the law brought general acceptance of the draft and enlistments offered choices that did not fall necessarily to chance. Ray Nuetzman joined the chorus of those who were deeply offended by advocates who seemed "so eager to sacrifice the blood of…young men on the Altar of Mars." Come what might, departures "for service" mounted rapidly from Nebwesuni.

Hermann Hinkel noticed (January, 1951) the draft was calling many students—

> The nue semester has begun, and ever body is back to work. Leastways, evverbody what hasn't jined the army or got married. If old joe staleen kepes going with that their commonism, this campus is gone to be as man shy as a bargun cownter in a dress shop.

Of course, Russia's "Uncle Joe" was available for Americans to blame for the awful inconvenience of the new war. Laurence Pickering, senior from Shelton, referred to war as "society's cancer"—an affliction to destroy beauty and to kill "eventually." As for cancer, the "end product of war" could also be "extinction." Brigadier General Guy M. Henninger, Nebraska's director of selective service, recommended that students await "the call," apply for deferments when

qualifications warranted, and take the Selective Service College Qualification Test (SSCQT). Everyone was aware that only "fear of retaliation" held in restraint employment of A-Bomb or H-Bomb. Hinkel again turned to his "Highlights" to comment on the "human comedy" which was once more on center stage—

> ...seems lik the humin populashun is tryeng to exterpinate itself, onley it isn't doeng a verry good job of it. Furst we maik bombs to kill us off, and then work lik mad to develup medisine so as to be abel to patch us up after the bombs had fell. I em not shur, but it sownds like their is a skrew loose sumwhear, mabbie.

(William E. Wiltse was heading toward a career in medicine.) For some students, more confusion took form in their minds when Chancellor Bracy announced that Wesleyan's students might be able to enroll in R.O.T.C. units at the University of Nebraska, or that a unit might be established at N.W.U.

—R.O.T.C.

Students, and most of faculty, were unaware that "military drill" had been part of the required curriculum during the school's earlier years; or, that during the first World War an impressive Student Army Training Corps (SATC) left its mark on campus; or, that in World War II unit's for civilian air patrol and for naval and air force flight-training were present on the grounds. Bracy's proposed quests ignited heated debate, and it came immediately—beginning in February, 1951. Don Gatch took umbrage at Bracy's suggestion that an officers' training unit be sought for Nebraska Wesleyan, for he suspected the chancellor's motive to be "to attract more students and thus avoid any sort of pending large decline in enrollment"—with all the sequential difficulties for "faculty and program." Gatch despaired that the school seemed poised to "discontinue to teach Christ's way which is love."

The Wesleyan had its fill of editorials and letters. Many writers saw military training on a "Christian campus" to be contradiction of higher and better "ethical standards." This Wesleyan's charter directed its administrative officers and faculty to promote "human welfare and the making of a Christian world," and opponents of a training unit denounced what to them would be "betrayal of purpose." The Social Creed of the Methodist Church added more fuel to the burning debate, for it stated "the methods of Jesus and the methods of war belong to two different worlds." Those hostile to the "chancellor's idea" cited a letter from William Heusel who reasoned it "paradoxic" that a Christian college should host "an ROTC unit." Heusel likened war, as solution to threats of aggression and terror, to a resort to more alcohol, as cure for alcoholism; for him, pacifism offered "the only real hope of recovery." He would turn to "a challenging faith" which might require that some "lay down our lives...." In similar vein, an editorial cited one "Farmer Botts," who had planted more weeds in his cornfield "to get rid of the weeds already there"—because the "Congers Fellas" were saying "war is the only way to stop war." Botts pushed his logic a step further—implication being that the way to "git rid" of a bad cold was to do it "by layin" out in the snow till I catch

new-monia." So went one side of the debate. Ray Nuetzman noted, that such drill on Wesleyan's campus might be "all right" were those in formation to "shoulder Bibles." One command could certainly be—"Open Bibles. Read!"

Proponents of a training unit saw it to be no more than "temporary," and enrollment would be "only an option." If enrolled in R.O.T.C., students earned credit in drill and military science, and they would find commissions more easily within reach—if to commit for longer service. Some advocates sensed that "an ethical standard" could be a special dividend were the training to occur "on a Christian campus."

A mid March poll, with faculty and students participating, revealed the extent of divided sentiment. Of the students, 567 responded. One third "strongly favored" a temporary unit, another third just "favored," and more than one fourth were flatly "opposed." Nearly 60% opposed a "permanent" unit, and less than one fourth savored such. Approximately 80% of the "faculty" registered support for a "temporary unit," and nearly one fifth were opposed. Cause for distress among certain students was the professors' ballot on a "permanent unit"—21.4% "strongly favored," with 17.8% "favoring." That 53.5% of the faculty were "opposed" seemed to have escaped attention.

Wesleyan's debate created news for local consumption. The government had proposed to establish no more than 62 "new units" for R.O.T.C.s, and about 800 institutions may have made application. Nebraska Wesleyan would have no unit of its own. An I.R.C. inquiry in April (1951) indicated that 67% of students at N.W.U. opposed universal military training; 74% desired that "UN forces" not "cross the 38th parallel"; only 8% would grant President Truman "authority to send troops abroad" without consent of Congress. General George Marshall urged students to wait "until you know what is required of you," but enlistments tended to pick up. Few students at Nebwesuni would take the stand "of conscientious objection," but "A Student's Prayer," the author's name withheld, gave voice to the bitter dilemma—

> Oh! God, why didn't you make
> A world without this preposterous hate,
>
> . . . . .
>
> What need have I for life
> Here amidst eternal Strife?

The "holding action" of "limited warfare" continued in Korea.

The minds on Wesleyan's campus gained little comfort from General Henninger's frequent reminders that each college student take the "deferment examination"—given twice a year (April and December), with application required a month in advance. N.W.U. was one of the "testing centers" in Nebraska, and Clinton B. Gass, dean of men, had the pertinent information and "blanks for application." A qualifying score in the SSCQT enabled one to opt to complete a year's work of study, with "obligatory time" to follow." Once in college, to be drafted seemed to come at the most inconvenient of times for a young man. Compulsory military services was often "a scrambler" of the best of brains and dreams. It seemed, as Robert Stoddard averred, to illustrate a "truth," that "the

State is endowed with that inalienable power to interpret what man shall pursue, in subjugation and to death." Stoddard found the "Spirit of '51" to be quite contrary to the "Spirit of '76." Even after the truce, the "selective service system" continued to "grab up," as Ned Hedges noted, "two of the best years out of every able bodied male citizen's life."

Debate "of the draft" continued on the campus—just as the law and need for American troops abroad required a perpetuation of the service. Hope burned eternally in each heart that if evil forced people to resort to arms, the forces of "Goodness" would eventually triumph. When a four-year extension of selective service was debated in Congress (1954) and the nation's senators and representatives were bandying with ease such words as "freedom," "security," "national welfare," "peace," "obligation," "preparedness," and "defense," new voices rose on N.W.U.'s premises to express doubt. Marvin Evers headed his editorial, "Don't Be Tricked." For the YM-YW "Joint Committee on Effective Citizenship," Louis Schweppe and Joyce Spencer expressed deep concern because Congress was finding little problem with a budgetary item of $35 billion for armaments, but was having "difficulties" with President Eisenhower's request for only $8 million for the UN and its "expanded programs." They summarized "Billions for defense, but not one million for peace!" Of course, many Americans were quite obsessed with the threat of "nuclear obliteration" and some citizens were preparing to survive "in caves." Somewhat earlier, and as "The Beak"—to write about the threat of nuclear warfare, Robert Jewett warned that he "would die laughing" were he to see some of Wesleyan's professors "clad in loin cloths and talking in cultured 'uggs'." (Oh, for the saving grace of humor!) And, Ray Nuetzman had already attempted to measure the extent to which "those desolate Korean hills" had put focus upon "the error of war and conflict." Also, other issues had much occupied the inquiring minds of students at Nebraska Wesleyan.

"Red Scare" and "McCarthyism"

The "Cold War" intruded to some degree into the mind of each thinking American. School had scarcely opened at N.W.U., September, 1946, before an editorial in the paper referred to an emergence of two "clashing Ideologies at work in the world"—"Communistic totalitarianism versus democratic nationalism." The "Soviet World" and the "Western World" were giving clear evidences of their hostilities, and each side was "out to win over the wounded, starved, and disorganized peoples"—of what we would later refer to as "The Third World." Later, in mid October, *The Wesleyan* printed an appeal from "the Communist Party" calling upon Nebraskans to oust in November their four Republican congressmen—Carl T. Curtis, Howard Buffet, Karl Stefan, and A. L. Miller—who "represented greedy profiteers and reactionaries." And, Curtis was "one of Wesleyan's own."

Nebwesuni's editors were on the watch for other notices. When "Communists" stressed "the equality of man," it was logical to note that they were simply "borrowing from Christianity and democracy." Robert Wendt urged his fellow Wesleyanites to read Victor Krevchenko's book, *I Chose Freedom*. Krevchenko had been a member of Russia's "Lend-Lease commission," and had

become "an early defector." *Reader's Digest* had abridged the volume. (The book remains in the Wesleyan library, but not "checked out" since 1972.) No evident chance existed for communist sympathizers to gain a toehold on the campus of Nebraska Wesleyan. Albin T. Anderson, who had recently joined the staff of the department of history, University of Nebraska, wished to instruct Nebraskans (1948) that collapse of power in "former Germany" had brought the might of the Soviet Union's 200,000,000 people, with all of their political, economic, and social influences, to bear directly against "the West." A common editorial theme at Wesleyan followed a line which called upon citizens to "know your subject," to gather facts and to study situations, and not to brand "everything" as COMMUNIST just because it was "contrary to beliefs." Well, the pressures were going to mount, and opinions ran rampant.

Throughout the nation, concerned and aroused citizens demanded and caused to be taught in the public schools courses on "Americanism." Various sorts of "examining committees" in many towns and cities checked on the contents of textbooks used and the ideologies taught in classes of history, civics, and economics. As in the early 1920s, a "Red Scare" of tidal wave dimension was soon to roll across the country. Early in May, 1949, a Wesleyan editorial warned, "We can crash on the rocks of extreme nationalism." Attention was soon to center, for example, on immigration and security legislation sponsored by Senator Pat McCarran (Nevada), and "investigations" headed by Senator Joseph R. McCarthy (Wisconsin). Wesleyan's youthful editors and columnists permitted few matters to escape their attention.

Before 1949 was out, we knew the Soviet Union had its A-Bomb, and it appeared the "cause of peace" had been crippled. For some, hope for future lay in "control" by the UN of all nuclear weapons. Others speculated that only "fear of retaliation" would serve as "effective deterrent." In December, as polled, 44% of students at N.W.U. believed this "fear" offered the most promise. Later, in 1952, when the H-Bomb gave the U.S. an edge, sighs of relief were audible; but, Russia's technologists soon closed that gap, and we returned to retaliation "as deterrence." Alarmists may have tended "to lose their heads," but they, in turn, accused their critics of failure "to understand the situation." From thence came the tinder to fire Joe McCarthy's furnace.

Reports and rumors had become widespread by September, 1950, that actions on many college campuses were seeking to uproot "reds" and communist sympathizers. Ray Nuetzman agreed with William Parker, president of the Student Senate, who would promote "international understanding" as "the best way to fight communism." Kenneth Rogers and Martin Luschei joined, in early October, to protest that "anti-red scarists" were about to place American citizens "under siege." They deemed that McCarran's bills admitted "of our hypocrisies," of "our inner weaknesses," and of our "many inconsistencies…to live up to our ideals." They called upon Congress to proclaim our inner strengths and to affirm our capacities to meet "effective competitions." McCarthy had yet to make his claim that Truman's department of state was honeycombed with communist sympathizers. General consensus held that should conflict become "hot" between the U.S. and the U.S.S.R., America had by far the most to lose.

The I.R.C. conducted a special "campus poll," and the Club's leaders expressed chagrin because less than 40% could "identify" Trygve Lie, the recently elected secretary-general of the UN. But, conclusions could be drawn from these votes: approximately 60% felt the UN was doing a "satisfactory job to promote peace"; 75% rejected a proposal to charter "a second U.N." to be composed of "non-Communist nations"; 80% favored creation of an international "police force to keep the peace" and that the U.S. contribute manpower; and less there 30% preferred that the U.S. grant "recognition…of communist China." This survey preceded an investigation by "a university committee" to see if "Subversive Activities and Everything Else Under the Sun Appertaining Thereto" were present at Nebraska Wesleyan.

So. what did the WUCSAEEUSAT detect? First, that "Red Cells" were present in the biology department. Too, "dialectic emphasis" could be found in the foreign language department. The athletic department used "tactics of Stalin" in its games. Furthermore, the school's treasurer was "operating in the Red." In addition, the girls in Johnson Hall had to pay "a rushin' fee." Almost worst of all, the flag pole in front of Old Main "leaned to the left." Other conditions could be "scientifically confirmed," and the committee urged that "stringent legislation be enacted" to forbid such practices and conditions "in the State of Nebraska." Oh, well!

If a mounting hysteria escaped the campus of Nebraska Wesleyan, not so in many "elsewheres" throughout the nation. A "legion of Americans" believed that "Communists" lurked within our government and that most of our colleges and universities were "hotbeds for communism." Also under attack were leaders of organized labor. As in the 1920s, it became popular to beat drums for enactments of "loyalty oaths." Enthusiasts for such would seek "purification" of curricula and texts and "regimentation" of college faculties. Laurence Pickering, eventually to render bright and extensive services within our government's department of state and diplomatic corps, praised his "college professors," who he found were "no more anxious to effect the downfall of society than the super-patriots." Other editorialists at Wesleyan likened McCarthy's techniques to those of "a good Stalinite" and dared hint that Governor Val Peterson might make a good "comrade—in-charge-of-the-Nebraska district." When McCarthy accused Bishop G. Bromley Oxnam, of the Methodist Church, of "putting out communist propaganda," many of this Wesleyan's students were enraged; but recovery of good spirit on the campus came when the college community learned that Bishop Gerald Kennedy, former teacher and frequent speaker on campus, had "laughed heartily at the charges." Kennedy had spoken to the threatening reality of the situation, that Americans were "living in a time when anyone who doesn't conform to the policy on any self-appointed patriot is labeled communist." Oxnam would later appear before "McCarthy's committee," would withstand "the attack," and would suffer from nervous strain. (Oxnam had formerly served as bishop of the Nebraska Conference and on Nebraska Wesleyan's board of trustees.)

Certain students participated actively with members of the faculty in the "Crusade for Freedom"; others kept a curious eye upon the government's application of the "Truman Doctrine"—to give material aid to "Third World

nations'" as means to thwart the plotted inroads of communist leaders; some voiced criticism of the continuation of "western colonialism" which interfered with "the right of nationalism" and self-determination; a few urged that Americans employ fully "Christian love" as the way to ease growing international tensions. But, McCarthy's "Red Scare" held the attention of most, for it threatened nearly all of those "freedoms" which lay at the heart of our American heritage.

The fanaticism of McCarthy and his special committee on loyalty and subversion reached new heights of innuendo until mere accusation became tantamount to guilt. Ned Hedges opined that McCarthy was engaging in a "one-man war against the human race"; but, he had a hunch that in the approaching election, 1952, communists would prefer "Adlai to Ike." Once the voters had selected Eisenhower, Hedges responded to the Soviet claim that Russians had "invented the game of baseball"—to the effect that the communists had become increasingly adept "at double plays and stealing bases."

Wisconsin's senator continued his search for subversives. Come autumn, 1953, Robert Jewett was bold enough to wager that McCarthy would continue his probing—"even in heaven perhaps"; and he noted that American "rightists" were branding Charles A. Beard's revisionist interpretation of "President Roosevelt and the Coming of the War" to be a communist effort to discredit F.D.R. as one who manipulated Japan into firing "the first shot." Jewett titled his column, "For the Birds," and a few months later would speculate that McCarthy resorted to "utter duplicity' in the Peress-Swicker-Stevens case—focus being that an army dentist was accused of "spreading communism while filling teeth." Simultaneously, Donn Cline editorialized about Indiana's "text book commission"—whose members, at least some of them, had detected that Robin Hood, folk hero in late 12th-century England and renowned in story, had actually "robbed the rich to give to the poor" and was therefore an example of "what communism does." Recommendation for Indiana was that all tales about Robin Hood and his merry men be removed from the state's libraries. The following spring (1954), Eileen Lowson was discerning that too many American were "prone to blame all the world's ills on Communism," and Richard Miller detected that "for the first time" popular opinion in the U.S. was beginning to "swing away" from McCarthy and his tactics. It appeared to be a bit ironic that the senator's ultimate success was to make martyrs of communists. But, our nation was, as yet, not free from this "Menace To All." Even in Nebraska, orchestrated criticism would cause a highly respected professor of history, E. N. Anderson, to depart from the University of Nebraska, for he had placed on a reading list Lawrence K. Rosinger's *The State of Asia*—a volume of articles which certain persons had judged to contain opinions too favorable to "Red China" and communism.

For the college year, 1954-55, the Speech Association of America selected for debate the topic—"Resolved, that the United States should extend diplomatic recognition to the Communist government of China." E. Albin Larson, Secretary of the Normal Board, released on October 22 an announcement to the effect that debaters for Nebraska's teachers colleges would not be participants. McCarthy's "Red Scare" seemed to be in control of the Normal Board and of the administrations of the colleges, and outcry of the Wesleyan campus was one of

disbelief and of dismay. Nary an eyebrow had been raised at N.W.U. because of use of the topic, for no one felt that a college student's mind would become communistic simply because he or she argued the affirmative side of the question. Clearly, the Normal Board's decision was a threat to academic freedom and threatened to deny to students "the right to think." Gary J. Lemmon, a debater for Wesleyan, held no doubt that the "surest way to throw ourselves into the hands of a dictator is to outlaw debate." Lemmon congratulated his department of speech and Wesleyan's administration, and he sensed the time was ripe to give the issue "full treatment." As for the Normal Board and the teachers colleges, Lemmon could but say: "God pity your warped little minds."

But, "things" were stirring in the nation's capital. Joe McCarthy was "under fire." Suspended from his special subcommittee on un-Americanism, his case, as Marvin Evers observed, had become one of "Un-Americanism vs. Un-Americanism." No doubt about it, McCarthy and his ilk had employed the very tactics and techniques "they were condemning." Accusation was held to equate with guilt. McCarthy would have the U.S.A. become a nation of "anonymous informers"—to use "smear tactics" to ruin the career of someone "you dislike." The senator had constantly violated the very Constitution he by oath swore to uphold. Eyes focused upon the U.S. Senate's "Select Committee to Study Censure Charges against Senator McCarthy."

The "select committee" lay its evidence before "the entire Senate." Aubrey Forrest, "hopping around" the capital city while "on the Washington semester," was busily engaged in effort to see if "a vote of censure" would be forthcoming. He was particularly attentive to Roman Hruska and Hazel Abel, Nebraska's senators and both Republican. The vote came on December 2, after exchanges of "rancor and vindictiveness." By margin of 67 to 22, McCarthy stood "censured" and "condemned." Democratic senators solidly supported the motion to censure, and the Republicans "split." Senator Abel supported the motion; Senator Hruska did not. As on previous occasions, our constitutional system of "checks and balances" had prevented a triumph of tyranny. Americans took heart.

On the campus of Nebwesuni, the YMCA and YWCA joined behind a resolution, "unanimously adopted," to register strong protest against "McCarthyism" and to denounce the state's Normal Board for its having "forbid discussion which treated of certain controversial issues." These students, according to Roy Hanson, president of the YM at Wesleyan, on December 9, 1954, wished to "come down solidly" on the side of "freedom of speech and freedom of discussion." So ended the "McCarthy affair" at N.W.U.

Equal Rights

The I.R.C. and the "Ys" at Nebraska Wesleyan were generally openly "vocal" in support of equal rights and deplored discrimination on any basis—race, gender, national origin, or whatever. *The Wesleyan* carried editorial comment, December 16, 1948, for the United Nations had just adopted the "Universal Declaration of Human Rights," a new star in the sky made brighter by Eleanor Roosevelt. Six nations of the "Soviet bloc," along with Saudi Arabia and South Africa, had "refrained." Comment in the paper was to remind readers that in the

U.S. many instances remained "of manifest disrespect for human rights," and that we had no need "to feel smug" because our government had endorsed the "Declaration." Under the aegis of "States' Rights," five southern states had just cast their 40 electoral votes for Governor Strom Thurmond of South Carolina in a demarche from support of Harry Truman and the Democratic Party. Basic rationale was to resist any constitutional interpretations which would ease traditional limitations placed upon the roles to be played in American society "by the Negroes." Many Americans seemed to be holding firmly to their prejudices based upon race and religion.

—Race

For *The Wesleyan*, April 1, 1950, Kenneth Rogers put signature to an editorial, I AM A NEGRO. From Tampa, Florida, he acknowledged he had enjoyed a "vacation" for many months "from being reminded thereof." As a delegate to a regional meeting of the I.R.C., held in Wichita, Kansas, he encountered a "reminder"—for he found that Negroes were not accepted "as guests" at the Y.M.C.A. The clerk at the desk informed him, with apology, that there could be no compromise "on the policy." Rogers found a room elsewhere. He told his fellow Wesleyanites—

> ...All things bad about America were illuminated before my eyes and, for one transcendent moment, I suppose I hated every white person. But...I remembered the counsel my father tendered unto me,...not to hate...not to sink to the level of the prejudiced, to assume the warped personality.

Rogers found it strange that "a Christian association would partake in an un-Christian, act," The title, "Young Men's CHRISTIAN Association" had become for him "only a simulated connotation." He pressed further:

> ...I have long known, that as long as I am constrained by the permanence of my color and am situated anywhere the U.S.A. flag flies above me, I am subjected to the prejudices of the peace-loving and freedom-loving American people. This is not to say I would forsake this land.

In his acquiescence to "the gross discourtesy," Rogers felt he had failed—not only himself, but his father, his race, and his fellow Americans. He had not stood "adamantine-clad" for his right as "EVERY American should." But, he had gained "an ever-burning goal." (Subsequent issues of the paper reveal no campus response to Rogers' moving account of his experience. One may ponder this absence of recorded sharing in his indignation.)

The nation was sobered by the bombing "in his home" and the death of Harry T. Moore, executive secretary in Florida of the NAACP. Rogers, for *The Wesleyan* (January 1952), dared peer openly to the future—

> The time must soon come when there shall be no more race problems. The world is too fast in catching up with us. The colored races are becoming too proud, too sensitive. They are no longer

> troglodytes ruled by the white man. They have awakened and have begun to think of their stations….

This highly "sensitive" young man knew of what he wrote. Our nation had, as yet, not really awaked. The "Warren Court" had yet to speak. Rosa Parks had yet to keep her place on a bus. Martin Luther King, Jr., had yet to have his "dream."

(A few months later, Rogers received from N.W.U. his degree, Bachelor of Arts with "High Distinction.")

The I.R.C.'s "committee on social action" and the Ys' "commission on world and local affairs," in cooperation with the Lincoln Social Action Council, during February, 1950, conducted a survey of Lincoln to evaluate the city's "race situation." The "findings" were probably all too typical, even of a city to the north of the 40th parallel or of the old "Mason-Dixon Line." Lincoln's "Negro population" was almost entirely confined to an area extending from "O" Street to Vine Street and from 19th to 23rd streets. Most homes were "substandard." Realtors and building and loan associations were "quite discriminate" to discourage any "expansion of the area for black living." Hotels varied from indifference to "No!" None of the movie houses provided for segregated seating, but the managers were aware that many "white patrons had strong prejudices," As for restaurants, most conformed to the city's "anti-discrimination ordinance," but some owners and managers admitted they "discouraged Negro customers." Proprietors "approximal to the city's limits" varied from "no problem" to "no admittance." The inquiry did not probe into the professional offices. The nation's "high court" on May 17, 1954, ruled unanimously against segregation in the public schools, and the signal went forth as portent that change long overdue throughout the country was about to transpire—if even with reluctance. Earlier that spring, Aileen Lowson had, in *The Wesleyan*, lamented because of the continuing difficulties "of the American Negroes."

—Sex

And, how about the women? Many felt sharply the barbs of discrimination. Had the so-called "liberations" of wartime so quickly passed to remain no more than just part of "historic record"? Or, had the matter of "equal rights" gone too far? One of Nebwesuni's writers may have so reasoned, and his (?) letter was "with apoligies" printed, without signature, in the campus paper, November 2, 1950. Purpose of the article was "to take American women to task." They had become "altogether indifferent toward their acknowledged positions in society." Too many tended to forsake "the glorification of motherhood." This penperson opined that "today's woman" aimed to be a "man-destroyer," had become "a man-hater," aspired to become doctor or lawyer, had become arrogant and a "possessor of prodigious hauteur," wanted only to be beautiful, well-dressed,and possessed of "the best figure…in the world"—one who "ignores her home in deference to her supreme and almighty career." In effect, this writer concluded that American women were becoming "Bohemian." Posited was this inquiry: "What are our Wesleyan co-eds…doing in the way of preparing for marriage?" Perhaps,

said "letter" was not deserving of response. It may have been a gag. But, whatever, a bit of wisdom, questionably from Confucius, might apply: "He who swat fly with sledgehammer put hole in wall!"

The concept of an "equal rights amendment" to the Constitution circulated in the early 1950s. Professor E. Glenn Callen, in spring, 1953, appeared before many service clubs and groups to treat of the proposal's implications. *The Wesleyan* does not make record of his stand on the idea of such amendment, but he found no justification for discrimination anywhere within that great document and its amendments. The ERA, as yet, remained no more than an idea.

Autumn, 1954, was a time for the campus coeds to take inventory. A letter to *The Wesleyan*, over the signature "I. Revolt," protested because of a "general situation," that the class presidents at N.W.U. had "always been male." Well, not "always," but most of the time. "Revolt" called for the women to organize and averred, "We can control just as well as men any day." As advocate, she asserted, "...it is time for a change....Let us have majority rule and elect women class officers." Audacious enough, "Revolt" closed by inviting the men "to vote for the fair sex."

We know that leadership in the Student Senate would soon rotate to coeds—not permanently, but in turn. And, after the elections in November (1954), editorial commentary focused upon this information—that 16 women would now be serving in the nation's congress. In the U.S. Senate, Nebraska's Eva Bowring of Merriman, an appointee, had been succeeded by Roman Hruska, and Hazel Abel, elected for the interim term, would be succeeded in January by Carl T. Curtis. Also noticed was that Margaret Chase Smith, from Maine, had been elected to the nation's "upper house." Wesleyan's women were encouraged and more hopeful—even a bit proud.

N.W.U., 1957

The records of mankind's historical experiences often disclose that some wars proved to be pivotal as turning points in human behavior—not that baskets were suddenly overturned with contents maliciously scattered beyond possibilities of reassembly, but that a transforming leavening had been injected into the dough of values whereby people measure achievements, pass judgments, and formulate goals. The Nebraska Wesleyan of 1957 was not a "far cry" from that of 1939; but two great conflicts, one of worldwide dimensions and the other to focus upon Korea, had brought strains which caused cracks to spread within old foundations. "Cold war" and "containment" offered no surcease from the pressures. Ideologies which prompted Americans to respond sacrificially to challenges from abroad had again become glaringly hollow when placed parallel to many of our nation's internal economic, social, and cultural inequities. Stirrings over "rights" kept the U.S. on awkward balance before the rest of the world.

"Old guards" regularly pass from the centers of stages, and the "new" are always of a different mold—in some cases boldly so, in other cases hardly so, and in most cases moderately so. Come 1957, this Wesleyan had lost most of its "old guard," its "new" seemed somewhat steeped in the juices of tradition, and loosening of old connections were transpiring. Decision to switch from

"chancellor" to "president"—as designation of the chief administrative official of the school—indicated no dramatic departure from established format. In some respects, this change of title was no more than acknowledgement that N.W.U. had always been a liberal arts college and not a university. Not pertinent to such reposturing was decision to restructure the academic curriculum, a task assigned to the four chairs of the academic divisions and to be completed for presentation to the faculty in September. Along the way, one "discard" did seem highly symbolic of a lapsing of certain old sentiments and basic allegiances.

Shortly after classes convened in September, 1951, Ray Nuetzman noted for *The Wesleyan* that few students knew the school's "Alma Mater song"—"The Yellow And The Brown." He did not lament that it was "not being sung very often," but his reminder served to suggest subtly that the song was passé. Had it become a casualty of war, something to remain enshrined only in the hearts of those who had yielded their places to a new generation of "mightier ones"? Perhaps as response to Nuetzman's observation, *The Plainsman*, 1952, printed the opening and closing verses of the old song, along with the resounding refrain. With sunflowers fading in the background, it was more memorial than revival. (See Appendix, p. 874)

Paul W. LeBar, professor of organ, soon provided words and music to "All Hail Nebraska Wesleyan" (October 1955), which the university adopted and copyrighted in 1957 as the "Nebraska Wesleyan Hymn." LeBar sought to preserve dedication to historical purpose and mission. The sunflower and its colors, "the yellow and the brown," remained as song for alumni to "raise…voices" when gathered together in reunion. It had held its place for more than sixty years.

Well, the "fabulous fifties" were two-thirds through, and the seethings of the sixties and seventies lay ahead. The many traditions which had through decades given N.W.U. its keen sense of character were all to be put to the pulls and pushes of stress and strain. Few would survive, and "The Yellow and the Brown" had been the first to go. The title of "Chancellor" had been the second. These were outward signs. The school would not depart from its purpose to engage in the best of classroom and laboratory instruction on the "undergraduate level." Its alumni would go forth to excel in their endeavors, and in well above average numbers percentagewise. It would become less Methodist in the fabrics of its faculty, administration, and students. The depths of its underlying Christian convictions would become a bit shallowed. Nonetheless, one of Roy W. Deal's favorite meditations continued to ring true for most at Nebraska Wesleyan, as each turned daily to face into the future.

> This is the beginning of a new day. God has given this day to me to use as I will. I can waste it or use it. I can make it a day long to be remembered for its beauty, its joy, and its achievement, or it can be filled with pettiness.
>
> What I do today is important, because I am exchanging a day of my life for it. When tomorrow comes, this day will be gone forever, but I shall hold something which I have traded for it. It may be no more

than a memory, but if it is a worthy one I shall not regret the price. I want it to be gain not loss, good not evil, success not failure.

Here is a day and here am I. God will not expect more of me than I am capable of giving, but I must live up to my best.

There will be beauty and I must not miss it.

There will be cries of people in distress, and I must hear and answer.

There will be moments of temptation, but I must not yield.

There will be times of tension, but I must not speak impulsively.

There will be opportunities, and I must be ready.

When night comes I want to look back without regret and forward with radiant spirit and thankful heart.

BIBLIOGRAPHIC COMMENTARY

Indispensable are the minutes (a) of the meetings of the Board of Trustees and of its several committees—all assembled and interspersed in dated order; (b) of the meetings of the faculty and of certain of its standing and special committees (c) of the "Executive Council" which assisted a chancellor; and, to lesser degree, (d) of the annual conferences of the Nebraska Methodist Church. The editions of *The Wesleyan*, of *The Plainsman* and of the students' "Directory of Nebraska Wesleyan University" lie at the heart of the sources for a review of this sort, and deserving of high praise are the successive editors of these publications. Ledgers and books of accounts, assembled in the vault of the business office, have preserved useful data.

Of special value are letters received from alumni, members of staff and administration, and others. Some of these letters are somewhat documentary. This writer is beholden to the following: Richard L. Bartley '45, C. LeRoy Borders '54, William O. Brown, Jr. '55, Lynelle Adams Brown '53, David M. Clark, Karen Norton Cook '56, Gabriele E. Cope, Bruce E. Deal '50, W. LeRoy Hanson '55, Richard L. Hart '50, Conley K. Hinrichs '50, Elsie Neth Hinrichs '50, Mary Louise Holding, Duane L. Hubbard '58, Margaret Jensen Irish '38, Dolph Duane Johnson '48, Evelyn Fry Johnson '51, Leland E. McAllister '40, William W. McDermet III '57, Jeanne Brown Nay '58, William P. Norris '60, Tom J. Plummer, Jr. '60, Donald G. Rezek '58, Carolyn Rometo, Galen W. Underkofler '29, Donald D. Walden '54, and Robert L. Wendt '41.

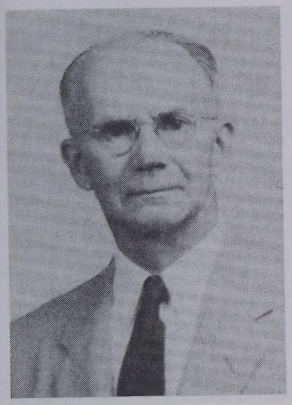
Conversations, recalled and sometimes "noted," have served to reveal some fact, to confirm or to add to hearsay, to provide interpretation, or to confirm or to add color to settings. These, along with others, were contributors: Alice Abel, Graham A. Barringer, Ilene Raymer Barringer '38, Ethel L. Booth '10, Henry H. Blanke, Jr., Helen Creamer Bratt '45, Wendell R. Bratt '48, Vicente A. Colon, Karen Norton Cook '56, Mamie E. Corns, Robert B. Crosby, Roy W. Deal '17, A. Leland Forrest, James F. Forrest '59, Dorothy Kinyon French '47, Walter R. French, Jr. '48, Bernice M. Halbert, Beth Miller Harrod, Chelys M. Hester, Ethel M. Johnson, Richard B. Johnson, Charles D. King '60, George A. Knight '14, George W. Knight, Edgar F. Knox '59, Evelyn A. Knox '62, Gladys M. Lux, Leslie R. Marks, William P. Norris '60, Marie Hanson Odgers '55, Richard V. Odgers '55, Vance D. Rogers, Ernest L. Smith '11, Ruth O. Stephenson, George R. Strait '57, Joe F. Wampler, and Richard H. Young '50.

To treat of the times and various "atmospheres" of this eleven-year span, 1946 to 1957, many interpretive "look backs" were marvelously useful. Made from vantage points of decades later, these digests appeared in publications such as *Grit* Magazine, the Lincoln *Journal-Star*, the Lincoln *Northeast Sun*, *Newsweek*, the NRTA "Bulletin," "Parade Magazine," "the Rotarian," and *U.S. News and World Report*. Among the contributors were David Brinkley, Mary Costello, John Dellinger, Angus Deming, Robert J. Donovan, Joseph L. Galloway, David Halberstrom, Jack Kennedy, Larry L. King, William L. Shirer, David Schoenbrun, Evan Thomas, John Updike, Eric A. Walker, and L. Kent Wolgamott.

A few "completed works" proved valuable because of their special purposes—James Earl Bartley '25, "An Autobiography," (1976), unpublished; Duane Hutchinson, MATT (1995), The Story of Lewis Edward Mattingly; Vance D. Rogers, "Nebraska Wesleyan University" (1977), an address to the Newcomen Society in North America; Virgil C. Welch, WALKING THROUGH THE WHEAT (1957), The Life Story of Ira J. Taylor; Harriet Ann Willmeng '77, "History of the Nebraska Wesleyan University Library" (M.A. Thesis, University of Missouri-Columbia, 1978); and Jessie V. Yost '69, "Women of the Council: A Heritage Scrapbook" (1986), of the Women's Wesleyan Educational Council, since 1896.

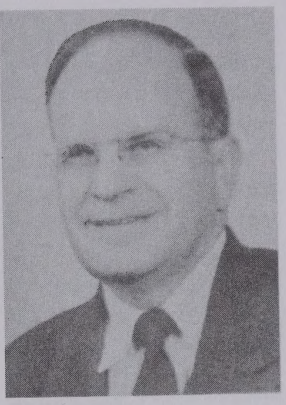
Richard B. "Dick" Johnson had safeguarded many of the "scraps" and "things" which Ethel M. Johnson had gathered as mementos of her many years as dean of women, and these proved to be a trove of distinction. Ernest L. Smith '11, trustee emeritus, assembled a file of documents highly pertinent to the record of this Wesleyan's trials and triumphs. As guide to certain identities and events, *The New York Times*' PAGE ONE, Major Events 1920-1993 (1993), was a remarkable aid. Advertisements to promote sales of audiocassettes (the movies of the years) and of LPs, cassettes, and discs (the popular songs of the 1940s and 1950s) served to be enticing reminders of an era.

As editorialists and columnists, the following, along with many others, left in *The Wesleyan* highly useful commentaries upon many of the "doings" on campus: Lois V. Clark '51, Donn R. Cline '55, Charles E. Friederich '56, Alice A Greenslit Provost '48, Ned Hedges '56, Marilynn A. Heim, Harry A. Huge '59, James E. Jackman '50, Robert Jewett '55, Betty M. Jones '47, Marian R. Moomey '54, James R. Munkres '51, Jane J. Nisely '49, Raymond E. Nuetzman '51, Jeana Lee TeSelle '55, Gladys E. Trott '47, Irma L. Trott '49, and Robert L. Wendt '48.

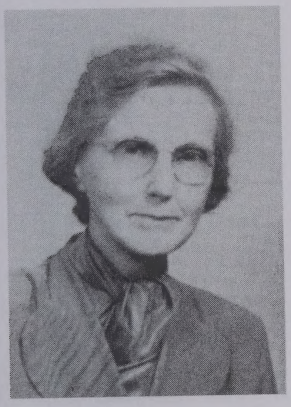


Roscoe Abbott

Geralyn Bennett

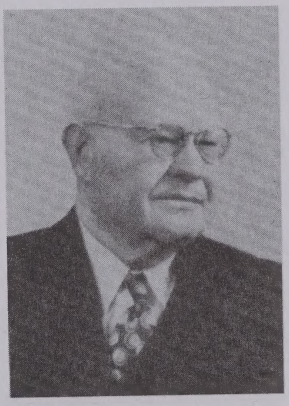


Oscar Bennett

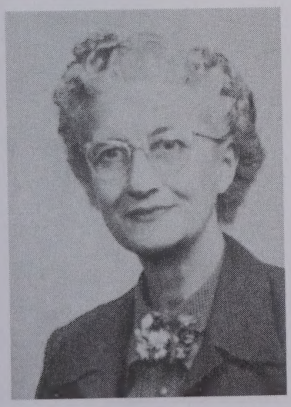


Ethel Booth

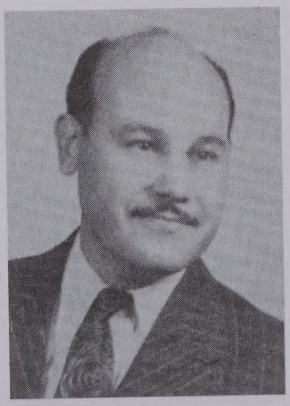
Katherine Brown



E. Glenn Callen

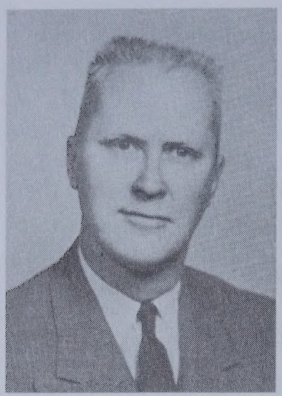


Nettie Clark

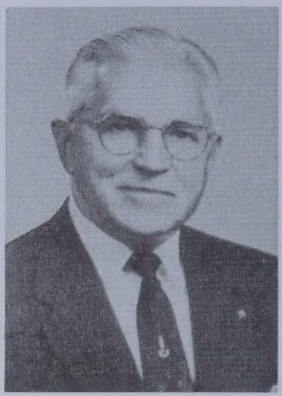


Vicente Colon

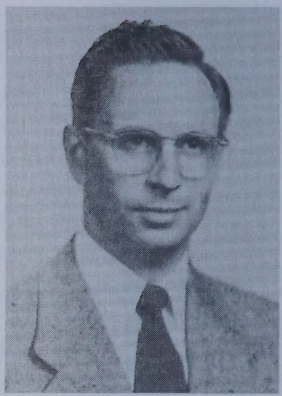
Mamie Corns



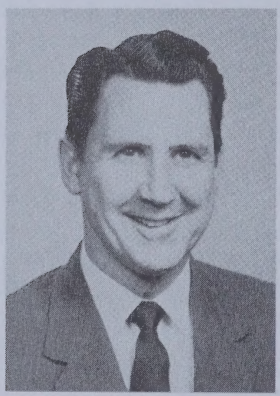
Sam Dahl



Roy Deal



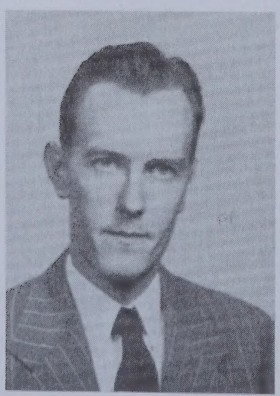
Walter Elwell



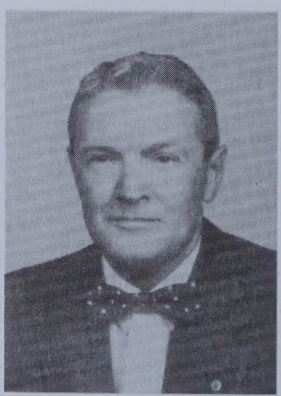
Milton Evans

Walter French

Dorothy Furnish

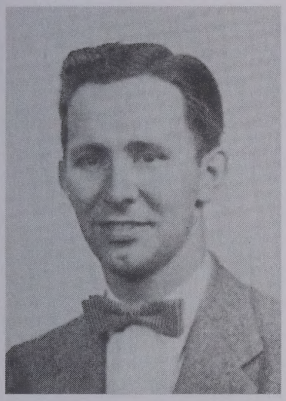


Robert Glazier



Woodrow Greeno

Bernice Halbert



Harold Hall

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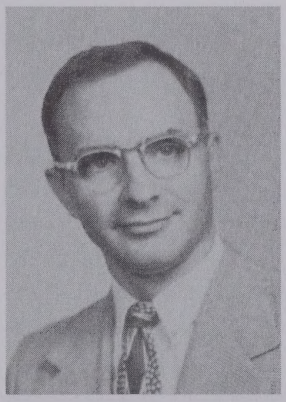
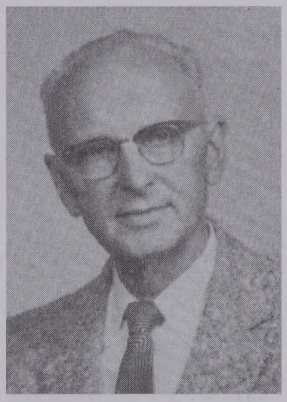
Mary Holding

Yin Ming Hsu



Philip Kaye



Paul Lebar

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Gladys Lux

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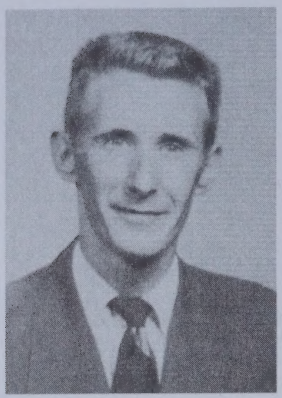
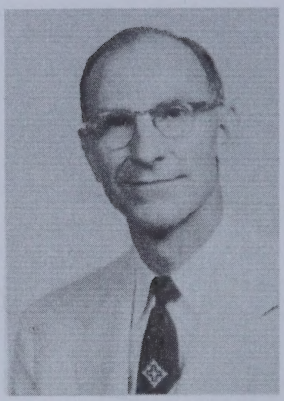


Robert Marshall



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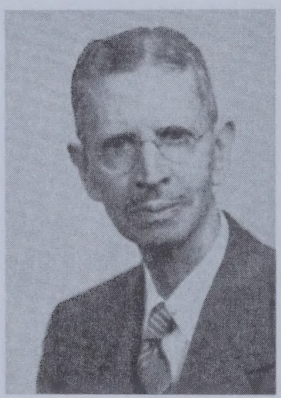

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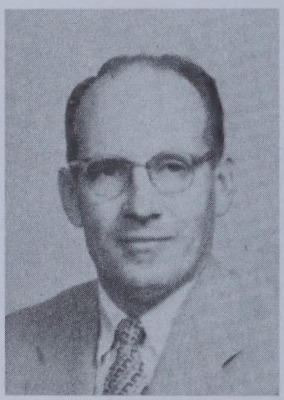

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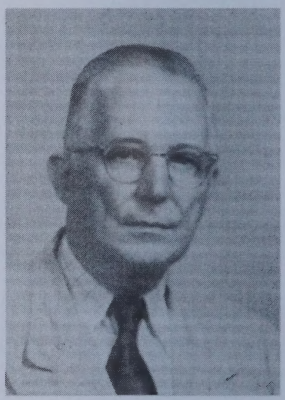

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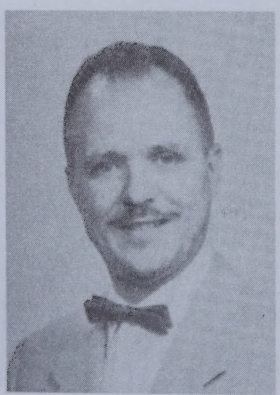

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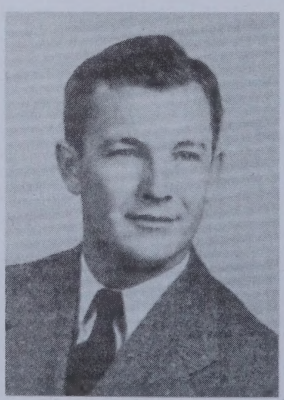

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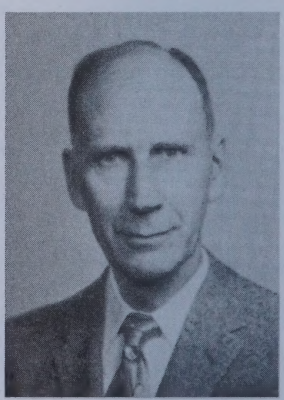

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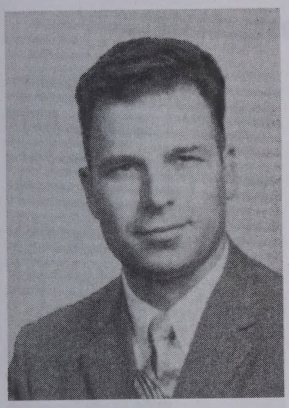

Lewis Schafer

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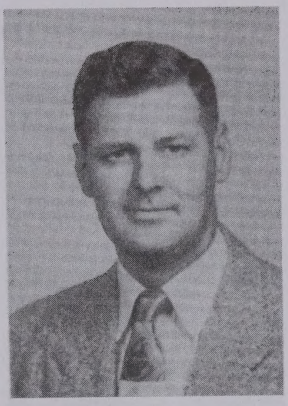

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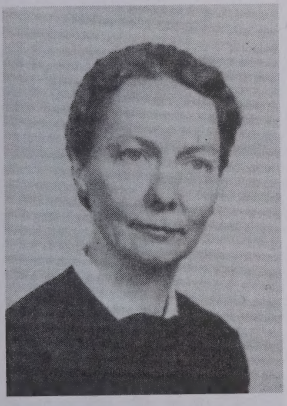
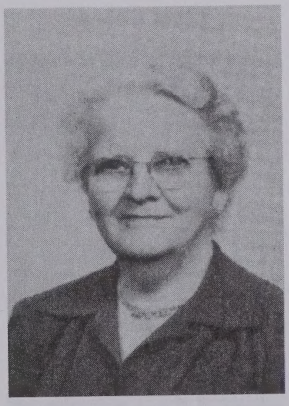
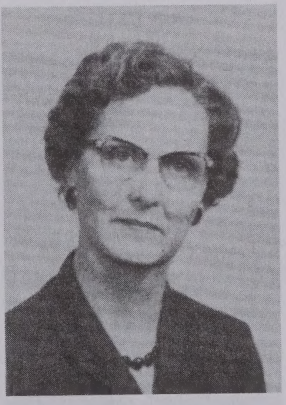


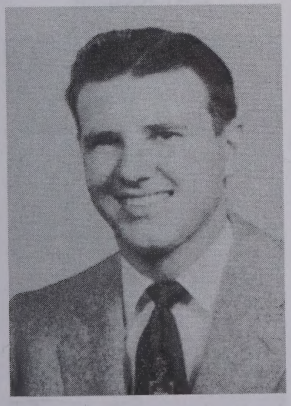
Pauline Slonecker



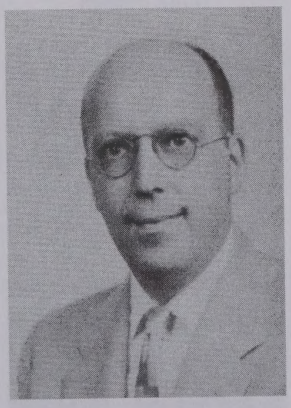
Marietta Snow



Jean Swinbank

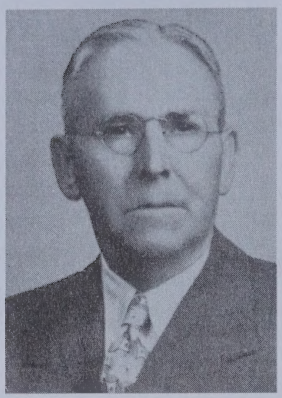


Joe Wampler



Dale Weeks

The Emeriti, following 1946 (to 1957)

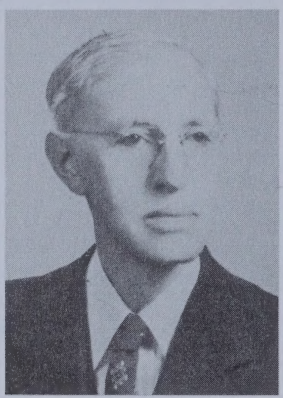


Graham Barringer

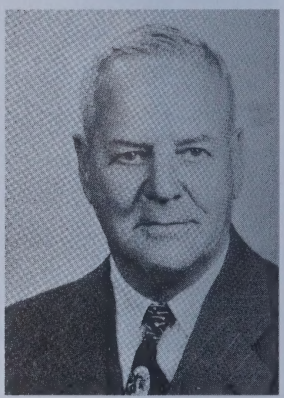
Ethol Bishop

Clara Brandt

Rose Clark

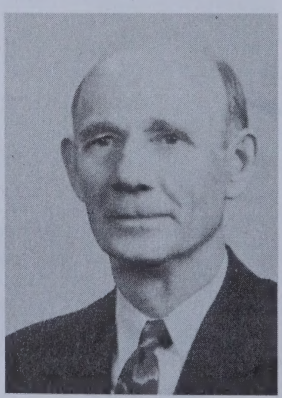


John Jensen

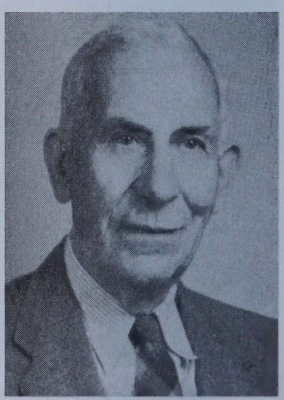


Earl Johnson

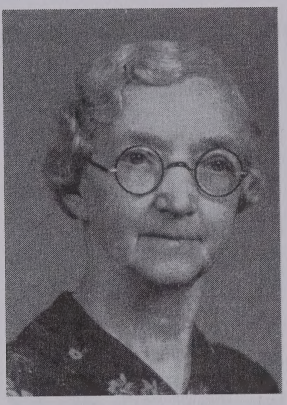
Grace Lenfest



Ralph Marrs

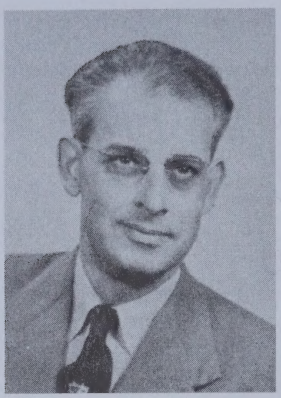


Claude Joseph Shirk



Laona Underkofler

Of lengthy services—transfers and death (to 1957)



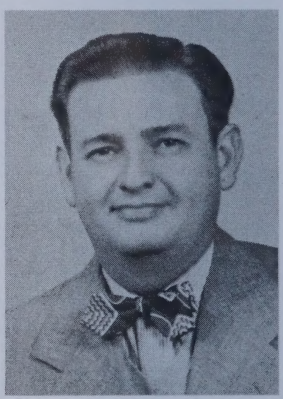
Dale Case

Rudolph Fredstrom

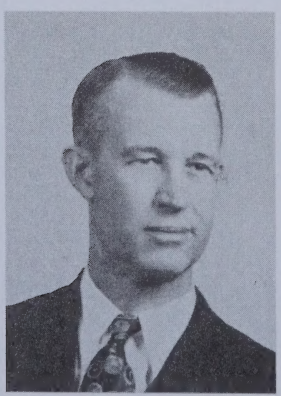
Clinton Gass

Enid Miller Hoffman

Huber Ludwig



Leslie Marks



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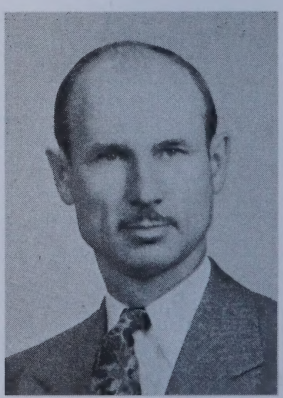


Samuel Shively

What Is College?

What is college?

College looks like a many-windowed dormitory, like a stack of books, like worn-out loafers, like a girl in a formal, like a gray-haired professor, like a test paper with red marks all over it, like a sports car, like a desk with a lamp on it, like a football caught against the sky, like a letter in your mailbox.

College smells like chalk dust, like shaving lotion and cigarette smoke, like carnations, like burning leaves, like a chemistry lab, like hair spray, like car exhaust, like a new textbook, like a cafeteria.

College sounds like a typewriter, like an alarm clock, like a telephone, like a pen scratching, like laughter down the hall, like a cheerleader, like a stereo, like a long wolf whistle, like the campus chimes, like muffled talking in the library, like a history teacher, like a freshman giggle, like a senior class song.

College tastes like hamburgers, like the end of a pencil, like a coke, like lipstick, like winter air, like a first cigarette, like crumbled cookies, like coffee from a machine, like toothpaste, like the back of stamps, like pizza, like a good-night kiss, like Mom's cooking again.

College feels like being homesick, like Friday afternoons and Saturday mornings, like winning a football game, like sitting in class, like staying up all night, like phys ed, like waiting for a telephone call, like dancing, like walking in the leaves, like a final exam, like a rush party, like graduating.

This is college!

—T. S.

Theodora R. (Teddy) Smith, Editor
***The Wesleyan*, March 12, 1964**

Chapter II

The First President, 1957- 1977

New to the faculty in 1962 and with a fresh Ph.D. from Emory University, Frederick E. Blumer submitted a Special editorial for *The Wesleyan*, May 20, 1966. This youthful associate professor of philosophy and religion noted that "American colleges are changing very rapidly." He observed that reminiscing alumni were "always disappointed by students who arrogantly and disrespectfully advocate changing things even more." Furthermore, he was aware that "alert students" realized that "ours is a world of change." He opined that this "whole new breed" had found it unwise to become "too devoted to any one way of looking at things." No longer would these newcomers sing the old songs and wish "to return to the old ways."

Blumer foresaw no opportunity for a "college of the future" to return to its "old ways," but he expected the "liberal arts tradition" to pass to following generations "the best of our heritage." In this setting, a "new sort of college president" would not be one to hold "firesides" and to talk about any "sweet, leisurely, ivory tower…of yesteryear." Rather, such chief executive in academe had "to become an efficiency expert at raising millions of dollars"—one who could and would "keep moving." Quite likely, he intended to focus attention upon Vance Donald Rogers who was rounding out his ninth year as President of Nebraska Wesleyan University.

Vance D. Rogers

Vance D. Rogers

A native of Lake City, Minnesota, Vance D. Rogers held degrees from Hamline University (A.B., 1938) and Garrett Biblical institute (B.D., 1941). In World War II, he served as a naval chaplain and was on occasions "under fire." After the war, he served pastorates in Illinois until appointed to be chief pastor of Trinity Methodist Church, Lincoln, Nebraska. In recognition of his accomplishments, Nebraska Wesleyan conferred upon him, 1955, a D.D. degree. He was already reputed to be an experienced and successful "organizer, administrator." He had become more than just moderately interested in the small university located in northeast Lincoln. (Soon he would receive two other honorary doctorates—L.L.D. from Mount Union College, Alliance, Ohio, 1958, and L.H.D. from Morningside College, Sioux City, Iowa, 1960.) He bore proudly the title of "Doctor."

Editor of the Wesleyan "Alumnus" (summer, 1958) submitted this sketchy bit of rhyme—

Doctor Vance Rogers, head man here,
Is always on the go.
When he's not working at the school
He's scouting round for dough (I know!).

He scents the stuff and follows through
For this he has a flair
With ev'ry year of this mad rush
He widens the part in his hair. (It's there!)

Well, what does one attempt to say about a man of his sorts? Samplings from a vast spread of sources provide parts of a profile. They treated of a "short, round sort of man," of a "man with bounce," of a "human dynamo"—built like a "football guard" who works "like sin" and "rolls along at fantastic pace"; of a "jolly fellow…with wide eyes and swollen chest"; of a "master schemer"—"bold, innovative and sound," and both "allergic" and "immune to failure"; of an "Eternal Optimist" who "refuses to live in the past" and "looks for frontiers to explore"—a "tremendous builder," "the best…for this great college," who rarely appears downcast"; of a leader—"anything but a die-hard traditionalist"—who would seek to make N.W.U. "relevant to the world we live in"; and of a "model of excellence who could empower others."

He was rarely addressed in public as other than "Dr. Rogers" (to such extent that a young member of the faculty inquired if he had a "first name that was ever used," and another new, young professor caused a long silence in a meeting of the faculty when he addressed the man as "Vance"). As an "old navy chaplain," he understood and practiced effectively the art of "delegation of authority" and responsibility. He also believed in "channels"—that those who wished to contact the Board (of Trustees or of Governors) "go through the President's office." He would "dress windows for public consumption…to drum up financial support" for Nebraska Wesleyan. He was "flexible and lively" when discussing issues with students—"never brittle"; he could deny concession and then employ masterfully "techniques of indirection." Confronted by students whose teeth were on edge, he would compliment them for being concerned about their university, agree to ponder or redirect their proposals or protests, and then invite them to "keep needling me" and to "keep giving the administration hell."

He quite certainly read with satisfaction editorial remarks by Judy Hogeland (*The Wesleyan*, March 16, 1962) to suggest that students "offer constructive criticism, making sure their facts are correct and then expressing themselves to the proper authorities." More than a decade later, when chided by students for the school's failures to produce "greater evidences of dedication and commitment… towards the end of achieving the goals of a scholarly community," he did not propose "to become defensive"; rather, his response was " positive" and "open" in effort to seek "new and better ways of improving all aspects of the N.W.U. community." He knew the university was far more than a "social institution" and a "paternal institution." Never one to permit issues "to lie and to smolder," Rogers desired to involve students "in the deliberations."

No doubt about it, Rogers had a "compelling desire to succeed at whatever he attempted"; he could move "with vigor and enthusiasm." When asked one day by a president of the Student Senate how he managed to cope with "mass protests from students" who were determined to "sit-in Old Main" and even to attempt "to close down the university," he made it quite clear that having been "conditioned" in the Pacific under the fire of Japanese attacks, he was not about to be unhorsed by student-action. And, he wasn't.

A coin of praise may have its other side. A student of less admiration found "President Rogers" to be "an unscrupulous tyrant, a dreaded medieval lord, a professional student-gripe escape artist." A seasoned acquaintance noted that this ordained Methodist parson knew well "when and how to bend elbows"—and not necessarily when dealing with a "potential donor."

Challenged that he "stay for ten years," Vance Rogers intended to do "just that," but we know he changed his mind. He'd make it twenty. Nevertheless, rumor hinted by early 1968 that he felt an urge to seek "higher office"; but, he was at the time to be no more than "tempted." *The Paper* (new name for *The Wesleyan*), September 26, 1968, featured an article by Grover Click, penname of a campus columnist, who referred to "Vancelot of Wes-ley-ot," who was "always pressing on 'With Greater things.'" Vancelot sang about his realm:

> The children never have any fun here
> The girls must all be in by half-past ten;
> In short there's simply not
> A more congenial spot
> For nothing-ever-happening
> Than here in Wes-ley-ot.

And, in response to a question that Vancelot might leave his kingdom in search of "higher office," his response was again in song:

> No, no not in springtime,
> Summer, winter, or fall,
> No, never would I leave you at all.

(A seeking after "higher office" would await 1978. From, April 18, 1958, for all "state occasions," he wore a "Seal of President," a silver disc suspended by a nylon cord.. This medallion was encircled by a chain band, superimposed upon a raised replica of the seal of the school. Presented to him when inaugurated as President of Nebraska Wesleyan University, it was to be his "personal property.")

—Successor to A. Leland Forrest

When the true nature of A. Leland Forrest's illness became evident, members of Wesleyan's board of trustees pondered the need for a successor. Ernest L. Smith told this writer of an "early approach" to Vance Rogers, who was at first "not easily persuaded." Whether pressed by certain trustees and friends of the university or compelled by his own sense of a pending doom, the latter sought counsel of the stricken chancellor. Of chief concern were Forrest's "contacts" with

and recommendations for other possible sources of support for N.W.U. Only Forrest's rapid deterioration brought halt to consultations.

The concluding meeting of the faculty for the year, with Dean Sam Dahl presiding, came May 15 (a week after Forrest's death). George A. Knight president of the board of trustees, had informed "the staff" that there was "no progress, yet, on search for a new chancellor, but that the executive committee would meet May 20. Members of the faculty shaped a recommendation:

> Our principle concern...is for the high educational qualifications of our new Chancellor rather than for the speed with which he is selected....above all, a well-qualified and capable professional educator, and then that he meets the other desirable and necessary qualifications....

A somewhat prevailing hope among the faculty was that the trustees would not select "a minister."

—Search

The board's executive committee assembled May 20, quickly dispatched a note of thanks to the members of the faculty for their "recommendation," and proceeded to shape a search committee. George A. Knight would chair a group of about ten, with Laurence R. Davis to be second in command. Professor Walter R. French, Jr. and Ethel Johnson, dean of women, were to represent "the staff." Dean Sam Dahl, as "acting president," would serve ex-officio.

(Author's footnote, here: George Knight had asked me, professor of history, if I would be willing to serve again on a search committee. I readily agreed. But, before making public the personnel of the new committee, he asked me "to come to the bank"—for he needed "to visit" with me. The short of it was that inadvisably good intentions on the parts of some friends had created a "conflict of interests"; therefore, I could not be on the committee. He then, "in strict confidence," assured me that he did not expect the task to be "difficult or lengthy"—for "we have a leading candidate who will accept." He named no one, but I jumped to a conclusion and kept my silence. My hunch became reality.)

The "committee to search" was diligent in its labors. Knight informed other trustees, June 3, of "progress...made...for a qualified man," and that "no haste was imminent." For a "special meeting," the trustees gathered July 15 to receive a report. The committee had considered "some 30 names," and "all choices narrowed down to Dr. Rogers." Discussion followed and focused upon "the length of time Rogers would commit to the university"—"a minimum of a decade...hoped for." Assurances were that he "was agreeable to such commitment." Rogers would begin "his work," August 1, 1957, with salary to be $11,000 per annum. On hand to be introduced and welcomed were Rogers and his wife, Barbara. He "expressed his willingness to accept the position and the responsibility of the office."

As President of Nebraska Wesleyan University, Vance Rogers sought to reaffirm the school's "aims and purposes as a Christian liberal arts college." His

"paramount interest" soon centered on a "program for…advancement," and he in due course spoke to faculty and trustees in terms of studies and goals to be made and reached "within five years." Under the scrutinies of review and redesign were to be standards of admission, tuition and fees, and "personnel services" for students; curriculum and strengthened academic program, and "honors"; for members of the faculty a greater percentage of Ph.D.s, a better "salary scale," reduced "teaching loads," and a "sabbatical program"; an enlarged library; and many additional "building facilities." He judged that Nebraska Wesleyan had "areas of weakness": a too narrow field for student recruitment, "not enough nationally"; insufficient "diversity of faculty"; too much identity with University Place, and not enough with "the greater Lincoln"—such as need to expand greatly the "Great Teaching Program"; and limited efforts and success to seek and to gain grants from national "funds and foundations" and bequests and endowments from other sources. (Many years after his retirement, he pointed with pride, as examples, to his "successes" with the Olin Foundation, the Woods Charitable Fund, Texaco, Exxon, and "the estate of Edith Dimmitt Elder.")

—Inauguration

Inaugurated to be Nebraska Wesleyan's thirteenth chief executive, a president to follow twelve chancellors, April 18, 1958, 2:30 p.m., in the new "Taylor Gymnasium," Vance Donald Rogers became "fully authentic." Pomp and circumstance befit the colorful rite. Roy W. Deal, veteran professor of education and psychology who had also served as dean of the college, as "Marshal of the Day" led a procession of more than 400 persons, all in colorful attire and the bloom of academic regalia—pages and "honor escorts," the "President's Party," the district superintendents of the Nebraska Methodist Conference, the "Chapel Choir," the university's faculty and staff, representatives from other institutions of higher learning, delegates from "certain learned societies," N.W.U.'s "class of 1958," and the members of the Board of Trustees. Bishop H. Bascom Watts administered "the investiture of office." A "surprise announcement": a capital gift of $100,000 from Edith Dimmitt Elder '08, "for the proposed Fine Arts unit." Yes, it was gala.

Rogers rounded his presidency to twenty years, and the two decades were seldom of calm and often of uncertainty and turmoil, rarely kind to tradition, haunted by skepticism and cynicism, shocked by violence and war, and profoundly challenging. The "average" for a college president's tenure was less than four years. Well how about these times?

The "times"—the late '50s, the '60s, and into the '70s

Not much of the '50s remained. First-page headlines of *The New York Times* featured "Major Events"—from which we select samplings to offer guided review. For 1957, Nikita S. Khrushchev in early July had ousted his rivals in the Soviet Union; in September, President Eisenhower directed the National Guard to enable nine black students to enter Central High School in Little Rock, Arkansas; and, in October, the Russians put "Sputnik" into orbit—560 miles up, at 18,000 miles per hour, visible with binocular, and to be followed a month later by their

doggy, "Mutnik." Charles de Gaulle in June, 1958, began his ten-year role as Premier of France; Alaska, in July, became our 49th state; and Pope Pius XII died at 82 years of age, in October—having served for 19 years the Roman Catholic Church as its Supreme Pontiff, and to be succeeded by John XXIII, 77 years of age. Hawaii gained statehood in March, 1959, and its star would be the 50th in our flag; Richard Nixon emerged as the Republican leader; and Fidel Castro by year's end had set the stage in Cuba for his brand of communism. The decade ended with 1960, and in May the Russians shot down an American "U-2"—this spy mission to make a household name of Francis Gary Powers and its termination to afford Khrushchev opportunity at Paris to use his shoe to pound a table, to predict the Soviet Union would bury the U.S., and to close abruptly a conference with Eisenhower; and, Richard Nixon lost, November 6, his bid for the American presidency—to John F. Kennedy, in a "squeaker."

Soon after 1961 made its debut, the United States severed "diplomatic ties" with Castro's Cuba; in April, the Soviet Union's Major Yuri A. Gagarin became the first man "in space"—to return after soaring 187 miles above earth; less than a week later occurred the dismal anti-Castro assault at Cuba's Bay of Pigs; America's confidence in its own space program received a great boost in May when Commander Alan B. Shepard, Jr., completed his flight with a splash down within four miles from the target carrier; and the world mourned in September the death of the United Nations' Secretary-General Dag Hammarskjold—"air crash" in Africa. John H. Glenn, Jr., dispelled remaining vestiges of what had once seemed to be "a lag" for the U.S. in the contest "for space"—February, 1962; crisis developed in late September at the campus of the University of Mississippi when James H. Meredith, a black student, sought admission "to attend classes"—the issue to be resolved October 2nd when President Kennedy "sent in" 3,000 federal troops; then, later in October arose the "Cuban missile crisis"—with nuclear exchange between the Soviet Union and the United States to threaten until actions and compromises eased tensions. Roman Catholicism noted the ascent to the "papal throne" of Paul IV—June, 1963; Dr. Martin Luther King, Jr., "electrified the nation" when he told the nation, "I Have A Dream"—August 29, when more than 200,000 had assembled and marched in Washington, D.C., for civil rights for "the American Negro" and laws to end "racial inequity"; and John F. Kennedy, November 22, became our fourth president to be slain "at assassin's hand"—the scene being in Dallas, Texas, and Lyndon Baines Johnson succeeded immediately to the nation's "highest office."

1964 found our congressmen and senators in the mood to respond effectively to many of the nation's needs—with the concerns to turn "upon civil rights"; the U.S. "ranger" took "close-up photos" of the moon—in search of a landing site; also in August had come reports of communist gunboats attacking U.S. destroyers in the Bay of Tonkin, and the war in Vietnam accelerated; the Warren Commission in September concluded that Lee Harvey Oswald had "acted alone" to kill John F. Kennedy; for the Soviet Union, Leonid I. Brezhnev brought close to the "Khrushchev era"—mid October; and by wide margin, President Johnson won the American presidency—his Republican opponent having been Arizona's Senator Barry Goldwater, and the new Vice President to be Minnesota's

Hubert Horatio Humphrey, Jr. To leap forward, we can recall that our two Gemini's, December 1965, nosed within six feet of each other—a rendezvous 185 miles "up." Almost a year and a half later, June 1967, Israel routed Arabian adversaries in a short war—to break blockade, to occupy all of Jerusalem, to reach the banks of the Suez canal, and to accept the U.N.'s "cease fire." Meanwhile, the military action in Vietnam accelerated and extended.

Naval personnel of North Korea seized, January 24, 1968, the "U.S.S. Pueblo" in open waters and then held "as spies" the ship's crew of 83; widespread resentments in opposition to the war in Vietnam caused L.B.J. to announce he would not be a candidate for re-election; two assassinations would dismay American and prompt some to wonder if our "way of life" could and would survive times that were again "trying men's souls"—Martin Luther King, Jr., Memphis, April 5, and Robert F. Kennedy, Los Angeles, June 6; soon to follow would be the tensions to mount in Chicago during the convention of the Democratic Party; the Soviet Union in August occupied Prague and proceeded to make of Czechoslovakia "an outer frontier"; and Richard M. Nixon, Republican, gained, November 7, by a narrow victory, the Presidency of the U.S.—opponent being Hubert H. Humphrey, the serving Vice President.

Americans exulted when the "Eagle" landed and astronauts Neil A. Armstrong and Edwin E. Aldrin, Jr., did their "Moon Walk"—July, 1969; the highest of drama came in April, 1970, when a crippled "Apollo 13" safely splashed down in the Pacific after its swing around the moon and with oxygen reserves "about exhausted" and the lives of its three crewmen "on the line"; and our "second moon walk" thrilled the nation in February, 1971. Meanwhile, in September, 1970, Anwar Sadat had acceded to the presidency of Egypt.

Americans who lacked enthusiasm for the United Nations found more reasons for their doubts when that organization, October 26, 1971, seated Peking (People's Republic of China) and ousted Taipei (Taiwan). The action in Vietnam continued to grind away, hopes for an end to the war foundered because of the issue of P.O.W.s, and President Nixon ordered in May, 1972, the mining of Hanoi's ports. Nixon soon departed for Moscow where he and Brezhnev signed two "arms accords." Justices of the U.S. Supreme Court had been weighing the issue of "execution for capital offense" and announced on June 30, with little evidence of uniformity of opinion, that such punishment was "cruel and unusual." When "Arabs" in Munich attacked and killed nine Israeli athletes, the future of the Olympic games became doubtful—September 6. With all else, the American people were again engaged in a presidential campaign—with the incumbent, Richard M. Nixon, standing against his Democratic opponent, Senator George Stanley McGovern; there would have transpired a break-in of the Democratic headquarters at "Watergate"; and Nixon, November 8, would lose only Massachusetts while the Democrats retained control of the Congress.

The "Watergate affair" did not wither, inquiries began, and resignations followed—as the months of 1973 ensued. Vice President Spiro T. Agnew, because of his own misdoings in Maryland, resigned, and Congressman Gerald R. Ford became Vice President—named by Nixon and approved by the "two houses," October 13. Simultaneously, the Supreme Court ruled that Nixon was "to give up

tapes." The nation had breathed sighs of relief when "peace pacts" had been signed in Paris, late in January, to end our "longest war, " the conflict in Vietnam—with the "draft" to end immediately. Israel and Arabs were again "at war" in October, and continuing terrorism forced Mrs. Golda Meir, Premier of Israel, to take measures "to find protection for my people."

1974 seemed destined to focus upon "Watergate." Inquiries revealed and "grand juries" indicted Nixon's chief aids. Eventually Richard Nixon resigned, August 9, and Gerald Ford was "sworn in" the following day to assume the responsibilities of the "American Presidency." A month later, President Ford issued a pardon, "without conditions," to Nixon and before year's end selected Nelson A. Rockefeller to be Vice President.

News releases had quite well prepared Americans to expect utter "collapse in Saigon" of the anti-communist government of "South Vietnam." After April 30, 1975, tens of thousands of refugees made their escapes to seek haven in America, Europe, and elsewhere. For the U.S., our bicentennial celebration of the "Declaration of Independence" would be at hand in July, 1976. A presidential election pitted Georgia's Jimmy Carter to challenge Gerald Ford in his bid to continue in office—with Carter to win "a close one" and with Walter F. Mondale to serve as Vice President. Noted on September 10 had been the death of Mao Tse-tung at age 82, in China. (And, we have once more set aside PAGE ONE of *The New York Times*.)

When addressing the Fourth Annual Alumni Awards Convocation, Nebraska Wesleyan, October 16, 1959, J.D. Anderson, chairman of the board of trustees, alluded to the current "age of change"—with its unprecedented advances of automation and electronics, its rapid increases in population and in college enrollments, and its international "storm clouds" on so many horizons. He noted, too, "Everyone is in search of a happy, sane way of life." Almost thirty years later, for "Parade Magazine," David Schoenbrun recalled those "quiet, innocent, happy times." Advertisers looked back from the same vantage point to appraise the "popular songs" of the '50s and early '60s as being "simple, honest, direct, heart-touching, dreamy!" Perhaps we Americans had a sense of "connectedness" and sought to live lives "deceptively tranquil"—even while fearing polio, communist subversion and atomic incineration. Schoenbrun reminded his readers of the stresses which were to follow and that "Ike seemed more intent upon his golf game" and lied when the Soviets "shot down the U-2 spy plane."

Schoenbrun's bird's-eye review of 1987 also focused upon an America whose citizenry had by the late fifties reached a life-expectancy of more than 69 years, despite proneness to over-eat, over-smoke, and over-drink—a dinner for many to begin with two martinis, to be followed by broiled steak with baked potato "smothered beneath sour-cream and butter," and to be topped with pie, cake, and ice cream. No one seemed aware that "you could smoke, drink and eat your way to an early death," and most thought "men who lifted weights were…odd." Statistics showed that single-parent households had by 1960 numbered above 25% and that divorce was becoming increasingly commonplace. A question to ask might be: Had a sort of lethargy enshrouded the nation, but with an accompanying sense of

malaise? John F. Kennedy's "New Frontier" became call to many to shrug off both lethargy and malaise.

Writing for *Newsweek*, December 1993, Evan Thomas contended that American "leadership" for various purposes had created a "Paranoid Age" which persuaded us to believe, generally, that we suffered from shortcomings in "intelligence" and "mind control," from drugs and the techniques of "brainwashing," and from "missile gap" and "bomber gap." The Pentagon and the Atomic Energy Commission directed many secret experiments; various government agencies perpetuated evidences of increasing "Red Menace"; and many people in the U.S. "seemed ready to be scared." Political leadership shifted from Eisenhower to Kennedy, and understood "at center" was that the United States suffered from no real "behindness." Also, "containment" had to remain at the heart of policy and action in response to communist thrust and outreach.

Other "things" were stirring. For his classmates of 1960, assembled in 1985 for a reunion, Warren L. Danskin remembered two American soldiers who had been killed in south Vietnam by "communist guerillas," that women's skirts were shorter in 1960 "than they had been for some time," that Walt Kelly's "Pogo" reigned supreme in the funny paper—along with the other denizens of "Okefenokee Swamp," and that on May 5 the shooting down of the "U-2 plane" by the Russians eventually resulted in Eisenhower's admitting that for four years "we had been spying over the U.S.S.R." Danskin remembered that some of the better movies were "Butterfield 8," "Pillow Talk," "Inherit the Wind," "Elmer Gantry," "Exodus," "Sunrise at Campobello," "Spartacus," "Diary of Anne Frank," and Hitchcock's "Psycho." He made reference to Liz Taylor, Marilyn Monroe, Doris Day, and Shirley MacLaine.

Graduates of 1960 were becoming acquainted with language for computers, "Fortran," and with microchips; Albert Sabin's "oral vaccine" against polio joined that of Jonas Salk; the "Boeing 707" was new; hula hoops remained a chief source of exercise for children, and Frisbees spun everywhere—to be launched with amazing accuracy; "ultrasound examination" was new procedure; "the pill" for birth control was available; "internal pacemakers" for hearts would soon become commonplace; American Express had recently issued its "credit card," and Americans had "new options for spending"; and the postal service had recently boosted to 4¢ the cost to mail a first class letter. Lincolnites and Nebraskans had yet to recover fully from the "murder spree" in 1958 of Charles Starkweather—with eleven persons left dead. Lincoln had just "laid out' its Sherman Field for minor league baseball. And, the sixties were moving in.

And, there were other "new things," and we must choose and taste. Breast implants joined transplants for hearts, lungs, and livers; coronary bypasses and usage of artificial hearts assured many of lengthened lives; soft contact lenses and laser surgery for eyes became sources of great promise; "vitro-fertilization" offered hope to childless couples; ibuprofen and Valium promised relief from anxiety and pain; non dairy creamers and NutraSweet came to the rescue of those who sought alternatives to milk products and excess calories and to sugar; and "La-Z-Boy Rockers." Shopping malls took form, and new products included halogen lamps, audio cassettes, touch-tone phones, instant color films, acrylic

paint, and pans coated with DuPont's "Teflon"; "Barbie" and "Batman" were everywhere, and so were "Pogo sticks"; bell-bottomed and tight-legged jeans alternated in popularity; mini-skirts were ever-shrinking and more revealing; and, "go-go boots" and "Granny glasses" sold "like mad"—along with "Granny skirts" which competed with the "minis." ATMs were introduced and became sources of instant cash for avidly buying customers; BASIC was another language for computers, and the "mouse" had made its appearance; "Astroturf" covered many a sports field; "fuel injection" and seatbelts entered into the automobile industry; "air-conditioning" was now commonplace; and napalm, "smart bombs," and helicopters had become "weapons of war." Almost universally displayed were "long-hair for young men," perhaps a byproduct to be blamed on the Beatles, and the "beehive hairdos with flowers" for the fairer ones; and only the youth understood the full meanings of words such as "mod," "groovy," and "cool"—and there were others, particularly of the four-letter variety.

If the '50s had served to proclaim for the American Negro those "rights" held to be integral to this nation's heritage and traditions, the '60s became a "time of emerging rights" for women, gays, Native Americans, Mexican-Americans, Puerto Rican-Americans, and Asian-Americans—all to be "freed." And, "Black Power" sought to extend to and for our Afro-Americans all aspects of equality. The Constitution provided no limitations on bases of ethnic origin of family, race and color, creed and faith, and gender or sexual inclination. These stresses and nearly all else had to be held in the context of the war in Vietnam. There seemed to be no easy options—however clear appeared to be effective and rightful responses.

A near host of commentators and journalists—national, state, and local—looked back from their vantage points of the 1980s and 1990s to give tellingly phrased reviews of a "confounding generation of emerging boomers" whose presence became increasingly manifest as the 1960s unfurled (reference in "bibliographic commentary"). These "boomers" were the first youngsters to be reared on the combined diets of TV and fast food, and they became "teflon coated with little to stick"—except some excess pudginess. Catherine Brauer Endacott likened them to "a huge herd of coddled children," with many to be "probed by psychologists." They expected problems to be solved in 30 minutes, as done each hour on the screen in the "rec room," and they learned at school how "to duck and take cover" should attack—nuclear, otherwise, or from weather—appear imminent.

To many of this "new generation" it became a matter of character "to drop out" in protest and to profess a "simple code of love and peace." Some became "flower children" and sought camaraderie in the realm of "hippiedom," and they became engrossed with "rock music" and believed they found a new reality as seen through shimmering clouds of marijuana smoke—a culmination of such to focus upon Woodstock, August 1969. If their teeth were "on edge," it was because their parents had eaten too many "sour grapes." Furthermore, their elders who worshiped at the altar of "law and order" had acquiesced to "abuses of authority." Larry L. King recalled that the battle cry of youth in the late '60s importuned: "Don't Trust Anyone Over 30!" No doubt about it, many an American mom and

dad sensed that their lads and lasses had picked up their old "building blocks" and were hurling them back "as bricks." Well, "getting stoned" as a phrase could vary from its normal application.

These young dissidents called for a "new morality," which to many of their elders quickly translated into "no morality, at all." Statistics gave clear proof that divorce, children born out of wedlock, and single-parent homes were on a sharp increase. Concurrently ran a "troubling philosophy" which argued, "God is Dead!" The Rev. Dr. Richard E. Carlyon lamented to the annual conference of the Methodist Church of Nebraska, 1966, that God *was* dead "in the lives of too many thoughtless professing Christians," and he offered this limerick as commentary upon the "New Morality"—

> There was a young girl from a Mission,
> Who was seized by a dreadful suspicion
> That original sin
> Didn't matter a pin
> In an era of nuclear fission.

A year later, one of Carlyon's colleagues, the Rev. Dr. Sidney L. McCaig, when addressing the assembled delegates, referred to a "Youth quake"—with its "long hair, mod clothing, mass demonstrations, minidress, and sex revolution,... increased use of alcohol,...and perversion...of the conviction that 'God is love.'"

Gary Wills, writing for *Newsweek* in 1993, coined metaphors for the sixties—a "Tornado of Wrath" which "split the skies," a time of "Ugliness" which followed an "idyllic time." Whatever may have been, the quaking and the splitting, a question arises: Were these "poor baby boomers" really "wounded inner children"? Would they have taken to their rampages even if there had been no war in Vietnam? Were Americans in need of another time for catharsis—such as we had experienced during the 1850s, the 1890s, and the 1920s? Had "freedom's ferment" again shaped a decade when nearly everything "had to be tested"—when, as Tom Mathews put it, "frantic parents" feared the "generation gap" was turning into "total war"? Altogether, our question becomes one of a multiplicity of facets. Kenneth Auchincloss opined the decade to have been a time when "everything seemed to matter." No strand of the warp and woof in the tapestry of our social and cultural heritage escaped examination, and the wear left areas of the old pattern to be nearly threadbare.

Boyd Littrell, graduating senior of 1963, found himself to be "akin in spirit" to T. S. Eliot's J. Alfred Prufrock. For *The Wesleyan*, in January, he assessed the scene: "We are a nation of middle class, middle of the road, mediocre-oriented people striving to be recognized without doing anything conspicuous; the great national sin is rocking the boat." He found fault with N.W.U. because its goal seemed to be no more than "to produce well-rounded students." Back on campus to give a "Homecoming address," autumn, 1968, Richard F. Whitmore '49, Director of Kellogg Community College, Battle Creek, Michigan, alluded to the "almost hysterical demand for creature comforts, for pleasure, for less work and more pay—in the U.S. today," and that ours was becoming a society which "has lost its way." Along with the rest of our citizenry, Dr. Whitmore had been buffeted

by the shock waves which spread from the assassinations of John F. Kennedy, Martin Luther King, Jr., and Robert F. Kennedy; from the murders of students, a Unitarian minister, and an Episcopalian seminarian who had dared to work for "Civil Rights" and to register "black voters" in Mississippi and Alabama; from acceleration and extension of war in Vietnam; and from recurring violence in the streets of major cities. (We were less than two years from the deaths of four white students at Kent State and of two black students at Jackson State.)

On the lighter side were television, the movies, and popular music. We sample. For TV—Dick Van Dyke, "Gilligan's Island," "Wagon Train," "Gunsmoke," "Bonanza," "The Beverly Hillbillies," "My Three Sons," the Smothers Brothers, Ed Sullivan, "Perry Mason," "Star Trek," and "Laugh-In—along with the "news shows" of Chet Huntley and David Brinkley, Mike Wallace, and Edward R. Murrow. For movies: "Psycho," "West Side Story," "Dr. Strangelove," "Romeo and Juliet," "Green Berets," "The Graduate," and "2001, A Space Odyssey." For songs: "Moon River," "Yesterday," "I Left My Heart in San Francisco," "Aquarius," "What the World Needs Now (Is Love)," and "Mrs. Robinson"—along with the "themes" for many of the movies; of different focus and purpose were "We Will Overcome" and "We Are One"; also were the Beatles, the Rolling Stones, and the Beach Boys. The "world of sports" has escaped our purview.

To advertise their "Music America Loves Best," producers in the '90s offered selections for the "Fabulous '50s," the "Soaring '60s," and the "Super '70s." By June 1977, the nation, in many respects, was well along in its processes of healing and "consolidation." Probably, for many Americans, the times had become "Super." We were singing along to "Just the Way You Are," "Send in the Clown," "You Needed Me," "You Make Me Feel Like Dancing," "Don't It Make My Brown Eyes Blue," and "Bridge Over Troubled Water." We hummed along with these "movie themes"—"Somewhere, My Love," "Born Free," "Love Story," "Exodus," "Around the World in 80 Days," "A Star is Born," "Romeo and Juliet," and "Star Wars."

For television, many of the favorites of the '60s continued, but at least three newcomers moved to center stage—"All in the Family," "MASH," and "Sanford and Son." Americans became more than mildly intrigued by the book and then movie, "One Flew Over the Cuckoo's Nest." On many reading lists remained *Everything You Always Wanted to Know About Sex*; and few readers dared to miss *Bury My Heart at Wounded Knee* and *All the President's Men*.

Perhaps hindsight does offer opportunity for assessment, and the '70s may merit the adjective "Super." Any use of a superlative neglects reference to all else that is not good. As a nation we were to shed our war in southeast Asia, but didn't know how to heal the wounds and accept the disfiguring scars residual from a so-called "misdirected military action"—one which had halted in its tracks the political career of L.B.J. As a nation we were to see our political heritage and system emerge intact from political scandal in the highest places—misdemeanor that had forced another president to resign from his office because of break-in, cover-up, and deceit. We were a nation obsessed with the fuller meanings of our constitutional "rights" and "equalities," but remained a people reluctant to assure

fulfillment of their universal application. Too, as the nation's wealth zoomed, more of its citizenry fell into ways of life "below the poverty line." Our "super coin" had its dull underside, along with its brighter topside.

Enthusiasts for these "seventies" find many "good revolutions" to have happened. Widening uses of RADAR (acronym for Radio Detection and Ranging) tended to alter "traffic control" along our streets and highways, and for many a housewife and chef the arts of cookery could be transformed by microwave ovens. "Food processing" in homes and for marketing soon responded to demands for innovation. IBM put forth a "bar code" which the grocery industry quickly adapted. We had ingress of this cluster—word processors, compact discs, laser printing, Apple II, Rubik's Cube, and the "VHS system" for video recording. There was "much new" for photography, recording, and "projection." Many new antibiotics promised miraculous successes against old ills and incurables, and over-the-counter medications crowded the shelves of pharmacies, drug stores, and supermarkets. To nearly everyone's delight, "post-it notes" appeared and became available in umpteen colors, sizes, and shapes. And, almost more revolutionary than other things were "push-through tabs" on our aluminum "drink cans." In 1975, a first-class postage stamp cost 13¢. Oh, well!

In most respects, it was to be a time of promise for much of American youth—as Eric A. Walker, president of Penn State University, had profiled for fellow Rotarians in 1972: life expectancy was increasing; a "work day" had become shorter and with increased per capita output; a healthier world was emerging—with the scourges of flu, typhus, diphtheria, scarlet fever, measles, mumps, polio, and tuberculosis to be almost terminated; on the horizon were warmer houses, better schools, and greater opportunities—with more leisure and chances to travel; and a future to be replete with opportunities—with more leisure and chances to travel; and a future to be replete with opportunities to pursue one's ambitions. Nevertheless, for many oldsters, perplexities persisted because youngsters remained disdainful of the accomplishments and guidelines of their predecessors. Not to be ignored was the "reality of pollution" and need "to preserve the natural environment." Soon to come would be shortages of fuel for industry, home, and transportation—arising from OPEC's capacity to indulge in oil embargo, with an accompanying upward sweep of prices. Only the unaware believed that "racial hatred" had become "of the past" in the U.S.A. Some optimists averred that the chief product of "baby booming" was a generation of American's "tallest," "healthiest, brightest," and "handsomest youth"—ever. Others of less comfort foresaw troubling times ahead for these highly promising newcomers who, while on their ways to follow their "lives' ambitions," were to encounter themes such as "God is Dead," "Better Red Then Dead," "Situation Ethics," "The New Morality," "Liberation Theology," and a "Revolutionary Jesus."

Frederick E. Blumer, as Vice President for Academic Affairs, 1967-1976, was quick to note and to comprehend the natures of the adverse pressures which could tend to distract a college student from focus upon reaching goals "traditionally sought." The '70s were yet continuing with the malaises of the late '60s, and Wesleyan's provost wished to offer a steadying counsel. Admitted, one's

"journey of life" could become a "pale of tears and strain"—from which each of us might seek to "enjoy release." Quest for "release" could transpose to "escapism"—some sort of "LSD trip" or "neurotic withdrawal." Resentments might often prompt "activism"—possibly to be too often without reason or sense of responsibility. On faculty and staff since 1962, Blumer was assuredly aware that Nebraska Wesleyan had fared with less ill will and mean action than the country's average college campus. The school's future lay in his closing admonition: "We ought never to give up our roles as *heirs*." (Well, were our "roles" to become altered—from two decades of "diverse pressures," 1957 to 1977?)

For Nebraska Wesleyan

For *The Plainsman*, 1976, the editor noted: "Nothing is any longer the same." Certain readers of this issue may have nodded with some satisfaction, for certain students assumed it was their responsibility to effect change. Jan Lipovsky had introduced the volume with this line from T. S. Eliot's "The Love Song of J. Alfred Prufrock"—

> There will be time....for you and time for me,
> and time yet for a hundred indecisions,
> and for a hundred visions and revisions.

Implications were open-ended, and little remained sacred. As editor of "New Dimensions," June 1967, Darrel Seng alerted alumni and friends to "differences that had transpired on campus," and he cited back to those annual events when staff, teachers, and students "armed themselves" with knives and digging tools to rid the grounds of troublesome dandelions. The "new method" was a chemical one—which "got to the roots of the pests" and was thorough; and, it had long since ended an old tradition. He was drawing a bold line for comparison, or for contrast.

The mounting skepticism of the sixties cast its doubts in all directions and sprinkled its dusts upon all traditional anchor posts—to include democracy, capitalism, Christianity, and even "un-Americanism." Toward the end of his presidency, Vance Rogers while addressing the faculty suggested that for some "the golden age of education is over," and he then alluded to the "youth revolution." He may have recalled that the editor of *The Plainsman* for 1967 had introduced the volume with this bit of verse by Lloyd Garrison—

> No one would turn the clock back if he could.
> The wilderness and the pioneer are gone,
> And we have said farewell to them.
> We must take life as we find it. And improve it as we can.

True, there would hopefully be visions "of things worth working for," but doors "on the past" were relentlessly closing.

—Tradition and Traditions

For the Board of Governors, April 1970, a rather well-steeped traditionalist observed "that religious influence on the campus has declined"—with several

members of the faculty not inclined to support "the historic religious posture of the school" and with some actively engaged in "undermining the traditional attitudes." A new trend tended to regard one who would honor tradition to be an unintellectual throwback of a sort—with a mind-set not of the present and not capable to be forward looking. Current sophistication offered small place for conformity, and a new "conformity" demanded nonconformity and seemed often to be mixture of sophistry and sincerity. So it was going!

Expanding war, assassinations, street-violence, and deaths on college campuses combined with other causes and affects to make a mockery of the mores and guidelines of the past; and, for many who believed themselves to be the more sensitive in their existence, these "old walls" had become prisons. New on the faculty as "campus chaplain" and assistant professor of religion, A.O. Vannorsdall chose "Thanksgiving time," 1971, as "opportunity to ponder…blessings for… community and nation." In broken verse, he did "ponder"—about

Paper doll people safe in our sameness—safe and soft and spineless.
How do we build tomorrow on such a thin, threatened today:
where values are vended like vegetables
loveliness is a lipstick,
love is a bikini,
culture is a Broadway play banned in Boston,
religion is a church supper, a collection plate,
compassion is a welfare office,
lack of prejudice is "letting" the other guy live
next to you.

* * *

How do we build a tomorrow in today's corrugated canyon?
Where there is no room for eyes to see,
ears to hear.
minds to meditate,
and no room for souls to grow.
Room only to copy—to complain—to criticize.

* * *

What has happened to us that we no longer have a purpose?

Had the walls of tradition become "corrugated canyons"? Was Nebraska Wesleyan at another crossroads? Who would take a less beaten path?

The tent-flaps of tradition appeared to be flying loose. John W. Garner, Secretary of Health, Education and Welfare, had submitted early in 1966 some of his thoughts "On Learning." He provided tinder for many a box, and eager eyes read and tongues then said, "Amen!" Garner added: "Much education today is monumentally ineffective,…All too often we are giving young people cut flowers when we should be teaching them to grow their own plants….how to innovate.… Some people…imagine that…education is to provide the student with a bag of tricks." The secretary employed clever phrasing, to be sure, and Dr. Rogers had employed some heavy blows of his own in 1968 when he addressed the

Mid-America Conference of the American Alumni Council Association. Wesleyan's president put "the student" and "his needs for intellectual, personal, moral, and social growth" at the center of a spotlight. He judged "the day of the parochial, or narrowly-sectarian educational institution" to be limited and that growth of ecumenical concepts had left little places for "narrow denominationalism." The "private, independent college" was, in his estimation, to become JUST THAT, and certain traditionalists in Nebraska concluded that he was making a virtual "declaration of separation" from the state's Methodist Conference. Of course it was not so, but seeds of doubt had been planted for some, and a sprouting time was at hand.

—Established "system" and "social change"

Editorial in *The Paper*, October 31, 1969, warned: "If the system will not work to keep the faith of the young, the young will work to replace the system." As provost, Frederick Blumer (February 1971) instructed the trustees—that because of "changes in student and faculty make-ups," a "more cosmopolitan atmosphere" had settled upon the campus. Marching with the younger section of the faculty column, Blumer had earlier expressed concern because certain attitudes tended to polarize "the academy"—"to censure one's peers or to demolish one's opposition." He wrote for *The Paper*, "Academic freedom was never a guarantee to disseminate nonsense." He avowed that as an administrative academician he had purpose to "protect students from fraud" and to "reward those whose contributions are outstanding." Somewhat later, he updated alumni who attended a "planning conference," and he employed both mild warning and assurance. It was evident by autumn, 1973, that Americans were being stimulated extensively by social change, and some of the citizenry were frightened. Certain "educators" were fearful that most defined objectives had become obsolete, and they voiced their concerns in ways that reflected intimidation. Blumer noted that "social change" could either foster or impede education, and to permit the latter would be tragic. As for Nebraska Wesleyan, its "forefathers did not conclude that this college would become obsolete if it failed to drift with every new breeze blowing across the prairie!" The school had effected adjustments to the demands of social change, and its leadership had permitted no drifting and was directing it along courses of recognized strengths. By mid decade, as Blumer saw it, this small university was meeting the tests of the times.

— "educational philosophy" and "tyrannical administration"

It hadn't been easy. Criticisms had frequently been severe, and students' "voices" experienced no muting as they employed the campus journal—*The Wesleyan*, *The Paper*, *The Probe*. Protest surged against that "educational philosophy" which tended to shelter students from or to limit their "freedom of thought." An "American ideal" rested upon a person's capacity "to discern 'right' from 'wrong'" and to choose accordingly. An editor, as early as autumn, 1961, summoned students to strive to continue "our long heritage of responsibility" and to stand against those "who would indoctrinate us as they see fit." With boldness came both plea and warning—GRANT US TIME! John Crawford penned "A

Stride Towards Freedom" to take early in 1966 his "active stance against the tyranny of Wesleyan's administration" which he deemed to swell in an "ivory tower of smug middle class morality and Christian heritage." He referred to "the stench of a dead humanity." As late as April, 1975, Becky McDonald took the school to task for its failure "to be an intellectually exciting place" and likened it to an "insulated monastery" with "the intellectual dedication of Archie Bunker." She alleged that Nebraska Wesleyan lacked "a common purpose and sense of direction"—despite objectives stated in the catalog and claims for backing to complete the "Decade for Fulfillment."

To be sure, mixed and abundant had been comments to call down "tyrannical administration" and to call for "change from old traditions," and the many "letters to the editor" revealed varying blends of impatience and anxiety. Both impatient and anxious critics often joined to lament that most of their associates were indifferent to "the changing character" of their school. Complacency spread from ignorance and found nurture in laziness. Ardi Ventura sounded a positive note, October 1964": No real walls surround us. Nothing will stand in our way if we desire to learn." For later readers, Connie Vale, a sophomore from Kansas, speculated that among her friends were "dreamers, whose thoughts gave them wings." Sam Seever, for the opening of school (September, 1966) phrased gentle warning, for he speculated there was "danger" in a forcing of students "to broaden their minds," to "being coerced into widening our intellectual horizons." Perhaps Linda Krager, as editor of *The Plainsman*, 1971, employed a bit of introspection to address "Dear World": "I've played my childish games long enough. But it's not as scary behind my long hair, blue jeans, and wire-rimmed glasses....I've got to know I am."

—The "art of compromise"

Nebraska Wesleyan had always been a campus in transition, but it was the acceleration of the pace of change that tended to give semblance of revolution. Too much of shove and push is usually met by counter shrugs, and the slowed process becomes evolutionary and manageable. The art of compromise may have been the most valuable gift of the American people to the political heritage of the world, and this "art" has its practical compensations in other fields. Wesleyan's "campus radicals" did not march alone or without opposition, and the chief participants in the passing parade were never more than temporary residents—four years at the most, generally. The field for debate remained open.

Stephen Good, in the early '60s professed that his point of view might be "Through Rose Colored Glasses," and he affirmed that students ought traditionally "to be critical and even skeptical." Good stressed the importance of "critical attitudes," but he urged that no one forget "the good of the University as a whole." His family had a long association with Nebraska Wesleyan, and he classed the college to be "outstanding" when judged by its scholastic standards and because of the scholars and technicians "it turns out." Admitting that he was often at odds with the school's administrators, he found them to be conscientiously and sincerely "doing the jobs they have to do." (Well, Nebraskan wisdom directed that one mend a torn garment for future wear, not to throw it for discard.)

Come the mid-sixties, Susan McGee in a letter to the editor would complain sharply, for she was "getting sick and tired of rumblings about Wesleyan's inadequate faculty and poor atmosphere," and she regarded most of the critics to be "idiotic amateurs." She observed that most students at N.W.U. were "digging in and were trying many things for themselves and were assisted and were well satisfied." Did the campus have its "silent majority"? Lynne Robertson, a junior, instructed a conference of alumni, faculty, and students (May 1967) that "all those indispensable *little things*" made of a college education a "most worthwhile and unforgettable experience of life"—traditions, student-faculty relationships, and "close friendship ties." A graduate of 1969, Keith D. Willett wrote in 1985 to state that he had "benefited from my experiences there" (at N.W.U), a school committed to "high quality education." He looked to the future—"Hopefully that will never change."

—"a spirit of progress"

Admitted, Nebraska Wesleyan was not a Harvard, nor did it have the research facilities of a University of Kansas. Several of the on-campus critics enjoyed making note of such disparity. Eric Peterson had been in the nation's capital for a "Washington Semester" and in spring, 1971, was at Drew University (New Jersey) for a semester at "the United Nations." In letters to *The Wesleyan* Peterson acknowledged that apathy and other weaknesses were present at N.W.U., but he would also make comparisons. His experiences on the two eastern campuses had revealed to him that students at his campus in Lincoln were "much better informed and much more activist" than those whom he was encountering. He admonished: "You are living in Utopia"—where involvement of students was "far more constructive, far more positive, and far more worthwhile, than I have seen anywhere else." He urged his readers to reject "the idea that you have made the grade." But, there was no fault in taking pride in one's college when, by comparison, it merited it. Kevin Boatright (September 1973) would speak as president of the Student Affairs Senate to aver, "a spirit of progress…has always made Nebraska Wesleyan great."

—"Education for what?"

A tug-o-war between pro and con had often been fierce on the campus of Nebwesuni. Arthur "Red" Motley, while President of the U.S. Chamber of Commerce and publisher of *Parade Magazine*, had as convocation speaker in 1961 offered this not so subtle dictum, "No kid ever got an education unless he wanted it." Maybe the debate of the '60s and early '70s rested upon a question—"Education for what?" We do know that much sifting transpired on the campus of Nebraska Wesleyan, and a blending of old and new resulted in enriched formula. As editor of *The Plainsman*, 1974, Cindy Lefler, while ANTICIPATING, extended a question:

it's your choice…
but what do you want to accomplish,
where do you want to go?
and where do we go from here?

is a name a beginning or an end?
sometimes we live side by side
    but rarely heart by heart;
we so seldom try to understand each other,
we can't be someone else.
we are all haunted by an ideal life,
and the chance to spend that life
    for something that outlasts it.

how do we get there?
are we trying to get ahead of others…
    or just to get ahead of ourselves?
do we really enjoy today?
how good it is to be able
    to laugh at tomorrow.
is the way easier by yourself
    or with the pleasure
    and promise of give and take?
what will your tomorrow be like?
where do YOU go from here?

The tide of rejection and nihilism was ebbing, to be sure, and signs of innovation and preservation were swinging upward. Not long before, Wesleyan's "oldtimers" had welcomed Professor William Kloefkorn's poetic portrayal of the "Sunflower"—

Behold the sunflower:
    A face
    That seeks
    Our small lives' fiercest energy.

Behold the sunflower:
    An image
    That reflected from
    A flowing golden pool
    Grows upward into daybreak,
    Like an eye.

Behold the sunflower:
    A boon
    That in its frail duration
    Unsouls itself to hear, to light,
    To seed, to yearly yields.

Behold the sunflower:
    A prairie lily
    In creation's vast
    Unfathomed fields.

The sunflower had been the school's first emblem, to be remembered as such in song, but then to be recalled only by alumni—after the early 1950s. Tradition remembered is also source of enrichment.

Appraisal (N.W.U.)

In his final report to the annual conference of the United Methodist Church (Nebraska, 1977), as President of Nebraska Wesleyan, Vance D. Rogers dwelt upon the school's historic role as "a pioneer in higher education" and its prevailing "climate...for intellectual inquiry." Elton Trueblood a quarter century before had turned to the "idea of a college" and defined it to be "a collection of persons, older and younger, all learning together." Professor Ethel Booth, on the occasion of her being the third recipient of the Woods' "Distinguished Teacher Award" (1959), discerned that "a function of literature" ought, as suitable education, "to strengthen, to beautify, and to ennoble life," and she urged young men and women to listen for "those clear tones" that would give them "a sense of direction." To give statement of purpose for the university's quest for approximately $20,000,000—termed "A Decade for Fulfillment," Dr. Rogers desired that students have greater opportunity to acquire knowledge "couched in the framework of moral and spiritual values." The campaign would run during the second decade of his presidency. After celebrating its centennial, Nebraska Wesleyan was subject of a "Case Study," and Roger G. Baldwin and David Whitcomb noted that the school was "a teaching institution." Too, harmony of purpose and commitment had not given way to outcries of dissonance.

Admitted, it was almost a fundamental maxim of faith that a "Christian college" should have real and valid differences to distinguish it from a "secular college." Superbly designed and constructed buildings had never been guarantee against "a mediocre job of teaching." Ernest L. Smith, who had for more than seventy years carefully weighed in balance the tribulations and triumphs of his alma mater, stated to a class of Harvey Potthoff (April 1983) that "institutions are but the lengths and shadows of individuals," and he directed his youthful listeners to think along these lines—to learn from the past and "build upon it," to look to the future and to "respond to challenges," to "dream of a better world," and to "live in our realistic TODAY." Vance Rogers, before the Newcomen Society, March 1977, likened Nebraska Wesleyan to "a magnificent, everchanging dream"—to a dream that "takes on new shapes" and continues, as committed by its "pioneers," to lay "foundations for generations to come." The stresses and strains and shovings and shakings of the times had served well to prompt the school's leaders to respond in terms quite other than simple apologia.

During the earlier half of his long tenure at this Wesleyan, Vance Rogers frequently employed his "President's Corner" in various publications to acquaint students, alumni, and faculty with his thinking. He underscored "great contributions" of historic significance which had emerged from the university's commitment to academic excellence and Christian values. He admonished each student to have both an inquiring and an open mind, to be curious, and to seek utilitarian answers—during "the current explosion of knowledge" with its "fresh

subjects and new ideas." A "doubling pace of increase" was putting great pressure upon "the liberal arts college," and he pledged the school to respond with "a creative learning process" which would "keep pace" and enable its students "to prepare for life." Dayton L. Olson, having resigned as chaplain, in his concluding homily for chapel (May 1966) focused upon "life":

> ...life is more than the things we do for a living; it's the people we know, the dreams we have, the beliefs we hold, what we know about ourselves, what we know about the world and our reaction to it.

Phyllis C. Roe, as president of Cardinal Key, in 1969 encouraged her fellow students to engage in "interdisciplinary thinking" if they wished to enable themselves "to live more fully in our pluralistic society." To be on the road to reach such goal, she offered "confrontation education" and suggested that Nebraska Wesleyan ought be a place where none of one's perceptions and values remains "safe from challenge." As the 1970s moved into view, a somewhat newcomer to the faculty had discovered N.W.U. to be an institution "where faculty are dedicated to excellence in teaching students who are able and eager to learn."

Liberal Arts and "careers"

To be sure, these were years when the positives needed to be accentuated, for the negatives seemed to break through as would mushrooms, overnight and everywhere. James N. Ackerman, chairman of the board of governors, with forward gaze confidently warned in 1971—

> ...the future of the independent, liberal arts college depends upon its ability to persuade its constituency (those who pay for its services—tuition and donations) that it offers "more" than the public (tax-supported) institution.

Of many "pluses," Ackerman underscored two—the liberal arts college could be more flexible in its structure and could be more innovative in its teaching. These were among the strengths to be found at Nebraska Wesleyan. Rhea Miller, who had served as president of the student senate, speculated that the school's future depended upon it capacity to "specialize in despecialization." The tasks of innovation and flexibility were historic in their application as the college's locomotive continued to advance along its rails—one to stress "education" in the liberal-arts sense and the other to train for the practicalities of career. It was a blending of the two, which Ackerman averred could be better accomplished at a school such as Nebraska Wesleyan.

Invited to give the annual Griswold Lecture and to spend three days at N.W.U. in discussion and counseling with clubs and organizations, "houses" and dormitories, and classes, Nicholas T. Goncharoff, Director of International Education and Cultural Affairs for the National Board of the YMCA, detected that the college "had its problems," but he found "a kind of easiness and...rather deep perceptiveness" in the mood of students and members of the faculty. In a letter to Barbara Moore, editor of *The Probe*, Dr. Goncharoff averred—

> I developed a great respect for many students whom I met who showed a great degree of inner honesty, sensitive evaluation of their own lives and their task in the field of professional development of their own personalities,...and their rejection of any form of mediocrity, parochialism and provincialism....I detected a kind of refinement, sensitivity and understanding.

It was November, 1970, and Goncharoff had warm praise for the Wesleyan community which he judged to be "innovative and creative" in its efforts "to deal with the many international, national, and local issues causing dissent and difficulties." It had not been an easy year, and "troubled water" lay ahead.

Whatever the ups and downs and tugs and thrusts which placed evident strain upon the university, Rogers, along with Sam Dahl, dean of the college, and then Fred Blumer as Vice President for Academic Affairs and Provost, never permitted opportunity to pass if occasion called for reassertion of the school's goals. A dedication of a new building, each assembly of alumni, any inviting of benefactors to give generously, any need to outline a "blueprint" for the future or to review the historic "Philosophy of Education" which had guided Nebwesuni to the present, and a report to the annual conference of the Methodist Church of Nebraska called for summarization and clarification of adjustments to impacts of change. A recently inaugurated publication, "New Dimensions," trumpeted that this Wesleyan was an institution with "7 Keys"—it was and would remain a "Small College"; it was a "Residential College"; a Liberal Arts College with emphases upon knowledge, competence, and values; a college of "Religious Orientation"; a "Teaching College"; a college with "National-International Concern"; and a college which placed "Quality...Foremost." Many photographs illustrated that "Small Classes Discover Big Ideas" and that "College Is a Time To Live." These "Keys" were not unique, but the university's leaders could claim they were keeping them bright from constant use and refurbishment.

Review and Reassessment

The torrents of the late '60s and early '70s left their marks on the campus, and these were both enriching and erosive. A "Committee of Twelve" had sought to keep program and action abreast of the pressures for change. The Board of Governors and President Rogers (summer, 1973) dissolved the "Twelve" and replaced it with a Commission on Priorities and Procedures for Educational Renewal (C.O.P.P.E.R.). Representatives of trustees, faculty and staff, students, the Methodist Conference, and other benefactors and friends were to serve. They were charged to probe into four arrears of concern: the role of athletics on campus, the role of religion on campus, the effects of alcohol on campus, and the role the university should play in "community services." Uppermost in many minds was, perhaps, the changing role of religion "on the campus." Let us indulge in some review.

Repeated in the annual catalogs had been this statement from the school's charter:

> It shall be the duty of the Board of Trustees, the Administrative Officers, and the Faculty, by precept and example, to foster and promote Christian ideals in the hope that the new powers released by this educational endeavor may be sacrificially devoted to the promotion of human welfare and the making of a Christian world.

Revised by the trustees, June 3, 1957, it read (changes italicized):

> It shall be the duty of ALL MEMBERS OF the Board of Trustees, the administrative officers, the faculty AND ALL OTHER EMPLOYEES OF THE UNIVERSITY, by precept and example, to foster and promote Christian ideals, in the hope that the new powers REALIZED by this educational endeavor may be sacrificially devoted to the promotion of human welfare and the making of a Christian world.

The earlier statement appeared regularly in the catalogs until 1965, and the latter for the following three years. Then, no more. Few may have noticed. Also, was there significance in the change from "released" to "realized"? The trustees had effected the alteration before selecting Dr. Rogers to be the school's first president.

With hardly time to warm his presidential chair, Vance Rogers had to field inquiries from those who expressed feelings that the school was losing its zeal for religion and a Christian commitment. He was of an opinion that the "religious atmosphere" at N.W.U. was "regarded very highly." At the time of his inauguration as this Wesleyan's 13th chief administrator, Rogers may have been sensitive to the gentle warning given by Ernest Cadman Colwell, president of the Southern California School of Theology in Claremont:

> If a university is to serve God, the curriculum of the institution must reflect religious values. A separate department of Bible and Religion is all right as far as it goes, but if the matter ends with that, it is not enough.

To lie ahead would be changes of curriculum, selections of faculty not of traditional Methodist points of view, and gifts from benefactors who insisted upon clarification of relations between college and conference. Taken for granted was Sam Dahl's reminder, that "Church colleges are the only institutions of higher education which can declare their object to be the pursuit of learning with a Christian emphasis." For May Fete, 1958, K. Bradfield Campbell, later to pursue a career in the Christian ministry, won the poetry award with "Revelation," the fourth stanza of which may have indicated a growing trend in America thought, yet in advance of the God-is-dead analysis:

> Thus the seed of doubt is planted in my mind,
> And the voluminous flower of atheism grows.
> There is no God!
> I create my own morals and my own righteousness.
> Amen. Amen.
> So be it.

Richard Baker, February 12, 1959, used a new column in *The Wesleyan* to note with touch of humor "some persons were Christian, while others were Methodists." In more serious vein, he observed that too many people wanted their religion "to fit their pattern of living" and with too few "wanting to make any sacrifices." Well, was the religious pulse-beat at Nebwesuni becoming unsteady?

President Rogers assured the Methodist Conference in 1961 that "the temper of religious life on the campus, if not heated, is still of superior quality," but he acknowledged there "are varying degrees of acceptance of the Christian philosophy." In his address to students and faculty, September 1962, he underscored the right of a person "to worship the God of his choice." He had alluded to our "struggle for survival" and avowed, "Our freedom is rooted and grounded in God." His efforts did not assuage the doubts of those who sensed the college was in process of discarding its reputed enthusiasm for Christian evangelism. Most of tradition seemed insecure. Some felt the campus to be under siege. It may have been by the mid '60s.

Of N.W.U. students responding to an opinion poll in April 1965, 75% indicated they were theists and believed in "existence of God." Lines were not too clearly drawn, for 45% of the participant's claimed to be agnostic—with many reservations and "unsurenesses" about God. Five males declared themselves to be atheists. Students were reexamining their "concepts of God" and their "acceptances" of Jesus Christ. Then, as the expression, "God is dead," became more popularly used, so became more vibrant the assertion that God was "more alive, active in the thinking of man than in any time of history." It was a time of mixed signals.

Pressures mounted to eliminate "required worship services," but with no opposition to "voluntary attendance." Editorials and "letters" in *The Paper* to support such change foresaw improvement in "the whole liberal arts atmosphere" of the school, along with an enabling of this Wesleyan truly to become "an academic and educational community." The catalog stressed a "firm holding to the Judeo-Christian traditions" and lauded the "ecumenical spirit" which prevailed among the faculty and students. A trend was on throughout the nation—to put "Christian beliefs" under attack and for critics to refer to "committed students," who openly avowed their faith, as "Jesus freaks," "weirdos," "simpletons," et cetera. *The Paper* featured an article on Linus van Pelt, of "Peanuts" fame, whose unswerving belief in "The Great Pumpkin" was likened to that of Christians of "blind faith" who were of similar "naive but stubborn character." Dennis Murphy, for the campus journal, had detected that much comment on matters of faith was coming from "individuals…actually not too religiously inclined." Some members of the United Methodist Church were taking umbrage when statistics revealed by the decade's close that no more than 50% of the students at Nebraska Wesleyan were Methodists (now to include Evangelicals and United Brethren, united in 1968), with the next larger groups to be Presbyterian, Lutheran, and Roman Catholic. To be sure, these were times of reassessment, but not of abandonment.

As of the mid '70s, consolidations of reformed ranks and renewed spirit were easily detected. A survey indicated that nearly 60% of the students wished to participate in "a religious organization." With this statement, "Christ is the answer

for all the questions of life that you might have," Scott Daniels, Dale Coates, Jim Arringdale, Julie Hindmarch, Gary and Stephanie Schulte, and Kevin Keller invited "others" to join with them in taking steps "to allow Jesus to come into their lives"—to seek "growth in Christ." The invitation triggered debate. Response was also lively to a question posed by Professor Richard Taylor, of the department of philosophy, University of Rochester, who for Religion-In-Life Week (April 1975) submitted this question, "If God is Dead, is Nothing Forbidden"?

Considered to be an event of major significance in the school's experience, Nebraska Wesleyan served, along with Princeton and Stanford, to be one of three sites for the annual National Prayer Breakfast (March 1977). Students were present from Louisiana, Kansas, Oklahoma, Colorado, South Dakota, Illinois, Iowa, Texas, and Nebraska. Also on hand were legislators, professional persons, public officials, college officials and other "leaders" who had "accepted Christ into their lifestyle." Seminars and discussions centered upon Christ, "not just religion." Featured speakers came from "the several areas of the nation." For some, the pendulum of faith was swinging back.

A "Religious Program"

Until the issue for 1971-72, the annual catalog presented the several activities, organizations, and services which contributed to a "Religious Program" or which were held to be significant to the "Student Community" or to "Student Life." Likewise, editions of *The Plainsman*, once the mid-sixties had arrived, ceased to feature organizations which had previously commanded recognition—such as Kappa Chi, YMCA and YWCA, and Methodist Student Movement and Wesley Fellowship. To inclusive degree, memberships in many groups had waned sharply; also, there was a factor of editorial choice; certain activities had passed from the scene.

The "Religious Program" called attention to

Chapel—each Tuesday at 10:00 a.m. (attendance required unless an excuse granted), then a shift to Wednesday a.m.—with certain easing of the "rules," with change of locale, with abandonment altogether, and with revival to come on "volunteer basis." (More about this later.)

Chaplain—"College" or "Campus" (more later).

Wednesday evening "prayer service"—historically a time for the president's homily, but more often a service led by members of Kappa Chi; then to become "a tradition," only.

First Methodist Church—to remain as place for Sunday School and Sunday worship, and for several college-related functions.

MSM, Methodist Student Movement—to meet each Sunday evening in First Church; an outgrowth of Wesley Fellowship; to lose identity when absorbed into the University Christian Movement.

YMCA and YWCA—large memberships and many activities, but to dwindle to virtual absentia.

Kappa Chi—of men and women who intended to enter vocations to become ministers, missionaries, social workers, directors of religious education, ministers of music, or church administrators; but, to lose billing by mid-sixties.

Wayside Chapel—small room adjacent to Huntington Hall in the C.C. White building and reserved and furnished for small group worship and prayer, but with curtained doorway to become increasingly unnoticed by passing students and to cease to be when the building was razed in 1974. (The "Miller Chapel" in Old Main became a sort of successor.)

Religious Emphasis Week—usually in February with a special guest to lead in worship, lectures, discussions, and counseling; to be identified as "Religion-in-Life Week."

Committee on Religious Life, to become known as the "Religious Life Council"—headed by the chaplain, composed of faculty and students, absorbed the concerns of Kappa Chi, and assisted the chaplain.

Christmas and Easter Matins—nearly always student directed, and preceding class schedules of the weeks before vacation.

The Noel Observance—a major pre-Christmas festival celebration and worship.

The Firesides—hosted by members of faculty and staff in their homes, but to pass from the scene in the '60s.

The Willson Lectures—funded to bring to the campus outstanding Christian scholars and to be an annual event with conferences, firesides, and class participations.

The Theodore H. Leonard Lectures—funded to provide a series (from 1968 to 1973) of annual lectures and discussions of a Christian matter, but on an interdisciplinary basis.

Venture House—the former parsonage for First Methodist Church to be used for meetings and activities of the several campus religious groups, beginning in March 1967.

(In certain cases, more needs to be said.)

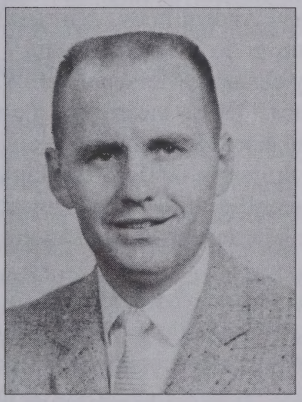
—Chaplain and "campus ministry"

A chaplain directed the "campus ministry" and often shared other responsibilities, both teaching and administrative. L. Edward Mattingly had been serving as "director of religious life" and as chaplain. Dayton L. Olson, '54, succeeded "Matt" as chaplain in 1960, and, except for a year on leave, continued to June 1967. Fred Blumer filled in for 1963-64. Jerald C. Walker directed the

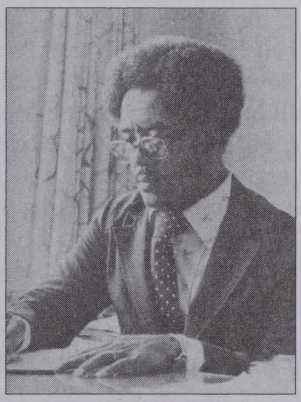
campus ministry for three years, after which Albert W. Winseman, Jr. and A. O. Vannorsdall served in "acting" and interim capacities. When school opened, September 1972, Clifton V. Bullock, '67, returned to the campus to direct "Minority Studies" and to be Assistant Dean of Men; he became chaplain and continued through the Rogers' presidency.

—Clifton V. Bullock

A weekly "community worship service" remained more or less "compulsory" until 1969 and then continued as "voluntary"—with declining attendance. Clifton Bullock sought to restore to the campus a fuller significance for a "chapel time" each Wednesday morning at 10:00. The chaplain's "duties" and become virtually consultative, advisory, professorial, and administrative. As the make-up of the enrollment had followed the trends for greater spirit of ecumenicity, need had seemed to arise at Nebraska Wesleyan for "auxiliary



Dayton L. Olson



Clifton V. Bullock

chaplains." So, the board of governors had created positions for two "associate chaplains," to become effective in autumn, 1967. To provide "religious counsel" for non-Protestant students were Rabbi Morton J. Waldman, of Lincoln's Tilfereth Israel Synagogue, and Father Thomas Munk, of Lincoln's Pius X High School. These "associates" received "small stipends" and certain "campus privileges," such as access to the library and admission to "events." This innovation had not endured, but "coffees" and other get-acquainted opportunities had continued.

Clifton Bullock strove valiantly to revitalize the role of chaplain on the campus. His was an " open door" policy, and his office was just inside the eastern entrance of the Campus Center. Once again a "worship service" occurred regularly each Wednesday morning at 10 o'clock—now in the "recital hall" of the Fine Arts Building, and with attendance at first to be encouraging. Bible studies and theological discussions became events for Tuesday and Wednesday evenings, and "special sessions" probed the needs for "Christian renewal." Certain rooms in the Campus Center became regularly reserved for "rap" and for "meditation." "Fellowship" on Sunday evenings experienced resurgence at First Methodist

Church. Each measure of success depended upon participations of students. Bullock wished to bring forth "a real sense of community." As counselor, he invited "any student" to come in and "to air problems." An African-American, he believed he could respond to all persons "on an equal basis" and be of "real service." As noted in *The Wesleyan*, "No one ever tried with more determination and tenacity." And, "prayer breakfasts" were also regular sources of inspiration.

Bullock instigated and directed "spiritual retreats." The first gathered in the Catholic Retreat Center at nearby Waverly, and the fifty delegates pursued "racial understanding." *The Wesleyan* reported on the "seminar," which was in session for three days, November 17 to 19, 1972, and of the "talking, looking, feeling, and perhaps growing" which had taken place. Resource leaders had arrived from as far as Austin, Texas, and Nashville, Tennessee, and included Ralph Grajeda of the University of Nebraska (Lincoln) to speak of the "Chicano Experience in Contemporary America" and John Twobirds Arbuckle, prominent "Indian leader" in Nebraska, to treat of "The Invisible Americans." Among the numbered were members of the Wesleyan faculty, staff, and student body. Appraisal measured that eyes had been opened with "some never to be closed again." A student lamented, however, that nothing had really changed, "for I am still Whitey. And they are still Injuns, Niggers, and Mexicanos." By no means was the effort to be disparaged, but not passed undetected had been discouraging realities evident within the segments of American society. Professor Clifford Fawl noted that the seminar was a "major undertaking with significant accomplishments," and he praised Chaplain Bullock for his "excellent leadership." Ensuing "retreats" assembled at Riverside Park, near Milford.

Well, no person ever complained of "having been forced" to attend any service or gathering planned or directed by Clifton Bullock. Along the way toward the end of his campus ministry, he reflected: "I suppose involvement has been the key to the little success we have." He had persistently underscored the need for "Unity." The "little success" was disappointing, and he resigned to minister to a congregation in Battle Creek, Michigan—spring, 1977.

—Methodist Student Movement

The Methodist Student Movement (MSM) sponsored Sunday-evening dinners, lectures and discussions, and recreation, and its members promoted a Sunday School class, "The Seekers," at First Methodist Church. Under the leadership of students, such as Joe Scahill and Leon Dappen, membership in the early 1960s had soared to nearly 100. Pancake feeds, with plenty of sausage and syrup, at 50¢ per person, were frequent "money raisers." The Reverend Dr. Carl M. Davidson, pastor of the church, was a constant source of encouragement and a resource consultant. Topics for discussion probed some mighty matters: "Does God Exist?" "Is Your God Personal?" "How to make Christians out of people?" "Can you effectively answer an Atheist?" "How can you respond to an agnostic's arguments?" "What is Mental Illness?"

—University Christian Movement

Through remaining very active throughout the state, MSM was disbanding at Nebraska Wesleyan as of spring, 1967. The University Christian Movement was on the ascendancy, and its ecumenical appeal took over. Venture House provided place for meetings, "life and missions in the world" was central theme for concern, and emphases were strictly "nondenominational." Phyllis Roe said of the UCM that it was a "study-worship-action group." Its members assisted with "day care," helped to resolve "housing problems," and joined in investigations and discussions. Issues centered upon involvements, non-Christian organizations, homosexuality, political issues and candidates, "racism" on college campuses, uses of marijuana and other drugs, attitudes toward the war in Vietnam, meanings of "life" and "death," et cetera. UCM became, as noted in *The Plainsman*, 1970, "a sharp move away from MSM." And, "Trying to be Christian, or even thinking seriously about it in a post-Christina secular world come of age, proved to be a difficult task." The national movement had largely collapsed, and references to an active and effective "Christian movement" at Nebraska Wesleyan virtually faded from the school's publications.

—YMCA and YWCA

The two "Ys" (YMCA and YWCA) proceeded along their similar ways, but often combined to achieve common goals. Memberships, although remaining ample, gradually dwindled, and the two groups had merged in 1966 to assure successes in their many joint projects. The men had continued to produce and to sell the annual "student directory." Many "youth projects" throughout the city had long been central concerns of both groups, with the Malone Community Center and the Nebraska Center for Children and Youth ("White Hall") being of high priorities. When Leslie Lewis—retired naval commander, enrollee at N.W.U. preparatory to his seminary studies, and "student pastor" of a local church—instigated in 1958 "a taking of a religious census in Lincoln," more than fifty members of Wesleyan's "Ys" had served as his chief assistants and organizers. Into the early 1960s these "Y" members sponsored and conducted a "campus chest drive" each year to raise funds to support the World University Service Fund which had for purpose the expansion of "the privileges of education" to needy students abroad and in the U.S.—Wesleyan's goal having reached $1,800 by 1962, which may have been the final "drive." The "Big Sister-Little Sister Program" was for the women an annual summer-autumn effort to assist in many ways freshman co-eds. This sponsorship seemed to have merged into a "Y-Pal Program"—to work with Lincoln's youth. Allied were services to assist with elderly residents in nursing and retirement "homes," with persons under the supervision of the city's mental health and mental retardation centers, and with the "Personal Crisis Line." Members arranged schedules to donate blood to the community blood bank. They conducted bazaars and carnivals to finance their variety of projects and services. They invited speakers to treat of topics related to war, peace, agriculture, science, prejudices, "drug abuse," social inequities, and current religious questions—with Venture House becoming place of assembly. Structure of the combined organization remained much the same—with cabinet,

officers and organization remained much the same—with cabinet, officers, and committees. Dues probably never exceeded an annual fee of $5 per member. Prayer breakfasts and "walks" for various causes remained popular activities. But, the "Ys" received lessening attention from the school's publications. Decline had become noticeably marked after autumn, 1973, and reported evidence of continuing zeal virtually ceased.

—"Religion-in-Life Week"

One of the chief responsibilities of the "college chaplain" was to invite speaker and counselor for the annual "Religious Emphasis Week." L. E. Mattingly in 1959 adopted a new title for the event, "Religion-in-Life Week," and stressed "the importance of religion and faith to be a continuous thing" at Nebraska Wesleyan. "Matt" also noted, for *The Wesleyan*, that some students "had never been enthusiastic about Christianity" and were always willing to challenge "the effectiveness of our faith." He did not engage in clairvoyance, but "challenge" would accept fewer and fewer bounds in the not too distant future.

As the '60s advanced, "stinging comments" more frequently appeared in the campus weekly to take to task points of view offered by visiting lecturers and counselors. Once attendance at a chapel service or at convocation had become unrestrictedly voluntary, it was participation by "the general public" which kept various turnouts from being embarrassingly sparse. Almost a matter of protocol, each bishop of the Nebraska Methodist Conference would during his quadrennium serve once as featured lecturer for the "Week"—and, almost always to put emphases upon "our Judeo-Christian heritage" and its opportunities for an adventurous faith "with hope and confidence in future." For whatever reasons, the bishops escaped the severest of campus criticism. But, guests who would come out swinging against "The New Morality," or "The Gospel According to Playboy," or even "the Death of God" could elicit a floodtide of bitter response, particularly were they to dwell upon the weaknesses and flaws of a "new reasoning." It became popular to muster "the power" to tread heavily upon tradition and past standards. It had become, perhaps as Danita Nelson noted, that many were "tearing down…to build the mental image we have of ourselves higher"; and, that many lacked "wisdom to be led."

"Religion-in-Life Week," April 1973, was recorded to be "not anything resembling the former programs." The department of music presented two oratorios, one to depict the life of John Wesley and the other Haydn's "The Creation." Choral performances featured in part the hymns of Charles Wesley, and members of the faculty were soloists. *The Wesleyan* dwelt at length upon the special music of the week, but left to the weekly "faculty newsletter" reference to a speaker, a professor of religion from Syracuse University, who had addressed topics such as "Death of God" and "The return of polytheism in our time."

Clifton Bullock, an evangelist at heart, seemed to certain skeptics to be too much in harmony with "the Jesus people," and too ready to let United Methodists "to get their two bits in." *The Wesleyan*, February 28, 1975, referred to a second annual "Evangelism Emphasis Week" and noted further that attendance was very low and that there was a "real sag in interest among faculty and students in

evangelism." The following month for a "Religion-in-Life Week," attendances were considerably more encouraging for an array of speakers who treated of Protestant (including Pentecostal), Roman Catholic, and Unitarian beliefs—as well as Judaism and Ba'hai. A theme, "Man's Search for God," had persisted, and response assured "the Week" would remain on the school's annual calendar of events.

—Christmas and Easter "matins"

The calendar and religious program until 1970 included Christmas and Easter "matins." Planned and conducted by students, including the homilies, these early morning "before class-time" worship services, often with communion, assembled in Huntington Hall and marked the approaches of Christmas vacation and Easter Sunday—usually with four for Christmas and three for Easter. Combined with the "torch processions" and "Noel Observance" to sing carols and to "light" the tree before Old Main, a special service featuring the women's glee club as directed by Mary Louis Holding, a faculty "Christmas party," and all the entertainments of the "houses" and organizations, the "matins" gave traditional emphases to the Christian meaning of advent. For Easter, which often came after "spring break," the "matins" culminated with Good Friday—special communion, increased attendances from the "houses," and resumption of classes at 8 o'clock.

—Willson Lectures

The Willson Lectures, funded by a gift in 1955 from Mr. and Mrs. J. M. Willson of Floydada, Texas, remained an annual event of autumn. The lectures were featured convocation-events, with two or three days of meetings with groups and sessions for consultation and counsel. Themes were of the guests' choosings and might range from "The Gospel" to issues arising from affluence, inequities of race, and criminal justice. Among those to lecture were Bishop Gerald Kennedy, of the Los Angeles area, Ralph W. Sockman, from Christ Church Methodist of New York City, Harrell Beck, professor of Old Testament at Boston University, and L. Harold DeWolf, dean and professor at Wesley Theological Seminary of Washington, D.C. The annual Willson Lecture remained part of the "convocation series" at N.W.U.

—"Venture House"

When the congregation at First Methodist Church agreed to pay an annual "housing allowance" to its chief minister, C. Ebb Munden, he and wife, Lucy, along with son, Michael, soon occupied a new home constructed to the east of the campus on Baldwin Avenue. With the parsonage vacated, Chaplain Jerald Walker seized upon the idea that it become a meeting place for college groups and that it be called "Venture House." So, from March 1967, for five years, the old parsonage became a "Center for Student Gatherings." Under student management and with a suitable arrangement with the church, "Venture House" provided "attractive facilities" for lively discussions and programs. Much "dialogue" took place, along with "information-giving and understanding-gaining." Student-promoted and faculty-promoted conferences sought to encourage youngsters and oldsters to seek

"personal growth" in the "climates of change and innovation." "Venture House" served as locale for certain "mass meetings" which might seek to treat of "problems on campus." Promotion of "open communication" between campus and community and between students and administration seemed to be "a way to go." Of merit would be "to develop honesty about our feelings and emotions." The congregation's decision to make of the facility a "more suitable rental property for other purposes" terminated the project.

—The Nebraska Conference

Historic relationship with the Methodist Church had tended to set a sort of line of march for Nebraska Wesleyan. The "religious program" on campus had always been a source of strength and replenishment for the Nebraska Conference. Data nearly boasted in 1957 that 116 of the Conference's 325 pastors had been students at N.W.U. Also to be noted was that more that 70 students—currently enrolled—were "studying for church vocations." The trend persisted, but with a tapering away as the sixties moved along. Nevertheless, *The Paper*, April 25, 1969, carried a report to announce that twelve seniors intended to enter seminaries to pursue careers in the ministry. (Ten of them became ordained.)

Sam Dahl, as acting chancellor following the death of Leland Forrest, assured the assembled delegates of the Annual Conference (June 1957) that one of Wesleyan's major purposes was "to interpret Christian higher education" and to work closely with the conference's Commission on Higher Education. As president of the college, Vance Rogers was quick to note the following year that administrators and members of faculty at Wesleyan were "stewards…of Christian standards…for Christian higher education." Repeatedly, year after year, Rogers referred to the school's "religious emphasis," that it had one of the "strongest programs of this nature…in the nation." Conference and college seemed united to make of Nebraska Methodism a potent force in the state's society.

But, strain and stress were at work, and traditional attitudes were on the wane. Leon Dappen had become by spring, 1963, concerned about the future of the Methodist Student Movement on campus and had perceived that an increasing number of students "just plain weren't raised in church and have no interest in Christianity or its working." He acknowledged he was "bothered," for "these persons have no desire to learn about Christianity." Other issues were on the rise and tended to lessen emphasis "upon Christian purpose." Succeeding years revealed that growing fissures were disrupting the traditional harmony between conference and college.

Dr. Rogers iterated to Nebraska's Methodists that "Conference support is important in helping Nebraska Wesleyan fulfill its Christian heritage," but to be underscored was an "institutional objective to stimulate an intelligent awareness of individual and group responsibility to society." A few months before his retirement, he addressed the Newcomen Society and dwelled briefly on the religious bent of the school—Nebraska Wesleyan University

> …is non-sectarian and its patronage includes every shade of religious belief. Methodism is not taught nor are students proselyted, but

genuine Christian character is one of the chief ends sought while denominational affiliations are matters of personal option.

Along the way, certain traditional enthusiasts concluded that Nebraska Wesleyan had too far departed from its historic mission and had too much sacrificed spirit for flesh. Of course, many other factors were to be weighed in the balance.

A "national reputation"

Harold E. Hall, professor of English and head of the department, midway as the Rogers' years accumulated, admitted of an "immediate ambition for Nebraska Wesleyan"—"that we may soon achieve a national reputation equal to our academic record." An outsider by academic training, Dr. Hall was fully aware of the school's need to gain a much wider acceptance of its sound academic program as measured by the number of its graduates who had "distinguished themselves." This particular "ambition" was not new, and pursuit of it would not be innovation. Effect of effort needed to be enhanced.

Fred Hess

Darrel Seng

Fred Hess, for many years director of publicity, never ceased to note that Wesleyan's "publics" ought to be vastly more extended than just faculty, students, alumni, local community, and the Methodist Church; more and wider outreaches into all corners of the nation simply had to find "other friends and potential donors." Hess and his successor, Darrel Seng, were experts at use of the media of press, radio, television, and wire. Traditional had been extensive participations of the school's faculty and staff in local and state organizations. As artists and performers, as speakers, and as resource leaders they often could not fill requests for services. Seng made valiant effort to restructure and revitalize the institution's reservoir of talent into a "Speakers Bureau"—with updated information relative to topics and programs, suggested fees and expenses to be covered, and biographical data. His vehicle never moved from low gear because few of the expected participants believed they had the spare time to do more beyond current commitments.

Vance Rogers never ceased to trumpet that Nebraska Wesleyan was "on the threshold" of becoming one of the truly great four-year liberal arts colleges "in America." Senator Carl T. Curtis, while addressing an Alumni Awards Convocation, alluded to the "liberty of man's movement and mind" and to "the general nourishment of the mind and character of man." It was this "general nourishment" which had always been heart and soul of the effort at N.W.U. Exemplar was Richard W. Smith, alumnus and member of board, who often stressed that his alma mater had not only strived to become "an outstanding institution in the region" but might possibly be "*the* outstanding institution." To gain "a national image" would surely come. The title page of the catalog for 1971 carried a new statement: "A rich tradition of educational leadership and service since 1887." The school's caretakers were undaunted in their quest for merited recognition.

—"academic excellence" and "finding fault"

As student and member of the Board of Governors, Karen Campbell informed other members of the board (1975) that Nebraska Wesleyan had not yet become a "community of scholars." She was privileged to march in line with a host of Nebwesuni's students who in good tradition and intent had from its earlier years not found all things to be going well. Each new generation of "inside critics" quite certainly believed "they" were the first to take to task their university's upper echelons. Let us sample a bit.

The annual "senior oration" was nearly always occasion for opportunity to set a record straight. As freelancer, this special class representative was often expected to be unleashed and immune to retribution. Douglas Harman could find little, in 1962, to justify the school's claim to "academic excellence," for the limiting "financial stringencies" were preventing effective changes. Elizabeth Kaufman, editor of the paper, discounted the "stringencies" which Harman noted, but placed blame upon the administration which had failed to give the faculty opportunity to restate purposes and then to implement proposed changes. She and Harman were in agreement that President Rogers "made serious misrepresentations," that he ought "to correct problems—rather than to deny they existed," and that N.W.U. would benefit greatly were the library to be given "more emphasis than the Sunflower!"

1962 became a "very good year" for finding fault. Boyd Littrell in his "Comments & Considerations"—just before Christmas—delved into the meaning of "liberal-arts education." He postured that this Wesleyan "had little or no sense of direction," and he called for "a clearer purpose." His "issue" had been before professors and staff since the school's beginning. So, was chief mission to be "learning for learning's sake" or "for practical purposes"? The old matter of "learning versus training" had been cast again into the academic threshing machine.

As rumor spread that Nebraska Wesleyan aspired to become "a Harvard of the Plains," commentary in the campus paper would address the matter. One editor asserted that students at N.W.U. were "spoon-fed" and that it would be a "horror of horrors" were they to be allowed "to think for themselves"; furthermore, the

college curriculum permitted little space for "a system of elective studies"—such as to be found at Harvard. Other editorials found the institution to be little more than a "Coddled College"—with so many "mickey mouse rules and requirements" that it could not be favorably compared to a Grinnell or a Carleton. Too, one evaluator likened the school to "an obstacle course to be surmounted and forgotten in five years." Simultaneously, a graduate of 1967, on military duty in Korea, wrote glowingly for *The Paper* of his "three really great years at Wesleyan," and he was eager "to become a civilian."

Well, "great years" at Nebraska Western had for the bulk of its graduates resulted in years of "satisfying achievements." Nevertheless, flat was the record of the school's graduating seniors who had gained certain highly prestigious scholarships and fellowships: Thomas D. Potter garnered in 1962 a Woodrow Wilson National Fellowship, as did William M. Wehrbein in 1970; Barbara E, Kaeding in 1972 landed a Fulbright Scholarship to study in Germany; Mary Beth Adamson received a Rockefeller Scholarship to attend a seminary of her choice (1974). To judge from such paucity, a critic might soon conclude that Nebwesuni "hadn't arrived" and "didn't even come close," But, other irons had been and remained in the fire, and herein lay justifiable claim to high rung on the ladder of academic program and accomplishment.

—A "very positive plus"

Reports of surveys released by the National Research Council of the National Academy of Sciences, compiled from Marquis Who's Who, Inc., and issued for the Board of Education of the Methodist Church (as examples), put Nebraska Wesleyan on pedestal of high competitive level. Regularly, an approximate two-thirds of its graduates pursued advanced degrees for purposes of profession, research, or teaching, and the school could build a solid "Case for Support." A "very positive plus" accumulated from statistics such as these: that during the 1950s a minimum of 59 Wesleyan alumni had earned their doctorates (M.D.s and D.D.S. s not included); that 53 had "completed work for doctorates" during the years 1969 to 1972; that among all colleges "free from state control" the school ranked ninth on basis of percentages of graduates earning doctoral degrees, but this study of 1962 included no more than 198 comparable institutions; that a wider study of the mid '60s placed NWU as 199th among 1,160; that NWU ranked 8th among the 76 Methodist-related colleges and universities as "source of doctorates"; that it led "in numbers" the other institutions of the six-state area of Colorado, Wyoming, Kansas, North and South Dakota, and Nebraska (the "Great Plains"—a summary in 1973 that covered the past 16 years); and that among other "claims to leadership" were that Nebraska Wesleyan in its "six-state area" had more alumni in "Who's Who in America" and excelled in "producing candidates" for all professional schools and programs of graduate study. In "New Dimensions" for December, 1973, the school's publicists presented 32 reasons as evidence that Nebraska Wesleyan was truly "An Outstanding College." If in past years there had been too little of self-esteem and publicized claim to leadership, the time had come for less restraint and for more of "spirited release."

—Accreditation

The "Character of the College" was also revealed in its unbroken accreditation by the North Central Association of Colleges and Secondary Schools—since 1914. Also as matter of pride had been an awarding in 1913 of the 11th chapter of the Honor Society of Phi Kappa Phi. For decades the University Senate of the Methodist Church had approved the academic program at Nebraska Wesleyan. The American Association of University Women had by 1957 added its blessing. From early in the century, Nebraska's State Department of Education had accredited Wesleyan's training of teachers, and more recently had come recognition from the American Association of Colleges for Teacher Education. During the "Rogers' Years," three more accolades came to rest upon the institution's shoulder—the National Association of Schools of Music (1958), the National Council for Accreditation of Teacher Education (1960), and the American Chemical Society (1969). The achievements of its graduates had always been the school's claim to excellence of program and quality of work, but it had come up short in a spreading of its gospel through effective marshaling of its impressive evidences. Time would tell, and positively.

Activities and Events

A combination of circumstances had brought by the late '60s sharp decline of enrollment for many of the nation's colleges and universities. Each institution was concerned about its reputation "in the field," and many benefactors were uneasy about "survival of the small college." The Danforth Foundation sponsored conferences to treat of the circumstances, and Nebraska Wesleyan was among the first to be invited to participate (1972). The school's ship of state continued to sail on even keel, although declining enrollment had necessitated reduction of the instructional force by some seventeen members—with losses of "clerical personnel." These reversals seemed in no way to hinder the succession of activities which regularly compiled a calendar of events. Annual catalog, weekly newspaper, and quarterly "New Dimensions"—along with other publications—kept all informed about coming events. There seemed always "too much to do," but some students found life on campus "to be boring." Times did change, and traditions tended to wither. Innovations abounded.

Weekly details of events often appeared in *The Wesleyan*, and a variety of "What's Happening?" columns permitted ignorance only for a willful few. Coverage of the persistent "busy scene" enabled much picking and choosing, and the flowing potpourri touched upon all of these as the weeks passed: special lectures and convocations; faculty meetings, banquets, and parties; pastors' days and "colloquiums" and "N.W.U. Day" in the Conference; annual tea for Wesleyan-trained teachers, in Lincoln for the meeting of the "state's Education Association"; art shows in the "Elder Gallery"; all "Greek" occasions—"rush," parties, banquets, "formats," and picnics; all "Independent" parties, dances, "formals," and picnics; "Black Week" and activities of the Afro-American Collegiate Society; "Circle K" and its services; the annual "Psychology Fair"; the "Washington Semester" report; productions of theatre and "Loft"—along with workshops and an "awards banquet"; speech and debate tourneys and "awards";

music recitals of students and faculty, and programs to feature band, orchestra, organ, choruses, and choirs; examinations for civil service and "Graduate Record"; Woman's Educational Council, its teas and awards' luncheon; athletic competitions, both intercollegiate and intramural, and associated activities of "W" Club, W.A.A., and "Yellers of the Brown"; elections for SAS, for student representatives to Board of Trustees and Board of Governors, and officers of the senior class; Phi Kappa Phi's annual banquet and awards; and departmental and "divisional" meetings, as well as those for the standing committees of "the force." Interspersed were an abundance of "other things."

—"Orientation days"

"Orientation days" at each fall semester's opening sought to acquaint freshmen and "new students" with their "college surroundings." Standardized tests were supposed to disclose achievements, to indicate "interests," and to measure social adjustments. Tours conducted by "older students" identified buildings, rooms and laboratories, and offices. Other "upperclass representatives" dispensed information to attract newcomers to extracurricular offerings associated with athletics, music, drama, and debate. Meetings with professors and other advisors planned the programs of study. Certain groups directed recreational activities. The "Greeks" often entered into their "rushing." At center of this "orientation" was desire to prevent discouragement on the part of any new student. Retention began at the "first point of introduction" to life on campus. Admissions personnel and administrators constantly searched "for improvement."

—"Mini-Terms"

The catalog for 1973 was the first to refer to "Mini-Terms"—an announcement of significant change. No more was "Orientation" to be an en masse ordeal at the opening of each fall semester. Rather, admitted "new students" were to assemble for "mini-terms"—two during June or July and the third at semester's beginning. Each "term" would be complete and to end with consultations and registration—all free from the turmoils of the past. Expectations were that three-fourths of the new registrants would attend the earlier sessions and would then return to the campus as "old hands," The adage proved apropos that "nothing succeeds like success." This change stayed.

—President's "annual address and reception"

Of permanent fixture was the joint occasion of the president's annual address and reception. The address was always a "convocation affair"—with the faculty in procession and attired in academic regalia. A "change of venue" for this traditional event occurred when the Fine Arts Building rose (dedicated in 1969)—switch from the auditorium in the C.C. White Building to the acoustically marvelous O'Donnell Auditorium. For the reception, an evening affair of the evening with the ladies in formals and the men "in suits," the lines formed in the new campus center (after its completion in 1959} with appointed times for the dormitories and "houses" and independents. To receive were always the president,

the dean of the college, and new members "of the faculty"—with respective spouses also to be "in line to greet."

The president's annual address with procession and "academic attire" held its pattern, but reception with long lines dissolved in 1971—under pressures for change and less formality. Lines to receive and to be received had become "out of style." Instead, a "Combo Party" boomed in the cafeteria, and Dr. and Mrs. Rogers were in "the Snack Bar" to greet and to preside over a serving of refreshments. The women were not expected to be in "formals." The mode had become one of "informality." A "President's Annual Dance" in the cafeteria became a "new tradition"—with a band to be "on deck" and with promise that some numbers were to be suitable "for those who are over 30." In future, a "reception line" in the Snack Bar became once again "in vogue." As before, address and reception closed "orientation and registration," Printed programs aimed to instruct all newcomers about the meanings of academic gown, mortarboard, tassels, colors, sleeves, and velvet stripes.

—"Homecoming"

Next, within a few weeks, came "Homecoming"—often with "parents' day" attached for good measure, but not until 1968. Homecoming remained a time for an ingathering of alums and an adjusting of traditions to changing tastes. Hereof variations were to be expected: pep rallies, torchlight parades, snake dances, bonfires, and marshmallow roasts; special convocations to present awards to selected alumni and to honor parents; meetings of trustees and of "old grads"; tours of the campus and open houses at the departments; teas and receptions for pledges and housemothers at fraternities and sororities; the pre-game luncheons or suppers (depending on game-time)—including a "Chuck-Wagon picnic"; the football game—with the marching band on parade at half-time and the "crowning of the 'W' Club Sweetheart"; the selling of the "golden mums," still at $1.50 each in 1966, to be more costly later on; brown pennants to be purchased and waved; post-game doughnuts and coffee in the Campus Center; a homecoming dance—occasionally in Taylor Gymnasium, but nearly always in the cafeteria; tappings of new members into Blue Key and Cardinal Key—usually at an "awards convocation"; programs by the department of music; a dramatic

production by the Plainsman Players; beginning in 1974, a "Soul Dinner" prepared by the A.A.C.S.; and the "house decorations"—a judged competition with awards. Indeed, each "homecoming" was occasion for much hustle and bustle—during a Friday and Saturday.

About the matter of "house decorations"? This tradition fastened itself into homecoming at NWU no later than 1934. Only the "Greeks" competed, with their pledges "creating and constructing" to points of exhaustion," and exclusively until 1966 when a sort of collapse occurred because of lack of interest. Sororities and fraternities had been enduring from many sources criticisms of several sorts, and an editorial in *The Wesleyan* welcomed an end to "those damned Displays"—stating that they were "a thing of little value and a thing of the past." Request was that the returning alumni be "glad" not "mad." Well, revival soon came, but to enter into the competition would be the independents, the residence halls, and other "organized dwellings." The Student Affairs Senate funded the respective awards of $25, $15, and $10.

—Christmas

Rod McMahan noted in his "Oyster" (editorial column), as Christmas vacation approached in 1958, that Jesus Christ, the "supposed center of Christmas emphasis," had long been replaced by Santa Claus, and that Santa Claus had been overwhelmed and left with "hardly a trace" by Walt Disney's "characters." The "crass commercialism" of the season remained target for editorials. The war in Vietnam would later serve as "cruel reminder" that mockery was being made of the angels' message of "Peace on Earth, Good Will to Men." Nevertheless, the general patterns of "Noel events" continued with variation at Nebwesuni.

Students and faculty permitted little to fall by the wayside when it came to the traditions of Yuletide. Dormitories and "Greek houses" were elaborately decorated, and Christmas trees glowed "everywhere." Music emanated from many offices. Teas, receptions, "open houses," and parties and "exchanges" often overlapped—with the Phys Ed Department's "Christmas Coffee" in the "W-Club Room" of Taylor Gymnasium always to be something not to be missed, with the A.A.U.W.'s "Red Candle Tea" a specialty, and with the party for "housemothers" to provide opportunity for acknowledgments and appreciation. Barbs, Independents, and some of the Greeks collected food and gifts to be distributed to needy families, or invited in, for feast and fun, children from nearby White Hall or as identified by the city's social agencies as being "underprivileged." Carolers roamed the campus and then proceeded to sing at residences of the elderly and "shut-ins." Students planned and conducted the "matins." The "Noel Observance" found torchlight processions converging before Old Main to sing and "to light" the great spruce tree—and then to go to Huntington Hail or to First Methodist Church for worship and communion. "Christmas Convocation" featured varying combinations of glee clubs and choirs, soloists, ensembles, organ, and orchestra. A "Christmas Buffet," one of Mrs. June Menefee's creations, was an impressive "spread of Yuletide foods" prepared for the students by the "cooking staff." Students of the art department, as directed by Gladys Lux, often decorated windows and door panels. The Panhellenic Ball was always a gala affair. Members

of faculty and staff converged for their "Christmas Cover Dish" and entertainment, and to hear again a reading of Bernice Halbert's "Let There Be Candles." It remained a season to be jolly. For students it included last-minute shopping, "furtive wrapping," and looking forward to seeing old friends, to sleeping (maybe), and to "mom's home cooking" and a "gaining of ten extra pounds." When "the force" changed the schedule for the fall semester to begin in August and to end in December, the season of advent had to include "finals" and term papers and all that they necessitated. Yes, it all was to have been "Merry," but for many it wasn't easy. Oh, well!

—"Founders' Day"

An event of significance was "Founders' Day"—always as near to January 20 as possible and to commemorate the day in 1887 when the school's creators completed their task to "draw up" and approve a charter. Inaugurated by Leland Forrest in 1957, the "Day" continued to be one to invite a speaker of recognized stature and to use the convocation as time to honor alumni, members of the faculty, and students for special achievements and contributions. "Distinguished Citizen Award" reached beyond ties to the university, and an honorary degree was always a possibility. This major convocation and calendar-event shifted from the auditorium in the C.C. White Building, to the Taylor Gymnasium, and to O'Donnell Auditorium in the new Fine Arts Building.

—Model United Nations

Students at Nebraska Wesleyan organized and conducted their first Model United Nations (MUN) in autumn, 1959; the second followed in March 1961. A fourth, in April, 1964, was the first to include delegations from other colleges and universities, and NWU continued to host each year a session of MUN until November, 1973. MUN was an idea whose time had come by the late 1950s and was received with enthusiasm; zeal for it persisted to the mid 70s. Chief instigator for MUN at Nebraska Wesleyan was Dr. E. Glenn Callen, head of the department of political science and sociology, and among his more supportive associates were Dr. Philip Kaye, head of department of speech and theatre, and Dr. William H. Maehl, professor of history. Dr. Leonard J. Kramer, successor to Callen as head of the department of political science, was prime mover for MUN at Wesleyan until his retirement in 1973.

Each year a "steering committee," always composed of students, had the awesome task to enroll a minimum of 100 other students to serve as delegates from member nations and to serve on the several research committees to gather the facts relative to the current international issues before the official organization. Also to be identified were the session's president and secretary-general. Current journals and magazines, as well as various documents, had to be acquired and made available for research. Many members of the faculty needed to be "on deck" to serve as assisting advisors—for a minimum of 50 "national delegations" of two or three members each. Meetings of each delegation, of each committee, and of the "security council" were open to the public. Most of all, the sessions of the "general assembly" attracted public interest. Each year, campus reporters were at work to

gather news successively for *The Wesleyan*, *The Paper*, and *The Probe*, and for *The Plainsman*. Closing event each year was the banquet, "fit for international tastes," in the cafeteria.

Expansion of MUN came in 1964 when invitations went to nearby colleges and universities. The visitors for the two-day sessions found shelter in dormitories, fraternity and sorority houses, and homes of faculty and staff. The second "invitational" followed in March, 1965, with more than 200 delegates to represent 76 countries. A peak of response came in March, 1967, when eleven colleges and universities sent 235 representatives to serve 83 nations. For a fourth time, visiting delegations were greeted by special posters prepared by students from the art department, were suitably "housed," were well dined in the cafeteria, and used every available room in Old Main, "C.C. White," and the Campus Center. Until the building was razed, the auditorium in C.C. White was scene for the "general assembly," and the building's many rooms had provided space for much of the work for council and committees. The sanctuary of the First United Methodist Church, across the street from the campus, became available for the "general assembly."

Expanded war in Vietnam, increased unrest and violence in 1968, declining enrollments for many campuses, mounting divisive issues, and slumps in general morale may serve as partial explanation for ebbing of desire to engage in MUNs. By spring, 1970, the "show of enthusiasm" at Nebraska Wesleyan had become "disappointing." The assemblages for 1971 and 1972 proved to be "fertile ground(s) for practical experience in diplomacy," but the MUN held at the school in November, 1973, was "somewhat embarrassing for those who had worked diligently to put it together." As Steve McBride reported, "...and nobody came." This marked the final effort at Nebraska Wesleyan, but its students would attend others. In February, 1975, for a "Midwest M.U.N." in St. Louis, Wesleyan's nine delegates were among 600 students who assembled from more than 60 schools. Later, in October, Wesleyan's enthusiasts engaged in a joint venture with students from the University of Nebraska (Lincoln) to direct a session of M.U.N. in the University's "Union Centennial Room."

Yes, a good idea had come and gone; but along the way significant guests had been on hand to speak, for example—Colin Jackson, English barrister and member of parliament; Braj Kumar Nehru, ambassador to the U.S. from India; Lishomwa Muuka, head of Zambia's delegation to the United Nations; and Leon Volkov, who had defected from the Soviet Union in 1945 and was on the editorial staff of *Newsweek*. In course, collegiate representatives had engaged in thorough examination and debate of such international problems as disarmament, spying by use of aircraft (the "U-2 incident") as a threat to peace, recognition of "Red China" and of its potential representation in the U.N., internal strife in "the Congo," problems in Portuguese Africa, Castro's Cuba and its relationships with Central America, U.S. interventions in Vietnam and in the Dominican Republic, recurring crises between Israeli and its Arabian neighbors, and peaceful uses of "Outer Space." They had experienced "walkouts"—such as that of the "Albanians" who protested because of continued exclusion of "The People's Republic Of China."

As planners, as organizers and directors, and as participants, hundreds of this Wesleyan's students had profited immeasurably.

—"May Fete"

A celebrating of the coming of May remained a tradition which would not wither quickly into oblivion; but it changed. Continued were the features of maypole and dance, trumpets and pages, processions and ivy chains, enthronements of a "Queen" and her "Prince," recognition of their attendants, singing contest for men and women, reading of the winning poem, and tapping of new members into Blue Key and Cardinal Key. The honor fraternities of Cardinal Key (women) and Blue Key (men) persevered as organizers and managers, with the ladies as chief planners and the gentlemen as doers to follow instructions. "May Fete" received its share of belittlement, but changes of pace and financial support from the Student Affairs Senate kept "things" moving along. As festival for spring, it became a carnival with booths and games. Until her retirement, 1969, Professor Bernice Halbert of the English department, as anchor and sponsor of Cardinal Key at N.W.U., was a guiding spirit behind the annual fete. As a tag-along, David Mickey, professor of history, assisted as advisor of Blue Key, and his major tasks were to see that the men had all "necessities" out, ready, in place and working, and that all the ballots for queen, prince, and class attendants were correctly counted. Mary Smith, also professor of English, received from Miss Halbert the baton for Cardinal Key.

As were nearly all affairs of tradition, the celebrating of the coming of May was subject to spates of derision and fun-poking. In column and letter readers were reminded that spring was a time for the cuckoo to sing "lhudely," for the girls to blossom out in dresses "after a winter of hibernation in great-coats," for sap to run again "in trees and young men," and for Wesleyan's "annual fertility rite"—during which "young virgins dance about a phallic symbol." Ah, yes, 'twas to be embarrassing, childish, and suitable only for "small child's activity." The "Fete" and all its action was likened to "the smug Midwestern vegetable life that comprises the Wesleyan garden,…an opportunity for the exhibitionistic to wallow in feigned importance." A "dancing of the pole" hit the discard heap in the late sixties, but a revival of sorts came for a "May Romp" in 1976—with men joining in, but with much less grace.

Dr. Smith long resisted attending the "so-called rite of spring, with its fertility cult overtones," but she avowed that once she shouldered sponsorship of Cardinal Key she became "hooked to May Fete." She hesitated not to urge members of faculty and staff "to take in" the events of the festival—its processions, enthronements, song contest, poetry prize, and tapping during which "we wallow in traditional sentiment, and everyone has a good time." The "Fete" transformed into variations of "Medieval Carnival," "Celebration of Spring," "Campus Holiday," and even "Romp." Booths and games abounded, along with all sorts of juggling, "yo-yo tossing," "beer baiting," guitar playing, log throwing, "tug-of-war struggles," "unexpected antics," puppet shows, train rides, bicycle races, and selling and trading of wares—with maybe a competitive talent show and a dance for evening hours.

For the competitive "songfest," rules hewed to custom. Gals and guys vied separately, all "a capella." The women had octets and the men had choruses of at least 12 and no more than 20 "voices." Routine required two numbers, one of which had "original" words or score. For the earlier years, the groups came from the "Greek houses," with Barbs and Independents entering the field by the late '50s and the residence halls somewhat later. Phi Kappa Tau often prevailed for the men, and the sororities were more sharing.

Bernice Halbert had used her prerogative of sponsorship to persuade the members of Cardinal and Blue Key to add a poetry contest to the agenda for May Fete. Aspiring young bards had to submit their poems, of at least a sonnet in length, to Miss Halbert, and the judges were nearly always from the "English faculty." Each winner would receive a prize, nearly always a "choice book." To win was prestigious, and campus paper and annual yearbook usually published the winning product. A tie emerged in 1961 when H. Ronald Fox and Carlton Paine shared the honor with their respective verses, "Pastoral" and "Nevermore Alone I'll Be." The following year, Margaret Lynn Jamison in "Suppression" fastened her attention upon reflection "in a puddle of water on the sidewalk"—in which there was "conflict" of colors of sunset and eventide; then

> Darkness had pushed the conflict out of sight.
> Troubled waters and tortured sky were now at peace
> …not so, my heart;
> not so, my mind…

A young man of ripening talent captured the prize successively the four years of his sojourn at Nebwesuni. As freshman, Mike LaChat versed of "Weathered Wood"—

> There's something sad in weathered wood,
> The rain-pocked porous surface
> Belongs with cloudy days
> And thoughts of home.

He continued through three more stanzas. As a senior, 1970, LaChat, heading to Harvard Divinity School to pursue a doctorate in theology and philosophy, turned to "The Casual Reunion of Two Old Friends"—in which he wrote of winds, honeysuckles, "persimmoned air," "Home-stitched moccasins," deer, "a Cicada's rasp," a "drop of meadowlark" and "an amber arrowhead," "curling autumn leaves," "sex and space," and "Dollars and slide-rules", and to extend prophetically an invitation, "Let us talk philosophy…."

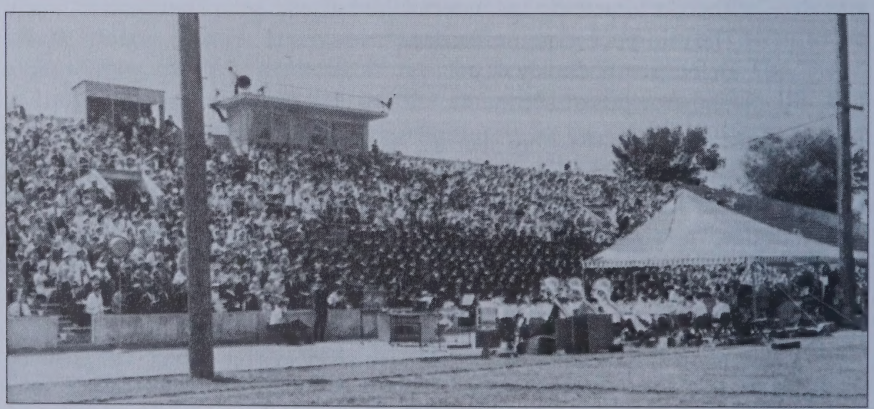
Celebration of May's coming would fade away in a few years. The pressing demands of "dead week," of "finals," and of commencement—along with everything else—proved to be too much. Cost had become a factor, with the SAS allotting $175 in 1976. A sense of sophistication had also found expression, that such carefree frolic was archaic. 'Twas another sign that the soul of the school continued to transform, and that "fun for fun's sake" had become passé. Fete and festival may have represented a closing vestige of an "age of innocence"—somewhat on the same run as a "love of learning for learning's sake."

—"spring break"

Except for an "energy crisis," there would be no weakening of desire for and taking of "spring break." How eagerly received was the paper's annual announcement, "Vacation time is upon us again!" A few Wesleyanites dared "hit the foreign soil of the east or west," but most remained home-goers or participants of "tours." Timings sought to coordinate with Lincoln's public schools, for many students were engaged in "practice teaching," and with the University of Nebraska. The gauntlet of intercollegiate athletics could not be ignored. Members of the faculty often felt they needed "a break"—more than the students. Spirits were always refreshed from changes of pace.

—Baccalaureate and Commencement

Commencement weekend was always "big affair," and through 1965 it held to a Saturday, Sunday, and Monday schedule. To usher in the chain of events, Phi Kappa Phi held its annual banquet Saturday evening. Sunday was reserved for Baccalaureate at First Methodist Church, for the "President's Garden Party" (reception of seniors and families, alumni, faculty, students and friends) in the afternoon, and the alumni banquet that evening in the cafeteria and with special attention paid to the "honor classes" assembled for reunion. Monday offered breakfasts for the "reunion classes" and the trustees, with meetings of the board and of the alumni association to follow. Luncheons again brought the alumni together and with adjournments in time to permit unhurried migration to nearby Ira J. Taylor Physical Education Building for band concert, academic procession, and the ensuing "commencement exercises"—featuring choral music, speaker of national or international renown, and the awarding of degrees to graduates and to "honored guests."



Commencement in Stadium

Due largely to requests from the graduating class, events in 1966 began with Phi Kappa Phi's banquet to come Friday evening, and with the other features to keep their respective order—but on Saturday and Sunday. The "stay" would end a day earlier. Because of ventilation problems and too much warmth in "Taylor

gymnasium," the graduation ceremony shifted to the Magee Memorial Stadium, with a dais facing west and the audience in the bleachers. It was "a repeat" in 1967. Then, O'Donnell Auditorium in the new Fine Arts Building provided "magnificent setting."

The "line of march" for academic processions had, at N.W.U., a long established "order." The presidents of Blue Key and Cardinal Key headed the two columns; then the "platform party"—college president and academic dean, deans of men and women, honorees and special guests; then the graduates; then the emeritus professors; then the department heads by date of service; then the full professors by date of service; then the associate professors by date of service; then the assistant professors by date of service; then the full-time instructors and others. It was orderly, colorful, and with the columns evenly dividing the respective ranks.

By 1970 some "differences" had emerged for the commencement routine. A "Golden Years Breakfast" for Sunday morning before Baccalaureate was providing "special gathering" for the older alumni; Gladys Lux had for years arranged a special show in "The Little Gallery of C.C. White" to display the better works of her art students, and this became a "senior show" in the Elder Gallery of the Fine Arts Building; and when the Rogers moved "off campus," the president's residence at 5535 Madison Avenue became the "Provost's home" and continued to provide place for the "commencement garden party." The "faculty newsletter" each year noted the price of the Phi Kappa Phi banquet, which had eased up from $2.50 per plate in 1968 to $4.25 in 1976.

Speaking generally, the ceremonies for baccalaureate and commencement remained quite traditional in purpose, nature, and performance—and relatively free of controversy. The senior class of 1972 proved to be an exception, despite the efforts of Charles Jackman, class president, "to keep class revolt and reluctant administration from open clashings." Controversy surfaced in March when certain enthusiasts "wished to reject the wearing of the robes for the graduation ceremony" and "carried the day" in a sparsely attended class meeting. Motive was twofold: to break with tradition and to get refund of the "cost of…rentals" for caps and gowns. Mrs. Irene Wiegers, registrar, made it "crystal clear" to the class that "refund was not available"—for a combination of reasons; furthermore, absence from the ceremonies carried a special fee—to be paid before release of diploma or transcript of credits. A subsequent meeting of the class brought forth a large attendance, and motion to wear the robes carried 110 to 65. (Some seniors opted to leave cap and gown unworn, and a small number of faculty sported irregular gear.)

Well, if the tradition of regalia for commencement-exercise were to cause small furor, could something be done with baccalaureate? Report in *The Wesleyan* estimated that a minimum of 55 seniors were intent to have a "service of their own design"—one to be free from "the religious overtones of the past." These "leaders" claimed to have the backing of Drs. A. Oliver Vannorsdall and Louis DeGrazia, college chaplain and class sponsor respectively. After lengthy conferences with the officers of the class and with the advocates for change, Dr. Rogers chose to do that which would be "best for our institution" to invite the CLASS OFFICERS to conduct "their proposed service." So, it was done, and without much ado. Rogers' concession proved to be somewhat of a defusing. Many members of the faculty

chose to ignore the service, while others "dared to risk." One purpose for "change" had been to avoid "service in the church." It did not become a matter vital to the future of Nebraska Wesleyan University.

—Summer School

Summer sessions were integral parts of the annual academic schedules. Through the summer of 1968 (the last for a "post-session") the format remained routine—with six-week and eight-week programs to run simultaneously and with a post-session of two weeks to follow. Courses for three hours of credit fit into the schedule for eight weeks, and those for two hours into the six. A class for the post session was often for three hours of credit and was accelerated. Special "workshops" were often staggered, and each of these could carry a credit of one hour. A four-hour "lab class" fit into the eight-week plan. Rules permitted a student to earn a maximum of thirteen hours in a summer, but to be "ten" after 1968.

Registrants paid tuition "by the hour"—$11 in 1957 and upward to $50 in 1977—increasingly a bargain when compared to "regular fare." Often all departments participated, and enrollment varied considerably from summer to summer—an upsurge of sorts reaching in 1971 to more than 300, if enrollees for workshops and European tour "for credit" to be counted. The termination of "two-year teaching certificates" gradually lessened demand, for fewer and fewer teachers were "under pressure" to complete their degrees. All things together, it became doubtful that "summer school" was a profitable endeavor for Nebraska Wesleyan, but Vance Rogers did not abandon his supposition that it was "probably good for the college."

—The "interim"

When the school moved to its August-December plan (1968) for the fall semester, a minimum of a two-week interim opened up in January before classes resumed for the spring term. The lengthened "interim-vacation period" which now followed New Year's afforded opportunities for special study, research, workshops, travel, and even accelerated courses. The faculty's legislative committee and the administration probed with care in order to limit offerings and to limit credits to "1 or 2 hours"—and rarely to "3." The "interim" became increasingly significant as time for off-campus and on-campus "work for credit." Also, serious consideration mounted to offer classes "at night."

The "semester system"

Except for an approximate six years (1919-1925), N.W.U. had adhered to a two-semester and one-summer session calendar. A "quarter system" had seemed practical as response to the special times of our involvement in the first World War, but the school's "instructional force" returned to two semesters, rather than to continue with three quarters, for the regular September to June schedule. Along the years there had been re-examination of the merits of the "two systems," but not until 1961 was there to be serious reconsideration of return to "a trimester plan." Recently employed professors had come "from the quarter system," and they

deemed it to be "more akin to the times"—with some to note that several prestigious institutions were "on it."

Members of the faculty (December, 1962) rejected a motion "to end the fall semester before Christmas and the spring semester before Memorial Day." Not until autumn, 1965, did the faculty's legislative committee take up in earnest the issue of "reversion to the quarter system." Discussion turned to appraisal of a "3-3 program," with the summer session to equate in all respects with the fall and spring terms, a "trimester" in reality. Committeework and debate became heavier and carried into the following spring. Editorials in *The Wesleyan* opined that N.W.U. was too bound traditionally by "political, religious, and ethical" customs and guidelines to change—that it could never become "The Harvard of the Plains," but would opt to be no more than "Wesleyan of Nebraska." Somehow, a "quarter system" was to make the difference. Oh, well!

Members of the legislative committee continued their probes and hearkened to a report that Hastings College was "moving to a 4-1-4 calendar"—an interim to be the "1" in a plan exclusive of summer school. Each year, a "first term" would run from late August to Christmas vacation (four months approximately); a minimum of a month's interim would follow, with time for special studies and projects; the "second term" could stretch from a third Monday in January to late May, with time for a week's "break" within. Decision came December 12, 1966, when the legislative committee, with "great relief," cast a 17 to 3 vote to adopt the compromise. Enthusiasm and desire would put the new "system" into effect as of August, 1967; however, certain "complications" dictated that the switch await 1968. So, it was to be (and would remain to this writing). When federal law required in 1970 that "eleven paid holidays" be observed during a calendar year, Nebwesuni had small difficulty to adjust; a "faculty newsletter" announced that, in 1971, July 5 and Labor Day would be "added." New "holidays" subsequently brought adjustments.

"Special Events"

—75th Anniversary

The school experienced "special calendar events," and we shall note a few. The academic year, 1962-63, provided occasion to celebrate a "75th anniversary." Convocations, lectures, luncheons, and banquets—with much expense to be charged to the "development budget"—featured persons of recognized stature, most of whom had a "connection" with N.W.U. Among these were Gale W, McGee, U.S. Senator from Wyoming and former member of the faculty; Nebraska's Senator Carl T. Curtis, alumnus; Ethel Booth, emerita professor of English, who had recently published her delightful book on early Wesleyan history, *Where Sunflowers Grew*; and Bishop Gerald H. Kennedy, formerly pastor of St. Paul Methodist Church, Lincoln, and part-time member of the faculty.

More than 500 celebrants gathered for an "anniversary banquet," held in Lincoln at the Nebraska Center for Continuing Education the first Saturday evening of October. Dr. Harold A. Bosley, '30, chief pastor of Christ Methodist Church, New York City, admonished that each school associated with "The Church" serve as "a cradle of creative criticism of the status-quo" and that it be "an

open-facing of the great issues of our time." Special treat for the evening was a singing of the Sigmund Romberg-Oscar Hammerstein "Stouthearted Men"—by a great chorus of former members of the Men's Glee Club and as conducted by Oscar "Pop" Bennett.

Toward "year's end" in late April, 1963, an "anniversary convocation" found more than a capacity crowd pressing into the Taylor Gymnasium to hear band concert and England's great historian-philosopher, Arnold J. Toynbee. Renowned for his many-volumed *A Study of History*, Dr. Toynbee understood well the causes which lay behind the rise and fall of a civilization, nation, or empire. He had been guest for a series of discussions, and the evening's convocation was a fitting way to close a year of many emphases. Well-distributed had been an anniversary brochure, "Profile of Nebraska Wesleyan University for the Next Ten Years." *The Plainsman* for 1963 compiled a "historical review" with many photos "of past years" and of the anniversary—thanks to Judith Townsend, editor, and David H. Brown, photographer. Yes, remembrance had served well, and it would be on to a centennial in 1987.

—"Year of the Fine Arts"

Completion of the new Fine Arts Building ushered in plans for a "Year of Fine Arts," with much to culminate into ten days, February 11 to 20, 1966. Clinics, workshops, and lectures turned to "theatre architecture," public speaking, "reader's theatre," "group music," "dual piano," dance, composition, and band; a conference for writers featured Erskine Caldwell; large audiences assembled in O'Donnell Auditorium to dedicate the Cadwallader Memorial Organ and to receive "counsel" from Howard Hanson and to applaud when he conducted the Lincoln Symphony; and enticed guests viewed the "art displays" in Elder Gallery. Special recitals of students and members of the faculty rounded out the crowded schedule. Professors often dismissed classes—to enable students to attend the "special events."

Support
Your
Fine Arts
Festival
☆ ☆ ☆
With the opening of our new Fine Arts Center, Nebraska Wesleyan's campus will be opened to outstanding names in the fine arts—Great Plains programs in art, literature, music and dance—and visitors from the alum ranks and from Lincoln—

—"Fine Arts Festival"

This "Year" spilled over into 1967, and a sequence of happenings peaked in February with a "Fine Arts Festival"—convocations and workshops with respect to "Drama, Music, Art, and Religion"; art showings in Elder Gallery, throughout the Campus Center, and along "selected hallways"; "panel discussions" on poetry, song, drama, and architecture associable with "the church"; special performances to be attended in O'Donnell Auditorium, Emerson Recital Hall, and the "Loft Theatre"—included, being a concert by the Lane College Choir and a "slide-show" by Professor William Maehl. This sort of "festival" recurred in

February, 1969—with art, music, drama, and literature "to reign." The previous October, Arthur Fiedler (of "Boston Pops" fame) had conducted the Denver Symphony in "O'Donnell." For spring semester, 1972, Nebraska Wesleyan embarked on a "Semester of Fine Arts"—"workshops and institutes" and programs to feature "children's theatre," "drama in religion," and much else to be experienced in art, drama, and music.

—"Year of the Sciences"

The rise of the Olin Hall of Science was certain to trigger a "Year of the Sciences"—an opportunity to advertise the strengths of the school's departments of physics, chemistry, biology, and mathematics. Hoped for would be "much inquiry from far and wide." A two-semesters' schedule of special events and workshops turned to center upon a special "N.A.S.A. Seminar" for April, 1970. (More about this, later.)

—"a week of the baroque"

The Probe, faculty newsletters, and *The Plainsman* (1971) carried reports about a celebrating of "a week of the baroque." Professor Mary Smith, department of English, likened the "Baroque decades" of the late 16th and early 17th centuries to the present—in that there was in Europe "tension between violence of feeling and restraint of form" with "a blending of heart and mind" ultimately to come. On this positive note, Dr. Smith, Dr. Nancy Craven of the department of history, and professor Maynard Whitney of the art department shaped an interdisciplinary series of events for the first week in November, 1970. The facilities of the Fine Arts Building resounded to concerts of many sorts, shared in the history and in readings and discussions of literature of the baroque, provided in Elder Gallery hangings of "baroque art" and places for slide-shows and "gallery talks," and featured a special program of renaissance and baroque music as conducted by Suzanne Bloch, daughter of Ernst Bloch. Prompted for years to follow would be "renaissance banquets"—nearly always responding to the guiding and creative touches of Mary Smith.

—"Blacksmith Festival"

Meriting special attention was a "Blacksmith Festival," September, 1973. Prime movers for this were Roger Welsch, folklorist and professor of German, Lynne Ireland and John Carter. Craftsmen illustrated their techniques in the "folk art form" of smithery, and in the use of anvil and forge. The historic services of a "farrier" were celebrated—and with story and song. The historic roles of the blacksmith in America and "the West" ought always to be remembered, and Ireland and Carter were and remained "history buffs."

Life on Campus

—Transition

Life on campus only in part reflected schedules of routine and special events. About midstream of these "Rogers years," Milton Evans, dean of student affairs, observed from his vantage point that students of the '50s were "more or

less quiet" and that those of the '60s had become "more concerned with causes and ...much more aggressive in response...to problems." In addition, he noted for the school's trustees that expanding enrollments had "brought need for many more faculty to teach and administer"—most of whom were younger and were "effecting a substantial diminution of the old guard." He did not venture to foretell, but the "new guard" would have its new attitudes, and a pace of change was going to accelerate. Nebraska Wesleyan would experience its own throes of agony—yet, by comparison not so drastic.

A common theme asserted that students of the '50s "lacked for ideas" and were part of "the silent cluster" seeking material security. The '60s had hardly opened before new trends disclosed that students were inclining "to protest, to complain, to ridicule, to defy, to refuse, to demand, and to try to 'get by.'" For a homecoming convocation in 1968, Richard F. Whitmore, '49, director of Kellogg Community College, lamented that American citizens "never in our history...had been more dissatisfied," while having "more of everything." Kenton Moore commented for *The Probe*, in his column "In Black and White," September, 1970, that students had become aware of the "untruths of society" and had three options—to retreat via drugs or crime, to move into "the system," or to rebel against "a repressive society." A sort of contemporary nihilism had, for some, begun to grip the college community and to set new direction for younger minds. Professor A. Oliver Vannorsdall would submit his poetic statement, "Designs in Corrugated Canyons." William Wehrbein, in editorial for *The Paper*, had, in 1969, taken up the issue of "campus gripes and demands for change" and noted that "students are really only 'sojourners' in the college community for a period of about four years (and)...have a natural tendency to concentrate on the immediate." Wehrbein had advisedly observed that "these gripes nearly always had substance in the accusations."

Ardi Ventura, as editor (February, 1965) had cautioned: "It's easy to sit and criticize, but it's rough to help with the improvements..., to pitch in and assist." A week earlier, Sara Adams, as orator for her graduating class, spoke of the divisive forces "at work on a campus" and of the problems of "misunderstanding, apathy and insensitivity" which could arise—such as Greek being versus independents, faculty versus students, administration versus professors, athletes versus fine arts enthusiasts, scientists versus humanitarians, et cetera. Four years later, Bruce Boyd, for *The Paper*, looked at his Wesleyan "Thru A Glass Darkly":

> ...Some people are demanding that you grow up and become an educational institution. Others would rather that you always remain a center for continuing care and Methodical guidance. Some wish that you would just go away.

For *The Probe*, September 11, 1970, an editorial called upon students, faculty and administration to "Break chains...to liberate the college." Some of the "chains" blocking progress at N.W.U. were—old courses, old methods, systems to select and retain faculty, a grading system become passe, restricted "intervisitation," archaic classroom procedures, lacks of communication, and limited intellectual freedom; and, the board of governors, administrators, members of the faculty,

parents, alumnae and alumni, benefactors, and "even the students" were collectively responsible. Barbara Moore was editor.

Nebraska Wesleyan may have been a school which oozed with "a warm hospitality"—where one was "not just a number." An alumnus could look back after twenty-five years to 1960 and aver that his alma mater was "flawed but fabulous." Written for *The Wesleyan* in 1964 was this designed bit to appear under PUNKININ—

One person befriended me.
A ttitude change.
L ife can be shared.
I 'm involved.
V ictory
E verybody likes me.

And other facets were to be polished. It was as Karen Mathey editorialized in 1975: "We students of Wesleyan are 'normal' people" and not immune to "outside influences." She also affirmed that N.W.U. was not and had not remained a "sterile and untouched" college. Dr. Rogers had through the years been reminding students that they were "unworthy of the confidence of family, friends or college" should they demand freedom "at the expense of responsibility." Yes, scales had to be kept in balance and keels on the even.

With reference to his years on campus, 1970 to 1974, another alumnus wrote of "a time of great seriousness and of great silliness," of "high drama" and of "high comedy," and of "immense transition for Wesleyan." As college provost, Fred Blumer, in 1971 for the trustees, pointed to certain realities—that many students wanted to "Tell it like it is"; to have each do his "own thing"; to have things "be relevant"; to have "student power"; to have "action on campus"; and to have student involvement." Furthermore, a "life style" showed that "No longer is the hippie the only student with long hair and weird clothes." And, there was more to it.

Dr. Blumer often stressed the importance of "Communication," and repeatedly urged all members of faculty and staff to follow "practice and custom" of an "open door policy," to become more sensitive to student problems, and to let no matter lie unattended and "out of discussion." Admitted, a few members of "the force" felt such "policy" to be intimidating and affording certain students opportunity to apply "certain pressures." A part of the reality was, as Milton Evans noted for the board of governors, that "students make administrators the scapegoats for their frustrations." The "Establishment" was always in the line of fire, and not everyone was as resilient as Vance Rogers who thumpingly proclaimed to those same trustees—"But, isn't it great! This is where the Action is. I wouldn't want to be any place else." In an annual address which he titled "Preparation, Participation, Preservation," Rogers urged students to participate "in the social revolution that is taking place" and to do so with "an open mind, an open heart, (and) commitment to the standards of decency and good will." On another occasion, he spoke of "New Resources for New Days" and offered assurances that the school was not going "to tread water."

Students and most new members of the faculty did not comprehend that "the burning issues" were not all that new to Nebwesuni. To be acknowledged was that different hands had picked up certain "old gems" and had vigorously burnished them with new cloths—until they glowed with fiery warmth. Students appeared to exult with "vast change in dress, music, and dancing" and simultaneously to demand "power in decisions." They could denounce with disdain traditions which resulted in "perpetuation of adolescence" and could accuse their Wesleyan of lacking "in intellectual stimulation." As student and member of the board of governors, Karen Campbell spoke to the "B.O.G." anent a "greater spirit of community" which had developed on campus and of the participation of students in most aspects of government of Nebraska Wesleyan. The college had not experienced "anarchy and violent revolution," but "orderly and effective change within the system" had come to pass. It was April, 1975, and we turn to additional review.

—"rules and regulations"

Each annual catalog made reference to "rules and regulations." Implication was that students "not in accord with the interests and ideals of the school" ought not enroll, and the administration could and would "cancel registration." To be underscored were "academic freedom and right of expression" and "free inquiry and discussion," but "the rights of others" must be respected and preserved—there to be no interference with an "orderly process of learning." As the scales of crescendo mounted in the late sixties, to express student unrest and desire to protest, Dr. Rogers used the campus paper to clarify "school policy" and expectations "for calm." He warned: "...any students...here to start a riot, may as well go home today. We will not tolerate the burning of buildings or taking over of offices." Furthermore, to be found "guilty in use or possession of narcotics" was grounds for immediate dismissal or suspension. The catalogs made it clear that students were expected to obey the laws of city, state, and nation and to be "completely honest in all aspects of course work."

The "friendly fifties" may have left a mark on the campus of Nebwesuni, but complaints did arise to note that students were by 1960 "not as friendly as they used to be." Perhaps a sort of "new individualism" was beginning to emerge at this Wesleyan. In October, the students rejected adoption of "A Plainsman Code"—endorsement of "a form of social conduct...in keeping with the Christian ideals" of the university. Included were references to attendances at chapel, convocations and classes; to giving or receiving "unfair help in any scholastic endeavor"; to refraining from "use of intoxicants"; and to striving "after intellectual and moral maturity." Each registrant was to sign the pledge. But, this was not a new thing at N.W.U., for on all previous occasions Wesleyanites had steered clear of adopting any sort of "code of honor."

With each passing year, carping against "rules and regulations" increased in frequency and in volume. Certain editors of the paper and writers of letters accused the administration of "running a nursery"—with compulsory chapel, with "hours for women," and with other "medieval policies" to stand in the way of "responsible growth of the individual." A guarantee of "freedom of inquiry"

assuaged but little the growing resentments versus the above and other directives—to discourage freshmen from bringing automobiles to the campus, to require all students to register cars "at the dean's office," and to forbid "firearms at school"; to respond immediately to any notice from registrar or dean; and to understand that the school's officials had a right to enter a student's room "for purposes of repair or inspection." Rogers and other administrators repeatedly urged "student involvement." Drawings of new lines lay in the future.

—"disciplinary action"

As the institution pressed onward and upward into the '70s, the catalogs referred to "a procession of disciplinary action for violations of rules and regulations"—admonition; warning; censure; disciplinary probation; restitution; suspension; and expulsion. "Admonition" served to remind a potential and suspected offender of a rule; "warning" came with offense, and "censure" dealt with "repeats" and was more threatening; "probation" usually placed restrictions upon participatory privileges, and "suspension" and "expulsion" lay in reserve. "Suspension" was less permanent that expulsion," and the latter always required that a full semester's time expire before one could apply for readmittance. Along the way, a disciplined student could appeal to personnel dean, to provost, to college president, or even to the board. "Restitution" came more often that not, but it could carry a rider of "probation" or "warning." Effective change "within the system" would be "orderly," and "student involvement" became far more than just by invitation. In his address to students, fall semester 1973, President Rogers stressed "the new freedom that is opening on the college campus." He acknowledged that students "were free to do what they want…depending upon the price they want to pay." Law and custom were beginning to underwrite "students' rights," but he ruled out any right "to engage in self-destructive behavior," to disregard the rights of others, "to take advantage" of the less experienced, and "to reject the love, concern, and dreams of parents." The school did not lose its balance.

—"involvement"

Well, how about "involvement"? Was it actually "all that new" for Nebwesuni? Not really; but few of the "restless" were aware of the school's past. Also, ought "involvement" to mean more than "protest"? Was it, as a columnist stated in "It Is My Opinion"?—"…everyone wants to complain and yet do nothing!" By the mid '60s, it seemed that many students were reading a "new twist" into Emerson's essay on self-reliance. "Things" sizzled when the Reverend Kenneth E. Nye '42 returned as lecturer for Religion-in-Life Week, February, 1965. He opined that too many "in the current generation" did not want to be advised "with respect to beliefs and moral standards," but preferred to form their standards "from one's own experiences." Nye was perhaps troubled in mind, as were others of his generation who were suspecting that ethics had become "just relative" and that the only wrong would be "to get caught." Was "involvement" to translate into an eleventh commandment—"Thou shalt not get caught!"? A debate raged. Few would object were Wesleyan's students "to put their abilities to use."

But, was complaint justified when "a few…got their kicks from cutting things to pieces,…to dish out their cruel slashings"? Often heard—that too many students preferred "to let the administration do the big thinking for them."

With classes nicely underway, September, 1966, a returnee noted for the paper that "Wesleyan is very much the same as it was last year," and he referred to "rhythmic ambrosia." Bill Muggy observed that American youth were "hitting the headlines" everywhere. He cited a few: "Stubborn Berkeley Students Resist Arrest"; "Angry Black Youths Riot"; "Young Mobs Tangle with Police"; "Mass Demonstration." In addition, draft cards were being burned and campus offices were being picketed; and, many elders blamed "communistic infiltration and influence upon college campuses." A year later, *The Paper* featured an article with headline—"Basis of Criticism not Lacking at Wesleyan." This writer asked each reader to "stop and look…and then take steps to express our criticism of faculty and administration!" Further suggestion boiled down to action of three steps—to search, to find something wrong, and then to shake the pillars. Another year transpired before Grover Click expounded from THE BULLPEN to set *The Paper* afire in October (1968), and the blaze was beautiful—

> Probably the most disgusting aspect of life here at Nebraska Wesleyan is our total lack of a decent hippie movement….our hippies just aren't worth a damn. We haven't had a decent riot yet; we haven't had even one measly little march….as far as I know everybody's draft card is intact. Where is our leadership?…I just wonder what is happening to the moral fiber of the Wesleyan student when we can't even get a good rock-throwing incident going. We haven't even tried to take over Old Main yet. Come on, fellow Wesleyanites, let's get out and start destroying.

Campus "leadership" was currently in the hands of George Witt and Gordon Smith, respectively president and vice president of the Student Senate. And, "Click" was Smith's pen name, but only he knew.

Wallace Randall editorialized (September, 1969) to appraise the times: "More and more persons are reaching some sort of conclusion that all peaceful changes will be inadequate." Paul Riedesel in "Janus" referred to the "New Left" which was intent upon "change through invalid means" and to the "Old Right" which "would brook no change"—and each was a "threat to society." And, there had been commentaries anent the "revolution in sex" which defined "a minimal duty" to be "that a baby doesn't come"—all because "the dangers of conception, infection, and detection" had been greatly reduced. (This before AIDS, of course.) Too, and what did attire have do with anything?

—Fashion and Attire

Readers of *Grit* (December 4, 1994) reminisced for each other about fashions and other things pertinent to the later fifties, and they recalled miniskirts, double-knit dresses, "fishnet hose," white vinyl "go-go boots," "puffy 'ratted' pixie hairdos," light blue eye shadow over "entire eyelid with dark underliner," and light pink lipstick. Then came maxi-skirts, love beads, "peasant blouses," and

"pink everything." Some "favorite things" were pet rocks, troll dolls, and peace slogans to be worn—such as "Make love not war!" The word "groovy" was in, and it could mean "almost anything satisfactory." For the denizens on the campus of Nebwesuni, *The Wesleyan*, until the mid '60s, followed tradition with regular reports on fashions—more space always reserved for the women. Some controversies arose, and these eventually turned to concentrate on the diversities of "standards of good taste" and "freedom of choice." There emerged by 1970 a new male stereotype—"raunchy looking, long-haired, violent, and anti-establishment."

Ginny Dahl, to be joined by Pat Burnett, for two years (1957-1959) kept the Wesleyan women well updated. Ginny's "Fashion As I See It" was weekly fare. The column paraded Pendleton "PK jackets" and sheath skirts in Tartan plaids and Bonneville solids—to give a "young carefree look along with slimness and flattering matches," with the skirts ranging in price from $14.95 to $19.95. Also available were Glenhaven skirts in new "autumn colors" and with a "straight and narrow look"—for just $4.95 to $8.95. Cravenette corduroy coats with "jaunty matching hats" would "shed showers." Other coats of wool and cashmere blend were "cut straight and slim," were dressy and "with saucy patch pockets," were available in tweeds, brushed flannels, and wool fleeces—in blacks, reds, blues, and brown, with some "reversible," and to cost $39.95 to $79.95. For the gals, Bermuda shorts had become "the rage" for autumn, 1957—in plaids and solid colors, with side pockets and side zipper, and very smart when worn with blouses and sweaters. The following spring, stylish dresses were "very chic and perky," came in a variety of light fabrics, were with "straight lines accented by a flared ruffle at the bottom," and "revived a bit" the long waists of the 1920s. Of course, all items were available at Gold's of Nebraska, and slacks and blouses were always popular.

When Pat joined Ginny, the coverage became "FASHION As We See It!" Gold's remained the advertised source. By spring, 1959, knee-length skirts were creeping back and would be really "in" by autumn. But, these featured reviews of fashions did not long continue, and occasional remarks crept in now and then as reminders or to treat of controversy.

Stephen Good informed his friend, "Sigmund," that girls were wearing cut-off jeans and sweatshirts and "sporting bleached hair." According to Good, "skirts and neat blouses seemed to be out for campus wear," and "the girls" wanted to be "snuggly poured" into their clothes. Concurrently, a freshman noted that some women were coming to classes "clad in loud bermudas." Soon to be photographed as popular attire were denim shorts, sheared off for both men and women—and the more ragged the better. Almost annually, editorials instructed Wesleyanites that for the President's "Reception"—"sweatshirts and cut-offs" should be replaced by "formal dresses and black suits." Noted also—that coeds always like colorful and patterned jackets, skirts, and pantsuits. Jeans were always in vogue—for usual attire.

A tidbit of advice appeared in October, 1963, when "Dear Phoebe" suggested to "Strapless Suzie" that, for college, "gaudy" and "sexy" wardrobes were not "considered proper" and that "no change of that unwritten rule is yet in

sight." But, Phoebe was mistaken, as we know. Also, milliners were entering into the times of famine, for hats had nearly disappeared from the heads of college women. One tradition persisted at N.W.U. through the 1960s, that all ladies attending the annual Panhellenic Award Luncheon wear hats: but even those hats blew away in the '70s. So, it went!

Comparatively, little attention was paid to men's attire. Occasionally, the "latest and newest," along with prices, to be found at Magee's or Gold's found print in *The Wesleyan*. As the '50s expired, the men liked their "crew neck, pullover 'Bulky Knit rib Sweaters'"—in all colors and for $8.95. Too, a "Tux Package" was available for $59.95, and this included a "Pleat-front Dress shirt and matching tie and Cummerbund Set." Issues of *The Plainsman* might attest that Wesleyan men hated alarm clocks and loved hamburgers and coffee and wore "trenchcoats, keds, blazers, bermudas, khakis, sweaters, T-shirts,...etc." Always, there was PIZZA, and the "fellas" threw Frisbees and the gals were the "experts with hula-hoops."

Those "loud bermudas" may have marked the 1960s, but the 1970s ushered in a few years of men's trousers which were blatantly colorful and of all patterns—stripes, plaids, squares, diagonals, and solids. Hair was long, styled, and groomed. Jeans remained in all shades of blue and often motley faded—and in 1976 to be purchased "on sale" at Lincoln's Hitchin' Post & Wooden Nickel for $4.99, $9.99, and $12.99. Nebwesuni did not escape "the changing image on college campuses."

As for "wearing apparel," outward agreement seemed to find unity among the school's administrators, student affairs committee of the faculty, and the Student Senate—that "standards of good taste govern appropriateness." The standard for what constituted "good taste" did not remain constant, and adjustments at Nebwesuni came begrudgingly and with stress and strain. (To be recalled was the debate which arose on campus, during World War II, when women, to emulate "Rosie, the Riveter," began to wear slacks. About midpoint of the conflict, "slacks on the rack" became approved for Wesleyan women—to a degree.)

"The Twist" came in with the 1960s, and "addicts" soon emerged at this Wesleyan—and particularly in the Campus Center where "twisting to pass under the broom handle" became matter of friendly rivalry. As with the hula hoop, too much attire was an encumbrance. Some of the more staid eyebrows may have arched, but the fancy passed into a controversy over "bermuda shorts." *The Wesleyan*, March 12, 1964, carried a directive, "word passed down from the administration," to the effect that "campus rules ruled out wearing of bermuda shorts." The restriction, as editorially interpreted, applied to both sexes—because of "reasons not to be stated" for the women, and for the men because "it would be unfair to the women." Also, "the shorts had no aesthetic appeal," according to the administration, and such attire was "contrary to tradition." A student, in letter, urged that "all" pick a day to wear bermudas—that in doing such, "Finally success would be ours." By May, "the administration" had succumbed sufficiently to permit "the shorts" to be worn in the library and in the laboratories. This was, as admitted, a "sharp departure" from the standard that Nebraska Wesleyan "be a

dress school." Speculation hinted that the college was on its way to become "a sweatshirt and cut-off blue jean school." One writer felt the change to be "immoral"—a "policy for exhibitionists." For a while, the "indecency" remained banned from classrooms and cafeteria.

With passage of time, a "double standard" had come to the fore in the cafeteria—where, as observed, "the girls are required to be in dresses or skirts and blouses" and "the boys are coming in dirty T-shirts, sweat shirts, filthy blue jeans, no socks.... Some of them look like they don't know what soap and water is!" *The Paper*, November 17, 1967, offered clarification—that "the girls should be able to relax in dress as the boys do, or the boys should shape up and learn some decent etiquette." The situation triggered action by the Student Senate which set course to revise the "dress code" for the cafeteria, as well as for the campus. May, 1968, provided time of resolution, and adjustments had to be made to gain agreement from the "student affairs committee." As of the following October, "dress on campus" had become "virtually as per individual taste and choice"—even in the cafeteria, except for Sunday noon. Student Senate and faculty committee accepted this new statement: "Students will exercise good taste in dress." The "senators" agreed "to interview" students who were "dressing inappropriately."

Well, for those who remained concerned that "deterioration in appearance would lead to deterioration of behavior," a code of "good taste in dress" was not "blessed assurance." But, Sunday noon at the cafeteria was another matter, as Dr. David Goss, assistant professor of physics, was to discover. To appear without necktie resulted in "no service"—"in the cafeteria." *The Paper* made news of the incident, and the Student Senate pushed for "slacks and sport shirts," but with "foot covering to be required." Nebwesuni's "dress code" had become modified.

—"deterioration of behavior"

As for "deterioration of behavior," editorial observations dwelt on the "bad manners" often displayed by students, and sometimes "by so many." Often mentioned were sleeping in class, writing letters in class, being late to class, whispering in class and during chapel and convocation, throwing paper planes "during a speech," "loud playing" of a radio, dropping paper and trash along sidewalks and in hallways, leaving all kind of litter in concert halls and theatre, engaging in rude conduct during athletic "contests," and creating "disarray" in dorm rooms and lounges. Rarely did something occur of "crisis proportions," although damage done in dormitories could be "intentional" and costly to repair or to replace.

The "Recital Hall" in the Fine Arts Building was a most fitting place for "mini-concerts" and movies. Various organizations often scheduled use of the chamber for "sponsored programs." The Campus Center Activities Committee (CCAC) of the Student Senate booked the hall for regular showings of movies and for "rock concerts." Crisis did arise during the fall semester, 1973, when "a mess" of aluminum cans (beer and soda), candy wrappers, assorted sacks, and other "discards" left the chamber "in shambles." Dr. Charles Tritt, of the department of music, registered "angry protest," and Dr. Milton Evans, charged with "student affairs," issued stern warning. It remained for Kevin Boatright, president of the

Student Affairs Senate (SAS), to inform his "fellow students" that change of behavior "had to come"; he had finally "run out of patience" and had long enough "borne their abuses." He warmly suggested: "Use the brains God gave you when you attend any activity on campus." Not doubt about it—those students who didn't know how "to enjoy privileges" had to "clean up their act." *The Wesleyan* carried the message. The SAS's effort to provide some "entertainment and education" was not to cease, but "improvement" ensued.

—Activities And Attendance

Common complaint from students was often "lack of something to do"—a hardy perennial. Rod Wilmoth noted for *The Wesleyan* (March 28, 1958) that more that "50 outside activities" were available at the school, and these did not include the various "places to go dancing." A questionnaire revealed to the board of trustees, spring semester, 1960, that a student at N.W.U. spent an average of 8.4 hours each week in "extracurricular and no-academic activities"; but, one-third of the respondents "felt they ought to be more engaged." Also revealed, that "higher grades" accompanied "extra activities." Nevertheless, "Nothing" continued for many students to be "descriptive of social life" at Nebwesuni. The pace of discussion accelerated with advent of the '70s.

Inquiries often raised questions about the many empty seats that remained—despite "the excellence of the program." Often "places" were "half unused" for recitals in the Fine Arts Building, for drama and forensics, for wrestling matches and even for some basketball games. Becky J. Hanna referred to "our elite corps of activists" (September, 1973) and concluded that "apathy…has to be by personal choice." Despite editorials, "monthly calendars published ahead," and featured articles in the campus paper to advertise "ensuing events," "small attendances" turned out for much of music and drama, for "workshops," for "open houses" at dorms and Greek houses, for special convocations, for chapel, and "for everything else." An editor noted, just before Thanksgiving, 1975, that complaints were widespread—"…not enough to do." Comment concluded that "many critics do not read the paper or pay attention to the flyers put in mail boxes."

Fall semester, 1976, was well underway when Michael D. Munden asked, "What Is Wesleyan Good For?" As introduction to an answer to his question, he diagnosed that most students "in their own circles were simply parts of a silent majority." He further observed that nearly everyone seemed "pigeon-holed into various fields trying to specialize" and had become "passive participants" or "passive spectators." He pressed on to appraise:

> …Wesleyan offers the dedicated, disciplined student rare opportunities. It is the freedom, the flexibility, and the associations Wesleyan maintains that make it great. Wesleyan either drives you up the wall, or anesthetizes to pain if you follow traditional programs for four years. Many students unfortunately follow in this masochistic rut.…Many programs exist, but the key is for you to ask and apply.

But, "to ask and apply"? It was a puzzlement.

When Munden posed his inquiry, each student was paying an "activities fee" of $42.50 per semester, and the Student Affairs Senate had authority to spend $3.36 of each fee for "entertainment"—movies and special films, dances, coffee-house services, games in a "specially equipped room," jazz ensembles, and other concerts "with talented guest artists." The CCAC served as sponsoring agency, and allotted funds not spent were returned "to the administration." Each return of funds brought outcry—that the "activities committee" was inefficient. Certain "campus denizens" crouched ready to pounce on any apparent neglect, and it made little difference that the committee had spread wide information about its "offerings." One writer (*The Wesleyan*, January 28, 1977) positioned his inquiry with direction—fed up because "so few students" were taking advantage of activities "provided for them": "Why in the hell don't you utilize this money!? You are paying out money for no reason if you don't attend any activities." So, many students were "just apathetic toward any kind of social life," and members of the committee and other members of the SAS simply couldn't "fathom the lack of student response."

The Inter-Dorm Council had, with good response, held a "50's Dance" in February, 1976. So, "Dorm Daze" followed in April, with "the competitions to run all week" for individuals and teams—foosball, ping pong, pool, chess, bridge, pitch and other card games, etc. Entrance fee was 25¢ each person, and there were PRIZES. To set a "school record," the men of Burt Hall "fitted some 22 guys into a closet—3,648 pounds of plainsman flesh," and this was in time to precede more of "Dorm Daze" for March, 1977. Added were these rivalries—paper airplane casting, Frisbee tossing, tugs-o-war, arm wrestling, thumb wrestling, tricycle racing, pie-eating, diving, swimming, and judgings "of the handsomest of legs" for both men and women. Participations were impressive, and the week's "games" concluded with a banquet in the cafeteria—and then a movie. The "Greeks" also had had handsome responses to their special events, but more about this later. Each student was "free to choose."

—"student apathy"

Exercise of option to avoid participation had appeared, to many critics, to be part of an engulfing problem of "student apathy." As an academic year drew to its close in May, 1958, Brad Campbell wrote for *The Wesleyan*, "This school stinks with the stench of apathy!" He was particularly concerned about "international, national, and local issues." Just before the following Christmas, Rod McMahan in his "The Oyster" opined that most of Wesleyan's students were "notably immature" and were seeking to make of college a "continuation of…high school" and "a home away from home." He did not use the phrase, *in loco parentis* (to be so widely employed in the '60s), but in later issues warned that "Mother Wesleyan" would extend "her livid arms" to receive students, would take them "to her feather pillow bosom," and would tighten her grip to such extent that "a few of you may smother…from education like that." He urged his readers to "begin to struggle," otherwise they would become no more than "knowledgeable corpses." To him, the school's policies were "artificial and unrealistic" and would stifle "the maturing student." Boyd Littrell, in "Komments And Konsiderations" (*The Wesleyan*,

October 5, 1962), noted that Tom Potter, Doug Harman, and Rod McMahan were no longer around "to shake the pillars a bit." Littrell felt the campus had become "too tranquil and unattentive....sort of like a new mother in a rocking chair, nursing her baby, while soft music creates a background."

News releases about Nebraska Wesleyan constantly praised the school for its academic leadership, the above average quality of its entering students, and the unusually high percentage of its graduates who gained their doctorates. Richard Haws asked in December, 1964, "Is Wesleyan Sincere?" His response implied that students on campus were generally apathetic, indifferent, and lacking in spontaneity—all because they were being constantly "thwarted, directed and suppressed....not allowed to decide on what hours to keep,...whether to drink or not,...to smoke in their rooms...." The college, according to Haws, even told its students "when to worship." He put his concluding thrust into the singular—HELL, WHY SHOULDN'T HE BE APATHETIC—EVERYTHING IS DONE FOR HIM! Haws had alluded to the "many reforms" needed, and suggested that the administration "take a chance."

As commencement approached (May, 1966), Bill Muggy urged students "to keep up the pressures for adjustment and change." Admitted, the administration had agreed "to throw out sops...to quiet the snarling herd"—among the few being "change of hours for women, permission of grubbies in the cafeteria, and extended library hours"; but, if more were not to come, he predicted "the fur will really fly next year." It had been a spring for active criticism of the school's Pollyana atmosphere"—that the administration worshiped a "sacred cow" and feared to "rock the boat." Ron Palagi accused the Student Senate of following a "talk-no-do approach"—often unable to act because of lack of quorum, but "still pressing to have a cigarette machine put on the campus." Weeks before, Sandy Spilger, orator for Senior Recognition Day in February, had somewhat defended the Senate, for she had discerned it was "not autonomous," was "subject to the authority of higher power," and "had no relevant role in the school." She had also surmised that the prime concern of the administration was "My money." So, issues such as a cigarette machine, chapel, alcohol, food service, attire and "hours for women," and "no smoking" for the women in dorms and sororities seemed to be of secondary significance.

—"in loco parentis"

Time did arrive for a hue and cry against colleges operating "in loco parentis." College administrators were called upon to remove all "apron strings" which had restrained students from becoming "members of a community." Restrictions on "students' personal lives" had become "simply outdated." To sum up the position, *The Paper* (May 3, 1968) quoted: "By the time a person is of college age he should be capable of self-discipline and if he isn't it is his own responsibility to adjust." The assertion had become "old-time," that rules ought to be "student-established and -enforced—not handed down by boards and faculty committees." In reality, observation noted that Wesleyan's "mill of the gods" was grinding "exceeding fine" its products of change, but the process was much too slow.

Milton Evans (June 12, 1969), for the university's "Governors," discussed the matter of unrest on college campuses. Nebwesuni certainly had its problems, but he, as dean of students, measured these difficulties to be "not to the extent of other campuses." Furthermore, one year's issues would not follow "the lines of those just endured." He also believed the current students had a higher "sophistication level" and the "leisure time to criticize." Also, he had detected that many students were "too inclined to accept rumor as fact" and had become persons with whom it was "increasingly difficult to communicate effectively." He had sympathy for the Student Senate which was under "great pressure" from the "more political on the campus."

—Change "in the air"

Well, the "more political" had been demanding a student court, "faculty evaluation" by students, freer usage of pass-fail grading, credits for research and advanced projects, a "4-1-4 plan" for the academic year, a "dead week" before final examinations, et cetera. Before long, all of these became normal functions within the college. Along the way, Mike LaChat had probed well into the various issues current on the campus and kept all in focus through his column, "Grunt," in *The Paper*—each article to end with "Grunt…grunt…grunt…" Change was in the air.

A "survey" distributed by the Student senate received a 59% response from those "randomly selected," an effort to count the campus pulse in November, 1970. What was learned? Less that 15% had ever used the "health facilities," and few had ever consulted the campus physician; more than two-thirds would have "only pass-fail grading" used for the required classes in "phys-ed"; approximately one third had sought counsel from the "campus psychologist"; nearly an "even split" found the current cafeteria "food service" to be satisfactory, or preferred that it "be contracted"; 40% would eliminate "required attendance" for classes; and 80% would not grant to the university a right to enter dormitory rooms "at anytime without notice." As yet, the issue of "24-hour visitation" for the resident halls had not ripened, but there was continued grumbling that the "health program" was woefully inadequate. And, how about "more creative and innovative teaching approaches" in the classrooms and "need for a bar in the area"?

Of a different vein, the campus journal had not escaped the wrath of the offended. Both *Paper* and *Probe* had occasionally featured a "Wesleyan Paper Doll"—usually a photo and name, and it seemed a nice thing to do. But, as time passed, some of the women "on campus" felt offended, for the "Paper Doll" prolonged stereotypical images of "the Wesleyan coed." Their mounting concern was about "attitudes concerning women" and that photos gave "false portrayals" and in each case "diminished her as a human being." The matter came to a head in February, 1971, for the restored *Wesleyan* had continued the favor. The women's Liberation Movement was raising many questions about the continued use of women for the pleasures of the male population and demanded departure "from the historic role of subordination." *Paper*, *Probe*, and *Wesleyan* had never featured a male counterpart for "Paper Doll"; ergo, she had been used "to give pleasure to the

men of the campus." As intended, "Paper Doll" disappeared from the scene, never to return.

—Other "responses"

The archcritics were never without their counterparts who would point to "an alive intellectual attitude on the campus," to "an intensive cultivation of our knowledge and potentialities," and to the "fairness and efficiency" of the administration. If too many students seemed to be concerned only about "popcorn, colored TV, crackerjacks, and fallout shelters," others found matters of "ethics, values, morals, ideas, arts, literature and music" to be of more importance. Were an advocate "to go overboard," a following issue of the campus paper usually offered a word of caution, to suggest that "anybody of intelligence" not "take him seriously." On occasion, a "letter" might express "fear"—that Wesleyan's students were becoming "polarized" and hostilely divided over issues such as rights, Greek versus Independent, curriculum reform, faculty competency, and demands for "planning and action." Need "for adjustment" was a consequence of accepted change, and "progress" emerged from careful and considerate weighing of "pros and cons." Highly sensitive advocates often urged that "everybody's ideas" be put into both "hopper and grinder"—with "everyone to have a voice." From students, faculty, administration, and "board"—a variety of groups often "were at work" to discuss "curriculum, black studies, students' rights, bomb threats, or what have you." Many meetings "on all levels" often held to a common theme, that members of a college community "shouldered all sorts of obligations—courteous actions and responses."

A "Code for Student Rights,..."

The mid '60s had hardly eased into the past when "the rights and freedoms of students" became a topic of warm discussion at Nebraska Wesleyan. The American Association of University Professors (AAUP) and the National Student Association were on record as being in favor of student participation in "policy-making" and in "due process in disciplinary cases." The NSA had been more specific—rights to defend selves "against college actions," to protest versus "arbitrary and prejudiced grading" by professors, to have a "free student press," to be free from "university punishment" for cases arising from violations of civil law, and to attend college "without regard" to race and creed, etc. The AAUP had drawn a line against "student efforts to silence speakers and organizations which held views contrary to their own" and to disrupt normal and customary "operations of the academic community." Most irons were in the fire at Nebwesuni before the decade closed.

When school opened, fall term, 1969, Robert Blankenship, president of the Student Senate, urged adoption of the AAUP's statement. With promptness, Wesleyan's "administration" submitted to *The Paper* "a position on rights," with emphases upon academic freedom and individual and group responsibilities—free inquiry and discussion, "long a tradition at N.W.U.," stood approved, but interferences with such would not be tolerated, nor would any restriction of "the orderly process of learning"; peaceful demonstration and petitioning were not "to

impede the learning processes," and reference included occupation of buildings, destruction of property, and "activities which disrupt the normal routine"; always welcome were "reason and negotiation," but the university would not discuss an issue "under coercion or duress"; and the administration would seek "outside assistance" were its requests "to cease and desist" not be heeded. The Board of Governors had approved formation of a special, but small, "Committee on Rights and Freedom of Students." Richard W. Smith (alumnus, attorney, and member of the board) would chair this "Committee," and its deliberations would begin in December.

Initial draft of "Code for Student Rights, Responsibilities and Conduct" bore the date, April 21, 1970, and it would be known as the "Nebraska Wesleyan University Code of Conduct." The school's "Governors" began their treatment of the committee's "Code" the following day, and it would not become effective until approved by both "Governors and Student Senate." This document was twenty-one pages in length and somewhat filled with legalese and definitions of terms. It was similar in structure to the AAUP's "code." It covered some 57 items, with many subdivisions, and where pertinent sought to safeguard the "rights of the University as a private institution." Let's have a sampling:

—students to be secure in persons, living quarters, and effects;

—no disciplinary sanctions without prior notice and information regarding charges;

—guarantees of hearings;

—freedom of discussion and expression of views in classes;

—freedom to discuss campus issues, to invite guests, and to distribute documents;

—freedom of organizations to shield identities of members (exclusive of names of officers and texts of constitutions);

—freedom from censorship and to express views on campus policy;

—student government to be free from interference;

—rights of students to be on committees and to be heard;

—off-campus violations not to bring punitive actions from the university,...until judgments made by the authorities involved (and, the matter of "double jeopardy" at stake, here);

—confidentiality of all academic records, with access (except for "responsible college officials") permitted only with a student's written consent;

—definitions respecting the various sanctions to be imposed by the university (ranging from "admonition" to "suspension");

—conduct proscribed (e.g., Dishonesty, cheating, plagiarism, disruption of teaching processes, physical assault, theft, damaging of property);

—procedure to be followed to conduct investigations (with advantages to lie largely on the side of a student).

The proposed "Code" became of immediate importance on campus. Milton Evans reported to the "Governors" in mid May that students, in general, had "little opposition" to local and state laws; but, their chief anxieties lay "toward rules and regulations of the university." Concern had become centered on release of records "to outside sources," and special attention rested upon information "in any way unfavorable to the student." It was quite clear that much mutual ground had to be gained before students and governors were to agree. The fall semester lay ahead.

The "Governors," by July 9, 1970, had redrafted much of the document—amounting to nearly four pages of amendments. Students returned to the campus ready to concentrate on their rights of privacy with respect to person, information and records, and room. *The Probe* (October 23) publicized details of a meeting (more than 200 students, along with members of faculty and administration), held in "Olin B," to treat of need "to update and revise" the "Code." At stake were student's rights against discrimination because of "race, creed, color, age, religion, or sex" and "complete privacy in room." Other deliberations followed in Venture House. In November, the Student Senate, with its many proposed changes, approved the text. The Senate's "several suggestions for amendments" required review by the Governors. Not until mid March, 1971, did minutes of the "Board" note that "mutual acceptability" was near. Issues had involved the role of the University Judiciary to resolve disputes and claims; legal and psychological counseling for students; improved care for "Student Health"; and clarifications of "school policies" regarding "standards for student conduct."

When the spring term closed in May, the "Code" was in effect. It was "to be a new ball game," and compared to former years it would be difficult for the institution "to act"—for many of its "protective feathers had been plucked." For example, the college was to notify a student of pending "intended communication" with parents or guardians "concerning alleged misconduct," and "arbitrary discipline" was in nearly all cases eliminated.

Commentary in *The Plainsman* for 1971 disclosed that other problems needed more probing—polarization of Greeks and Independents, status on campus of "black students," inequities relative to "women's hours" and "men's freedom," and residual loopholes anent right to be secure against "unreasonable search and seizure." Indignation swept over the campus in April, 1972, because "Lincoln Police had come onto the campus" and had arrested two students. The Student Affairs Senate (SAS) resolved "to protest police practices" and certain of its members suspected that there were "probably violations of students' rights." In December, 1972, the board of governors agreed to remove from the "Student Handbook" this statement: "Whenever it is obvious that a student is not in accord with the interests and ideals of the college, the administration may cancel his registration."—action urged by Amy Bertelson and Scott Robertson, "Student Representatives" on the board.

Soon, all schools had to contend with the Family Educational Rights and Privacy Act of 1974, the so-called "Buckley Amendment." Not only were college

administrators to find it very difficult to enforce rules which infringed upon "rights of privacy," but professors and administrators hardly dared to write an "unfavorable letter of recommendation" unless the student had signed "a statement of waiver." Universities and colleges sought protection via a veritable galaxy of new forms "for notices, hearings, and consent." So it had become for college officials by the time the nation celebrated the bicentennial of its "The Declaration of Independence."

Students and "mass meetings"

Except for the size of the turnout for a meeting in October, 1971, no one should have been surprised, for such purposeful gatherings of students were quite traditional at Nebraska Wesleyan. Vance Rogers, Milton Evans, Fred Blumer, and Ethel Johnson encouraged "gripe-ins," "talk-backs," "open meetings," and other means to "Let your voice be heard"—not that they were always pleased with the directions that "things" could and would take. The sessions had been more frequent, beginning in 1966, and rarely had more than 30 to 35 students appeared to exchange points of view with administrators, teachers, and/or trustees. Opportunities to "air grievances" were not necessarily disquieting, but they did indicate the directions of certain winds—telephone service in the dorms, the campus medical service, the food service and attire and behavior in the cafeteria, hours for women, dress regulations, questionnaires to parents, counseling and confidentiality, and eventually "the sexual revolution"—but rarely for matters respecting curriculum, tuition, and grading. Attitudes, ideas, and opinions, when "in the open," tended to bring life "back to normal at NWU"—well, almost and until.

Soon after the fall semester, 1971, opened, the SAS responded to demands that it call for a "mass meeting of students" and agree to endorse whatever measures were resolved, and then to send the resolution to President Rogers and the Board of Governors. This decision to engage in "Democracy En Masse" gained support from no more than 16 of the senators, while 13 voted against it. To be awaited was October 27. But, no "open road" lay ahead. A "student-conceived resolution" nearly caused delay; "contention" continued within the "senate's committee" and within the SAS itself; a "superior committee" let its "doubts" to become known—the faculty's "executive committee"; too, Dr. Rogers could veto any or all proposals; and, the "measures" would stand or fall before the "all-powerful Board of Governors." Robert F. Bartle, editor of *The Wesleyan*, offered his analysis of the "legislative process" at the school, that the end product was too often STUDENT VOICE, DISTILLED. He also had misgiving about the "en masse procedure"—emotionalism, zealous desires for expediency, and recklessness. He also noted: "A mass transformed into a mob is mindless."

For the "Mass Meeting" in O'Donnell Auditorium, more than 350 students, plus members of the faculty and administration, assembled. Five proposals gained approval—three (1, 4, and 5) with little opposition and two (2 and 3) with "substantial margins." As committed to do, the SAS passed and referred the resolutions to Dr. Rogers. These he found on his desk: (1) each "living unit"—some 14 of them—to determine its own "intervisitation policy"; (2) "every

effort" to be made to recruit minority persons to diversify "student, faculty and administrative personnel"; (3) students to have both advisory and participatory roles in "decision making" respecting employment, dismissal or retention of faculty and administrators; (4) the university, at least once a year "to make publically available in dollar figures" uses made of students' fees, tuition, and charges for room and board, and of gifts; and (5) that "legal consumption or possession of alcoholic beverages…not be excluded from N.W.U. grounds or functions." With "reasons" and explanations, Dr. Rogers vetoed all proposals, left all doors "ajar for conferences and further considerations," complimented the students for "the process" they had used, and expressed concern because "the press" was making "a heyday" of the meeting and of its measures.

Other "mass meetings" followed in 1972, 1973, and 1975. A "fourth," slated for 1974 was "postponed indefinitely" because of "lack of support" and "lack of need." Following the "first" (1971), directives to govern the procedures were formulated ("Roberts Rules" used as guide), and proposals had to be submitted in advance and publicized in the campus paper. The SAS no longer was obligated "to act" and to refer "the bills" automatically. Lessened attendance found the sessions confined to the small Emerson Hall in the Fine Arts Building. Few issues gained resolution, even the one which called for the resignation of Richard Nixon (1973). The debates served as sounding boards and did give direction to certain adjustments and changes. We shall treat of these later.

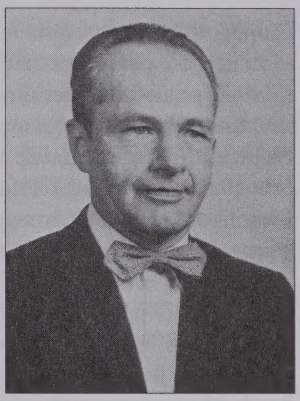
From 1965 on, issues were everywhere—in the open and seemingly discussed at each corner and along each pathway. Commentary in *The Wesleyan*, February, 1965, proclaimed that the "sexual revolution" was "eating away at the archaic fears so central to the morality of past generations." The writer took his stand: "No longer must we cower in the corner of a monastery if an unwanted pregnancy occurs for fear of social ostracism." Enter the 1970s, campus coeds had begun to meet regularly in Pioneer Hall to exchange "points of view" on various aspects of "Human Sexuality"—sexual myths, love, premarital sex, varying attitudes "toward sex itself," and use of contraceptives. Not until late autumn, 1971, according to the paper, did the women invite the men to participate in their discussions. (Oh, what departure from the yesteryears!)

Parking

"Parking" as a problem grew in intensity as enrollment increased. Too often in a hurry and a bit late, some students (and, even members of the faculty) failed to heed the "red line areas" and the fire plugs; and "visitors' stalls" were often easily available for "quick occupancy." Dean Sam Dahl issued warning in December, 1958, that offending cars would be ticketed and "fined $1." The catalog annually urged students to leave their automobiles at home. Vehicles were to be "registered" at the business manager's office, and students were made aware that "state law" required them to "show financial responsibility." College officials, generally, acknowledged that "cars" were becoming "necessities," and each campus attempted to resolve "the growing problem" in its own way.

Norman A. Good, '37, returned to the campus in 1960 to serve his alma mater as "assistant business manager," a position he would hold for more than

twenty years. He took it as personal challenge to see to it that parking rules were obeyed. A much more recent graduate, who had "direct knowledge" of Good's resourcefulness, wrote of him: "What he lacked in height, he made up for in zeal. Always dressed in business suit and felt hat." He pursued parking violators "with a vengeance," and resorted to use of a device called "a Denver boot"—which, when "properly attached to a car's wheel, prevented it from being driven." Not until an offending driver had paid "the fine" would Good remove "the boot." Despite efforts of this Wesleyan's so-called "administrative Little NAZI," parking difficulties on the campus did not ease and brought annual revisions "of rules" and of designated areas for parking.



Norman A. Good

The "energy crisis" which beset the nation brought editorial response in *The Wesleyan*, February 22, 1974. Of record was that fuel costs had zoomed and that siphoning of gasoline from automobile tanks had become widespread. Thus, expense of a "locking cap" had been added to the "cost of college education."

"Committee of Twelve" and "C.O.P.P.E.R."

Vance D. Rogers rarely left a matter to lie and to smolder. With the blessing of the trustees, he formed a "committee of twelve" to study enrollment and to make recommendations—with focus to be "on potentialities." Composed of "3 each" from trustees, faculty, alumni, and students, this committee had a target date of October, 1968—a year from its creation. A committee of such composition became an idea to be redirected.

Robert Blankenship, president of the student senate, proposed to the board of governors, September 11, 1969, that a special committee be provided "to study the scope of student power" at Nebraska Wesleyan—this group to be composed of three persons respectively from "the student body, faculty, administration, and Board of Governors." The governors gave immediate approval, and "these twelve" were to study "the role of the student in decision-making processes in relation to the governing of the university." Warren Urbom first headed the new committee, and soon Professor Harold Hall presided. Ready for deliberation by October 9, this new "Committee of Twelve" took up its task and was urged by Dr. Rogers "to be persistent in its endeavors." It became identified as "The President's Committee." Membership changed from year to year, and special subcommittees responded to the expertises of "the different persons." Termination came in June, 1973, when the "Governors" structured a "Commission on Policy and Procedures for Educational Renewal," to be soon renamed "Commission on Priorities and Procedures for Educational Renewal"—"C.O.P.P.E.R."

From the earlier years of the institution, students had persisted in pressing this Wesleyan's administrators and faculty to effect change. Resumption of intercollegiate football, establishment of "Greek houses," dancing "on campus," adjustments within the "grading system," and lifting of required attendance at

chapel and convocation serve to illustrate. Events of war, military draft, and violence on campuses had created "new atmospheres," and many of the "old school" sensed that certain students sought removal of all restraints and gain of immunity from enforcement of established rules and procedures. Certain of Nebwesuni's "disquieted" had made known their concerns—"freedom of student press," right of a student "to assert the Fifth Amendment," absence in the "Student Handbook" of a "statement of rights," propriety for students to serve on faculty committees, lack of a "Student Court" to treat of infractions of "rules and regulations," and urgency to alter composition of the Student Senate so that it could "really speak for the students." Attention seemed always to focus upon a "certain few" who may or may not be "giving voice" for the most of their campus associates. But, the adage averred that it was the "squeaking wheel" which received some grease.

"Matters for examination"

Unrest among students seemed widespread, and cynicism burgeoned as the more vocal expressed their doubts of the sincerity of faculty, administrators, and trustees to seek "student-opinion." The record discloses that improvement in communications between and among the various "areas of the total N.W.U. Community" emerged, but not without strain. When "C.O.P.P.E.R." began operation (September, 1973), additional matters were being pressed for examination—more "varied recruitment," the role of intercollegiate athletics (along with intramurals and P.E., in general), additional "financial aids," improvements in buildings and grounds, alumni activities and support, "college governance," life in the dormitories, adjustments of "alcohol policy," role of religion on campus, and redefinition of "values and Procedures." Included in C.O.P.P.E.R.'s membership were Dr. Rogers, the presidents of the Student Affairs Senate, the Board of governors, and the Alumni Association, the "chairman of the faculty," and another "chief administrator." The "Board" in November informed the public that "studies" would begin with religion of campus, use of intoxicants, and "all athletics." Of course, much else was stirring.

"Lost and Found"

Nebwesuni's students may have become increasingly alerted to the changing chores of "university management," but there appeared to be no lessening of their "art of losing things" and of lacking of desire to repossess. Until well into the 'sixties, "Lost and Found" accumulated its piles in the registrar's office. Helen Luschei, as registrar, never ceased to be "amazed"—that "so many students remained careless." To her, it was "simply fascinating" that car keys, valuable rings, expensive watches, prescription glasses, and the best of jackets, shoes, sweaters and "even men's trousers" rested unattended. Also, books "in abundance" lay neglected. Commentary in 1963 suggested that crowded schedules left no time for unhurried departures from the cafeteria and that "last-second smooching behind a coat-rack somewhere, before classtime" cause "many books to be left behind." The situation failed to improve when lost items could be

reclaimed at the "post office" in the basement of Old Main and at the reception desk in the Campus Center. It "just continued."

"personal security"

Concern for "personal security" was everpresent. Students had constantly to be alert to "magazine scams" and to other "no returns" for "checks cashed." Thievery in dormitories and in the Greek houses was periodic and recurring—particularly of clothes, jewelry, money, and credit cards. To guard against "increased borrowing," each person had simply to be more diligent—to lock doors and to keep possessions "in hand" and not "left around." Complaint repeatedly pointed to "insufficient lighting on campus, with too many dark areas." The energy crisis of 1973 and 1974, with "campus dim-outs," added to the fears which the young ladies had of "marauders and stalkers." Anxieties were not much allayed because of "some humorous incidents." Need of "improved lighting" remained a gnawing concern.

"Reading Dynamics"

An objective of different vein was desire of many students to improve reading and study skills. The Baldridge Reading Services, Inc., scheduled sessions for April, 1966, and a class of twenty-five may have enrolled. It remained for Evelyn Wood's READING DYNAMICS INSTITUTE to catch and retain some fancy on the campus during the remainder of the '60s. Featured in *Wesleyan* and *Paper* were large advertisements to present and "picture" N.W.U. students who had made sweeping improvements in "rapid reading; concentration; comprehension; retention; organization; concise note taking; and independent study and research." To read with excellent comprehension at "over 3000 words per minute" was hailed to be common achievement. "Reading Dynamics" sought to assist "a faltering student" to become an "academic scholar." Autumn, 1969, brought end to supporting enthusiasm for this endeavor at self-improvement.

Winter and Spring

The bitter winds and blowing snow of winter did not often give rise to serious problems at N.W.U. Nonetheless, "clearing" of parking areas and of sidewalks seemed to lag. Annually a few voices ardently hinted that the administration should "dust off its shelves of inaction." As one among many of "OL' WINTER INTOXICATED STUDENTS," a resident with active mind suggested that the school construct "a subway system"—to connect dormitories with Campus Center "and other academic centers." This schemer offered to pay for the improvement, a cost at "minimum of $1,400,000"—by means of special assessments and fees "over a ten-year contract plan." This proposal was worth "a few grins," it was March 10 on the calendar, and spring was to be soon "in the air."

Yes, each spring the snows would melt and forgotten footpaths would reappear. Dreams of sunny days and picnics were again to become realities. A favorite "sport for women" soon became "sunbathing," and for men it was to be "watching sunbathing." The potpourri for April was certain to include

"wind-blown and mussed hairdos"; blowing kites; rain and umbrellas; muddy shoes; rides on bicycles; golf and Frisbees; and "skate boarding"—sometimes with fractured limbs, often with"skinless knees," and maybe with "insurance foreclosures." And, of course, lots more—all "part of a liberal education" and on the calendar.

—"streaking"

Not on the calendar was "streaking"—an evidence of spring's warming influence and to become "the fad" on Nebwesuni's campus in March, 1974. Individuals and small groups engaged in sporadic and impulsive "runs." President Rogers announced that his administration was not going "to get up-tight about it." The movement culminated into an escapade to involve about a hundred runners who, from assembly points in fraternities and dormitories, gathered with and to emerge from Taylor Gymnasium. Alerted ahead of time had been "the girls" in dormitories and sororities, and they were at their windows and other "observation posts" with "water balloons" and cameras. The streakers did not wear heavy-waffle-soled shoes, and they moved rapidly—as observers greeted them in effort "to flash white flesh." Speeding along in light shoes or socks, the runners sported "sacks of variety" over their heads. *The Wesleyan* (March 22) reported that the buttocks of "NWU's men" were "nice and round—from the rear." The streaking route had been "around the women's dorms and to the sorority houses." Oh, well!

Romance

Through the fall semester, 1966, columnists for *The Wesleyan*, almost each week, kept readers well informed respecting "The Social Scene," "Who's Whose" and the rumors and actualities of romance. "Wesleyanotes" also dealt with the engagements, the pinnings, and the lavalierings. The "Love Bug," on occasion referred to as AMOURUS INSECTUS, seemed always on the prowl at Nebwesuni, but news of its snooping became less and less. Perhaps, "mightier issues" were gripping college minds. One matter never gained clarity, and even "Dear Phoebe" by December, 1963, left readers somewhat confused. In the "Code of Dating," a question had arisen: What constituted "being lavaliered"? As one man "of romance" put it, "Date a young lady twice, and she is hands off." Maybe, willy or nilly, one could become "lavaliered." Often, as reported, one of the "who was whose" was "off campus."

Humor

Humor must always be a part of campus life, but its use became increasingly strained as the 'sixties moved along. Assassinations, violence in streets, more cynicism about political leadership, a war which seemed to contradict most of the nation's finest traditions, and declining certainties with respect to the future—along with other "conditioners"—took over "center stage" and crowded into the wings that humor which had sprung so refreshingly from the "innocence" of prior eras. Humor gradually ceased to be "just for fun." But, some "funny things" were recorded on the ways to Nebraska Wesleyan's "public forum."

In her column, to commence in *The Wesleyan* (November, 1960), "Dear Gabby" offered to respond "to those seeking advice of whatever sort"; some did, she did, and the campus often grinned. Another weekly poke, to continue for about four years, began also in autumn, 1960—"Boners and Bloopers," special selections from statements written by students in certain " English classes." Of course, other departments soon joined in the exposition. A span of more than three years separated these two gems—for examples: "Running the bath water and draining the tub can be very annoying when one is trying to sleep"; and, "Teachers should be aware that sex and height are determined by the chromosomes of the parents and should leave both of them alone." Stephen Good, in "The ring," had his friend, Sigmund, engage in "controversial exchange" and to protest because most "campus writers" were "profoundly shallow in dealing with profoundly trite subjects"; and, it was 1963, and Sigmund liked to stress rights (e.g., that Greeks ought have the right "to be disorganized" and maintenance men "to leave the snow on the sidewalks").

The Plainsman for 1965 recorded some "common complaints"—one of which had a particular quality: "Not only were my grades bad, but I sat on the side of the room that used the wrong toothpaste!" Following a talk-back session after a chapel talk (December, 1966), a commentary in *The Wesleyan* opined that "the women of the Midwest…are more content to remain rather squaw-like around the males in their lives." The new humor, as intended, was lame; but, the "old" of the past was difficult to retrieve. Revival came briefly in the fall, 1968, when David W. Hubner and Gordon A. Smith (both to graduate in 1970), respectively as "Hubby" and as "Grover Click," submitted their "You, Me, and We" and "The Bullpen." Another flash in contrast to the college psyche of the times came in late spring, 1971, when a would-be consultant asserted it was "The Right Time" to offer warning—because too many students were spending all their money for records, rents, and books and were forced often "to engage in fasting," which could result in malnutrition; such was certain to be hazardous to one's health and with one's "ending up in the college infirmary." Of course, such fate would be worse than death. For 1973, editor of *The Plainsman* dared to throw in for lightheartedness this small verse—

> Spring is sprung,
> The grass is riz;
> I wonder
> Where the flowers iz?

For 1974, even the rhyme was lacking—

> If at first
> you don't succeed
> Bite your tail
> And try again.

As the "Rogers' years" moved along, detection of humor depended upon a reader's comprehension of the directions in which "things" were moving or had moved. David Nelson (spring, 1974) phrased some recommendations for students

"seeking a successful socio-economic, academic education." Each suggestion had to be weighed on a properly selected scale. So, to sample:

> ...get drunk the first week of school; have parents put all monies for tuition, room, board, books, etc., "into your checking account"; wear faded blue jeans and grow hair long; women should not wash; major in most subjects, for there are "no jobs"; beware of majoring in religion, for "God might be resurrected."

Just before Christmas, 1975, Alison Rold offered her musings "For What It's Worth." She had found life at N.W.U. to be "void of adventure and excitement." Why so? "We...don't have enough rules to limit our behaviour." Explanation arose from the changes in alcohol policy and "intervisitation"—

> ...there was a time, for those of you too young to know, when it was a real art to procure alcoholic beverages and inobstrusively schlepp them up to your room, living in fear that you would run red-faced into the head resident. It became a sort of game with an air of espionage about it. But now, what with the decision to allow alcohol in the rooms only a vote away, it's becoming simple open procedure with no questions asked. Now I ask you, how can anyone get any sense of adventure out of carrying a case of beer through the halls as if it were a crate of oranges?...And look at the intervisitation policy. It's gotten to the point where nobody bats an eye at the sight of a male or female in the halls at any hour of the day or night....No longer are the head residents large formidable men and women with steel eyes that can look through doors to observe you with a friend of the opposite sex who isn't supposed to be there....

Then, one Jon Gulliswift, in March, 1977, proposed a new policy which he proffered as means to assure Nebraska Wesleyan "of a glorious future"—one free from shortages for revenue. This latterday "modest proposal" suggested the school teach courses treating of "Sex Education and Techniques." His package included

> ...open the school to pre-marital sex;
> convert all Greek houses in to co-ed institutions with purpose being "to match people";
> contraception to be taught, otherwise loss of female students would probably cut down enrollment almost to bankruptcy;
> set up a "business"—a center where students could rent a companion for the night."

Well, "Gulliswift" ventured boldly to speculate upon the outcome of "such companionship":

> ...such a program would increase the enrollment by at least 50% and might well be source of revenue to enable the school to meet all of its building desires, endowment needs, etc.

He admitted that "these measures may cause a little stir at first." And, who was to know, for sure?

Perhaps a sense of humor which fit a yesteryear no longer could adequately respond to the changes of attitude which became increasingly manifest as the 'fifties ran their course and as the 'sixties and 'seventies unraveled. Rod McMahan, in his "The Oyster," confessed in 1959 that he was suffering "from a bit of Wesleyanaemia" and needed "a big bottle of sparkling Serious Up." Three semesters later, Carlton Paine, in his column, "The Crab Apple," reflected upon Ezra Pound's analysis, that we had become a "culture bankrupt," a "botched civilization." To look ahead, prospects appeared to be, at best, somewhat anemic. Given another decade, conditions had become somewhat hemorrhagic.

Negativism and Positivism

Senior-class oratory and interviews of those elected to the collegiate "Who's Who" often revealed abiding resentment against all levels of leadership. Successive issues of *The Plainsman* served to record, and anger did not seem to abate until autumn, 1973. Assassinations, riots in streets and lootings along the ways, suppressive responses by police, expansion of the scope of war in Vietnam by bombings in Cambodia, deaths of students at Kent State and Jackson State, break-in at Watergate and presidential cover-up, et cetera, nourished those minds which probed for answers via a sort of introspective existentialism. A "new nihilism" seemed at the heart of the so-called "student revolution." The keel of Nebwesuni's ship of state remained relatively even, but signs of storm often hovered nearby. Let us do some tasting, and with the reminder that to quote "out of context" is nearly always misleading.

—We realize that we have learned next to nothing in our schools.
—I have learned to grease my wheels properly.
—I believe in the validity of self.
—I believe in my generation.
—The challenge of life is to discover that which is uniquely you, to accept that selfhood in all its imperfections.
—The absurdity of life lies in the difference between what could be, what ought to be, and what is.
—We need to be freed from the past of obsolete conformity.
—I've grown four years older.
—College has shown me…that hypocrisy is a common malady.
—I have learned self-reliance, self-confidence and, to a certain extent, self-understanding.
—To face a challenge,…you will stand alone
—One's crap-detector (needs) to run at full tilt.

Perhaps, there were some "positives" to be read into the above.

Let us turn to counterbalancing, and this was substantial. So, from the gleanings:

—The effort one puts into his studying and extra activities is reciprocated by what he gets out of them.
—I've learned…toleration and patience with both myself and others.
—…to accept people as they are and not as you feel they should be.

—…an increasing awareness of the vast amount about which there is to learn.
—I've become more sensitive to the plight of individuals surrounding me.
—College…is (where) you learn to ACT to make life worthwhile.
—I have come to the realization that a power balance is a requisite to justice.

No one could deny that there was considerable seething at work on the campus of Nebraska Wesleyan.

Clifton V. Bullock, campus chaplain, likened himself to a "spiritual watchman" over his alma mater, and he addressed his "concerns" to the Board of Governors, December, 1973. When asked, "What do you see, Clif?", He responded as one lamenting departure of "the good old days." The scene he saw contained too much of these:

—men and women using each other without taking responsibility for (their) lives;
—persons using freedom to infringe on others;
—dishonesty "almost everywhere";
—"short cuts" had become a way of life;
—increasing disregard for cleanliness in buildings and on campus;
—growing use of religion to divide the Wesleyan community (religion no longer "a unifying element");
—increasing acceptance of a "philosophy," to do anything one pleased "no matter who else it hurts."

The chaplain did not deliver a jeremiad, but he chose to lament. Fortunately for the university, it was beginning to harvest from certain ameliorations—which were casting out, preserving, and innovating.

For *The Probe* (October, 1970), Paul Riedesel wrote of accomplishments recently gained because of efforts on the part of the Student Senate. For the dormitories, they were now better heated; "hours" for junior and senior women had been abolished; visitations between Burt and Plainsman (men) were now "unrestricted"; cigarette machines were now on campus and freshman women, even, could smoke. Academically, a "Pass-Fail system" had been adopted and enlarged, and changes in the "basic curriculum" were pending. "Convocation policy" had been greatly changed. Students were now "evaluating" their professors. A "flexible dress code" had been adopted for the entire campus. Students now served "with voting privileges" on most faculty committees. Riedesel was very positive in his survey of a campus quite tossed by waves of change. Frederick Blumer, provost, simultaneously made it clear that "certain decisions" were to be made by "certain persons" who dared not relinquish their "responsibility."

When Lincoln's *Sunday Journal and Star* (September 24, 1972) editorialized enthusiastically about the changes at Nebraska Wesleyan, Kevin Boatright reprinted the commentary to introduce his column, PARABISIS. As for the school, he said: "One great thing about this place is that the administration may

run it, but the students keep them honest." A year later, when serving as president of the Student Affairs Senate, Boatright again summarized—that in recent years students at N.W.U. had "earned an unprecedented position of authority in the conduct of the university's affairs." He observed that students were "full members" of the Board of Governors, of the Board of Trustees, and of all campus committees. In addition, the University Judiciary had formed "a true campus legal system." He urged his associates to consolidate "these gains" and to make of them "stronger instruments for the student voice.'

Vance Rogers, in a presidential address to students and faculty, appeared delighted to refer to the "several forward movements" accomplished "in response to student urgings." For 1972, his voice was not one of despair. Two years later, certain students seemed a bit miffed when he opined that the "Student Revolution' was over. True, "much reform" remained to be gained, and advocacy wanted to leave no room for complacency or apathy. Rogers was evermore the optimist who had abiding faith in our "Republic," in our "way of government," in our "system of free enterprise," and in people—"their idealism, sacrifice, dedication...." Reporting to the Board of Governors, March 19, 1976, Dr. Carlton B. Paine commented upon the "general psychological health at Nebraska Wesleyan"—that of the four years he had counseled students, the past semester had been the most "emotionally stable." Rogers had opted to serve for one more year, and he had played major role in the university's having passed over times of troubled waters. We head now to treat of some of the more troubling issues.

Troubling Issues

—Dormitories ("hours" and "intervisitations")

Virtually dormitory-free until 1948, Nebraska Wesleyan was a late comer to face a task to formulate rules for dormitory-life. The school's administrators consulted the patterns of other institutions. The well-being of a female resident was of chief concern, especially the freshman coed. Visions were to have on-campus housing for all students not living "at home"—either of parents, or of relatives, or of an "approved" family or matron, or of one's own if married. Bulletins and brochures by 1957 were referring to Johnson (women), Burt (men), and Pioneer (women) Halls as "Homes away from home" and as "laboratories for democratic group living and centers for gaining social competence." Within a decade, two other halls rose to join the other three; Plainsman would be for men and Centennial with three "pads," each to be available to women or to men—of the "upperclasses."

Rules and guidelines put emphases upon "hours"—when to be "in" and when "late"; when to receive guests, and where; and when to be "quiet." Weekends permitted certain relaxations. Policy was quite specific about late leaves, late arrivals, and being off-campus. "Signing out" and "signing in" were not to be overlooked. "Room checks" might occur. Uses of telephones conformed to "house rules." Reprimands and demerits fell upon those who were careless, and one could become "campused." Tradition and parental desire seemed united to perpetuate attentive regulations. Modifications came almost annually, but not until 1963 did pressures begin to mount—which in time would alter effectively those

limitations which many students rejected as passé and IN LOCO PARENTIS. And, quite uniformly, the guidelines had focused nearly always upon the women—the sororities included.

Announcement in *The Wesleyan* (February 21, 1963) provided opportunity for response. With "local residents" excepted, a "new housing policy," to be in effect for September, 1963, stated that all freshmen, unaffiliated sophomores, and transfer students were to live in "on campus dormitory facilities." Occasion to air grievances was not lost to those who would protest. Understood was the university's need to maintain full dormitories if revenues were to be sufficient to retire respective indebtedness. Matters of hours, "sign outs," demerits, and visitation often during ensuing years never lacked for editorial or special commentary—in *Wesleyan*, *Paper*, and *Probe*. Adjustments came slowly, but relentlessly. Old arguments lay ready for revival and "new polish."

An editorial in early May, 1963, posed questions: "Weren't we sent to college to learn independence? This independence shouldn't be thwarted by useless rules—should it?" A week later, Roger Godels placed the entire system of "dorm rules" under bombardment—

> The girls of Nebraska Wesleyan are the victims of archaic Victorian-type prudery. They are subjected to ridiculous and obsolete rules governing their behavior. They are subjected to all sorts of child-like reprimands....How do we expect the young ladies of Nebraska Wesleyan to develop into mature women...willing...to manage their own affairs as they see fit?

And, there were rules which "the girls" were to heed—with respect to wearing of Bermuda shorts and to use of pincurlers, and even different smoking rules not applicable to "the boys." Godels was setting a tone for future disclosure.

For the women of freshman status who lived in Johnson and Pioneer Halls, the rules seemed set in concrete; so, hopes for relaxations centered upon Centennial's "upper class women." *The Paper* noted, March 8, 1968, that "N.W.U. co-eds" were being granted FREEDOM (not freshmen, of course). Rules for "signouts" were to be eased, but "routine room check" would continue. By the following autumn, certain abuses of privileges had prompted Emil Paska to warn—

> ...If the current trend of behavior and laxity is continued there will be no freedom. Centennial will become deprived of its privileges. Centennial will become a place of torment, instead of the place of comfort and innovation, as it now is.

There was to be no turning back of the clock.

A "double standard" was now in play for the women of Nebwesuni, and a new "rhubarb" began to circulate in time to welcome the close of the spring semester, 1969. *The Paper* caught a circulating proposal, that all dormitories at this Wesleyan be "integrated"—with respect to the classes. Thus, freshmen would get "full advantage from association with upperclassmen." Emulation of the "Greek houses" had practical potentialities.

Given another year, students were meeting with members of the Board of Governors to discuss the "merits of intervisitation." Advocacy was not for integration of dormitories, sexually; but, for diminution of "the limitations" which virtually prohibited men from "being in women's dormitories"—and vice versa. Such relaxation of restrictions could "prove to be a civilizing influence." The "Governors" received additional instruction, that "coed living" might deter early marriage, for "isolation of men and women is what makes the woman an object of sexual gratification." And, there was more.

Expanding argument noted that students at N.W.U. were becoming "stifled in the dorms the way they are now." The rationale asserted that the school ought not "be courting the parents of students on a financial basis as a babysitting institution"—this to blunt the counterclaim that parents would not send their children to a college which would "allow interdorm visitation or coed living." Simultaneously (by February, 1970), the Student Senate passed "Women's Liberation Bills"—the gists of which being to place under attack "current policies" relative to "sign-outs," "check-outs," "over-nights," "punishments for lateness," and much else which showed the "system" had degenerated to "a form of harassment." To be noted was that women of 20 years or older no longer had "to sign out" *if* a parent or guardian had signed a waiver.

In his column, "Janus" (for *The Paper*), Paul Riedesel took issue with the double standard which placed "different sets of regulations and expectations upon the women of the campus—as compared to the lacks of such for the men." He pressed his point with questions—"Who gets locked in at night? Who has a demerit system?" And, with an analysis—"Everybody just EXPECTS women to be treated as fragile." So, being a man of action, Riedesel placed before the Student Senate another "women's lib bill"—that "all policies regulating student life shall make no distinction between sexes in their application." Purpose of his motion was to rid Nebraska Wesleyan of those policies "innately discriminatory and degrading to the women." Was there shift in the wind? If so, the breeze was gentle.

Timely amortization of the debts on N.W.U.'s dormitories required occupation of these residential units to be at 90%. Also to be safeguarded were the Greek houses and the "approved homes." The catalog for 1972 (and later editions) directed that students were to use "the college rooming facilities"—exceptions being to live at home, to be 22 years of age at a term's beginning, to be a veteran "of two years' service," to be a fifth-year registrant, or to be married and living with spouse. Complaints held the policy to be too constraining and that it "blighted…creative personalities." Furthermore, coeds "at 20" certainly considered themselves to be no longer "teeny-boppers" and deprived of the "rights" and "educational benefits" to come from off-campus living. Too, the "Greeks" could survive only if sophomores could "move in."

Administrative posturing responded with belief that too much off-campus living would greatly weaken a "desired feeling of community." Living in "Greek houses" could be considered to be "living on campus." The "unpaid-for residence halls" had to be covered. If "policy" were to cause some students to transfer, so it would be. But, each dormitory "unit" had its council which governed "internal affairs"—and with increasing responsibility. The school's "forced dorm living

policy" continued to be a matter of "severer criticism"—even though the differences for women and men became less and less. Hardly separable were the concomitant questions of "intervisitation" and "open housing." Little of "old policy" seemed to remain—as of summer, 1977.

The Wesleyan headlined, April 7, 1967—"U.S. Women Gain New Freedoms In Universities Across the Nation." Certain colleges and universities were "ending women's hours," even to permit women "to entertain men in their rooms." Of course, "certain conditions" were to be "properly met." Within a year, Wesleyan's governors were receiving requests to grant "open housing"—men and women to visit each others' rooms "without chaperones." This would replace a "no hours policy," and Iowa's Grinnell College was cited as example to be emulated. Dr. Rogers noted that "several colleges" had found such "openness" to be "not acceptable." Certain voices at Nebwesuni claimed all "hours"—the most offensive to be for senior women—to be archaic. Grover Click (November 14, 1968) had something to say, and he wrote from his "Bullpen":

> Now really, guys, how can you argue against strict women's hours?...if you can check out a book from the library, you ought to be able to check out a girl from the sorority house (or dorm), provided of course you return on time and don't bend, fold, or mutilate the merchandise....After all, these girls are only 21 or 22 years old. How can you turn such innocent young things loose to make their own decisions in this big, bad world?...I'll bet the whole thing is a Communist plot..., or another idea put forth by a bunch of wolves.

The Student Senate urged change in the rules respecting "hours in the women's dormitories," and advocates argued that "responsibility should rest with the individual student—male or female." Odious was policy which caused bridge games with "Mom Kelly in Plainsman Hall" to break up early because "a girlfriend had to run" to return to her dorm room "before the curfew."

Members of the Student Senate consulted with the Women's House Council and with the Governing Board. They drew some conclusions: the rules of "Brave Ethel" and of "Uncle Milt" had too long confined "miserable sinners...within the four walls of their rooms"; there ought to be "no hours" for women of senior standing and for all women "21 years old and over"; junior women should be "free" on Friday and Saturday nights and until "midnight on Sundays"; because of "hours, late privileges, late leaves, sign outs, etc.," women of freshman and sophomore status were made "virtual prisoners within the dormitories." The "Governors" soon granted adjustments for women who were juniors and seniors. Dr. Rogers acknowledged that Wesleyan's "student body was maturing" and that he would be meeting with students "to discuss their desires and demands." It was April, 1969.

The Student Senate turned its attention to proposals to eliminate hours for interdormitory visitations—for the men of Burt and Plainsman and for the women of Pioneer and Johnson—freshmen and sophomores, with the men to visit men and the women to visit women. The "handbook" for 1970-71 carried this reminder:

> The board of Governors hereby reaffirm the position of the administration against so-called open housing in the dormitories, such term of open housing being applied to a permission of men and women to visit each other's dormitory rooms without chaperones.

The "openness" in Centennial observed "locked doors" between the section for men and those for women, "signings in and outs," a "five-minute warning" which preceded beginning and ending of each period for visitation, and rules which required each host and hostess "to assume responsibility." Understood was that each visitor should have a host—"to have been invited." There were signs of progress.

The College Life Committee had presented, January 8, 1970, certain recommendations to the governors, and speaking for changes were Joseph Gasper and Kathryn Kleager. Desired—that only juniors and seniors be residents of Centennial Hall; that the hall's "governing board" be responsible to shape policy and "for enforcement"; and that visitations in all dormitories be "open" each day from 1:00 p.m. to 5:00 p.m., and also from 7:00 p.m. to midnight on Fridays, Saturdays, and Sundays. Gasper and Kleager estimated that "90% of students favored such change." Expectations were that these adjustments would be received as "a logical extension of the co-educational system," that they would "induce residents to wear better attire and keep better decorum," and that they would "promote a sort of brother-sister relationship."

Progress was in the air, but impatient advocates wanted no delays and threatened "to take matters in their own hands" should the "visitation grants" be withheld. Letters to *The Paper* carried the warnings, and these were countered by opinions which warmly opposed "open coeducational visitation." The "governors" let it be known that they would not be moved "by threats" and that further study must be made because "some schools had reversed their earlier concessions." The school's guardians rejected "intervisitation," in general, but did "adopt" a program to schedule "open houses"—with guests to sign in and "hosts" to be present throughout the dormitories. A "released statement" hailed this to be a "change of policy," and "on the issue" it kept the door ajar. Actually, the school's "governors" had not been able "to arrive at a consensus."

Pressures continued to mount at Nebwesuni—"to liberate the women" from "dormitory hours." In November, the Student Senate passed two resolutions—one to establish a "University Judiciary" and the other to abolish all hours for women. The "Judiciary" could treat of all infractions of rules which "women's groups" might commit. (The "Student Court" had just ruled that an "after hours return" was not "valid basis for exacting a penalty.") An accompanying statement opined that "hours for women…was discriminatory when compared to the hourlessness for the men." Six months later, the campus senators resolved that "open houses" be for twelve hours each day, with students not wishing to participate to live "in closed pods." President Rogers vetoed this measure (as he had done the earlier proposal "on hours"), and "the Governors" unanimously upheld his action.

A new Committee on Dormitory Intervisitation now took up the problem. Efforts of Robert Beecham and Steve Nordeen had, as yet, come up short. Robert

F. Bartle, as editor of *The Wesleyan* (September, 1971), opined that the Board of Governors had earlier "only postponed a day of reckoning." Beecham, as president of the Student Affairs Senate (SAS), had voiced his "continuing disappointment"—for "concern for alumni, parents, and donors" had seemed always "to minimize consideration of student interest." Advocates for the greater hours rejected assertion that "security, privacy, and study environment" were threatened by "the twelve-hour proposal." From the nation's capital, while on "the Washington Semester," Beecham wrote—for all Wesleyanites to read:

> ...When I talk with people here in Washington and tell them Wesleyan doesn't have open dorms, they just shake their head and crack some bad joke about Nebraska being so far behind in everything....the changeless Nebraska plains.

And, as we know, a "mass meeting" convened on October 27, and Dr. Rogers vetoed resolution that "each living unit" determine its intervisitation policy.

Rogers and governors immediately selected a committee (of students, faculty, administration, alumni, board, and "general public") to study "the question of intervisitations and open house dormitories." *The Wesleyan* (January 21, 1972) summarized action taken by "the Governors"—60 hours of open visitation per week, between noon and midnight during each of five days, provided a "majority vote" of a unit approved and guaranteed that 32 of the 60 hours be "quiet." (The men and women of Centennial Hall would vote separately.) Robert Bartle was pleased to note that "the Governors" had had a "change of heart"; he also claimed that "more open hours" had come "from student pressure, mass meeting, campus politicking, and the President's prodding." Furthermore, he wanted "no misunderstanding," that this change "was just a step in the right direction." As editor, he would give further notice, that students had the right "to govern their own living regulations." Ignored was reality, that the more "open" were the hours, the more taxing would be "the matter of security"—to come only from additional hired personnel at additional costs.

For two years the issue of visitation remained relatively tranquil, but desire for "24-hour open doors" did not wither. Come March, 1974, advocates urged that "trial runs" for 24-hour visitations be inaugurated for Burt and Pioneer Halls. Over pen name of "Ursus Theodorus," an enthusiast again took the administration to task for continuing to play the old role "in loco parentis"; furthermore, students at N.W.U. were now smoking and drinking "when and where they wished" and ought to have "open dormitories." The SAS soon passed resolutions to call for "24-hour visitations" for Burt and Pioneer—knowing vetoes were certainties. "Security!"

The catalog, 1975, reiterated the 60-hour per week, noon-to-midnight policy pertaining to visitations in the dormitories; but, two approved changes had accrued—a first, of lesser importance, that only half of the 32 hours of "quiet" need be during "open hours," and the second, that each "dormitory unit" could effect change were two-thirds of its members "to ratify." Centennial now had three units, two of them for women. *The Wesleyan*, March 7, 1975, gave a digest of the policies to be in operation. Centennial would have areas reserved for

non-visitation, for limited visitation, and for 24-hour visitation. Johnson, now of upperclass women as well as freshmen, would have twelve hours of visitation each day—84 hours per week. Pioneer and Plainsman, to be all male, would have 24-hour visitation. Burt, also to have 24-hour visitation, would experiment—with top floor to be for women, second floor for men, and first floor to be "half and half." In September, the paper noted "the half and half" had not materialized—because of "lack of takers."

Students at N.W.U. were now expected to shape, to supervise, and to enforce "their rules" for visitation. "Open housing" had—even if "almost imperceptibly"—virtually become "policy." And, there had been the matter of "chapel and convocation."

—Chapel and Convocation

Tradition made no apology for required attendance at "chapel" and at "convocation." Over the years, because of student requests, adjustments had been effected. Always at heart had been resentment of the "compulsory condition." Most "chapel speakers" were reasonably "good talkers," and they were often "thought-provoking." Many "different points of view" had been aired for the captive audiences in the auditorium of "C.C. White." Following World War II, students and faculty continued regularly to fill the rows of seats twice in every week, and they "shared experiences as one unified body." Alumni often remembered as "significant hours" those spent in "chapel convocation." Even with positive notes of expectation, few persons dared speculate that a "high degree of attendance" would follow were policy to become "optional."

As years moved into the 1960s, a "problem with compulsion" developed mostly in the minds of juniors and seniors. Sam Dahl acknowledged the "difficulties of enforcement." As dean of the college, he was a bit piqued, for, as he put it, "When you pick a college, you accept things that are a part of it." Vance Rogers, as president of the university, felt it to be highly significant that Wesleyan's program introduced students "to leading religious, political, educational and philosophical thinkers of our time." In letters to *The Wesleyan*, students often judged most "chapels and convocations" to be "stimulating, dynamic, progressive, and thought-provoking"—collectively, "an asset on the Wesleyan balance sheet." But, to remain "required and compulsory"? Herein lay "the rub." (And, we have earlier touched upon this "problem.")

"Clyde Clod," a freshman from "Prairie Dog Flats," wrote to "Dear Gabby" of his concern about "this here thing we call chapel." He observed that many heads were "bobbin 'bout sound asleep" and with "others studyin' their school books like the dean hisself was breathin' down their necks." He wondered what *he* ought to be doing. "Gabby" urged him "to uphold the Wesleyan image." And, what did this mean?

Speakers often found students at Nebwesuni to compose a "marvelous audience." But, these "captive audiences" could strain their courtesies when "guests" failed "to stop when they were finished." Remembered was an occasion when "a fire alarm" cut short a clergyman who had difficulty to conclude "his long homily." Editorials somewhat regularly turned attention to "loudness and general

misconducts" of "students in chapel." A commentary likened their "rudeness" to that of "ill-mannered third graders." Noted had been talking and visiting "audibly," studying, filing "their nails," and playing "tic-tac-toe." Many students gathered to chat before mounting the stairs to enter the auditorium, and they often straggled in to cause delays of "nearly ten minutes."

A coming to N.W.U. of "outstanding authorities," each to offer "an invaluable contribution to the intellectual atmosphere on campus," did not allay the "growing complaints" from many students and from some members of the faculty. Those who would protest did not question the claim that convocations ought be "an integral part of a liberal arts experience." But, to be "required"? A program "should stand on its own merits," and each person should have "right" to choose to attend. (But, programs not at a "required hour" too often found students "in attendance" to be "embarrassingly few.")

It was "the chapel" which received the more criticism from students. An editor, in 1957, admonished: "…compulsory chapel has become a joke, a study hour or sack-time.…Either have something worthwhile or nothing at all." Admitted, purpose of a chapel service was to provide "a reverential atmosphere conducive to spiritual and intellectual growth," but "the compulsory aspect" frustrated the purpose and turned the captive audience into "a mixtured ocean of barking seals and vegetables"—and "Picaro" was having his say in autumn of 1960. The discontented seemed increasingly to find "most chapels and convocations" to be "embarrassments to student intelligence."

A poll (November, 1961) disclosed that the longer a student remained at N.W.U. the greater would be his opposition to "compulsory chapel- convocation" —the respective percentages of approval from freshmen, sophomores, juniors and seniors being 66, 55, 44, and 39. Letters to *The Wesleyan* carped against "latent-parenthood" and rules which would deprive a person of his "right to complete…college work" if he did not conform. Many convocations had become no more than "pep rallies," "tapping ceremonies," and "just for other activities." Asserted was warning, that students would simply "rebel against being coerced." A proposed compromise suggested the "must" be applied only to freshmen and sophomores. A rationale deemed "compulsory chapel' to be no more than "part of the school's facade"—the so-called "Wesleyan Image." Furthermore, beneath an aegis of WORSHIP, students had become "victims of a backwards contract forged from the chains of unchanging tradition and held to blind adherence by those in power." The voices of complaint became more strident—as the '60s advanced. Though of tradition, "required chapel had no place in a liberal arts institution!"

Students who wished to make their points did not hesitate to note that members of the faculty "in fewer numbers" were in attendance at chapel. A "certain group" of professors regularly held their "Alternate Chapel"—to have pancakes at Esther's Diner on 48th Street, or elsewhere. The "cause of freedom" was in the air, and some instructors were proponents of policy which would bring end to required attendance for classes. Increasingly, it was becoming a matter of "right to go" or "right not to go." Tradition was becoming "reason for not doing something." A hue and cry in 1966, for editorial and within the Student Senate, turned to supplication—"…to shoot this poor dying animal. There exists no need

for it,...and its prolonged suffering is indeed a pitiful sight." *The Wesleyan* quoted Chaplain Dayton Olson as having informed the senators, "...compulsory chapel has more liabilities than virtues." When the trustees "reaffirmed" the chapel-attendance policy, in March, James Kruse suggested the administration recommend its "laudable...policy" to such "second-rate institutions" as Yale, Harvard, Cornell of Iowa, Princeton, and Grinnell. *The Wesleyan* soon headlined: "Senate Storms Over Chapel."

The school's senators expended funds to make inquiries of other colleges concerning "their chapel and attendance policies." Responses prompted in May a resolution, unanimously passed, to the "Trustees"—that they provide for "optional attendance." The "executive committee of the Board of Trustees" for more than three years had had on its table "for study" a proposal "to limit" for each semester the number of required attendances for chapel and convocation. A special committee of the faculty, with the president of the student senate as member, had also been evaluating "programs" and was preparing to recommend changes. For Nebwesuni, an "end of an era" was at hand.

A compromise of sorts was accomplished by November, 1966, and the fall term, 1967, was to witness innovation. It was a patch-quilt of earlier resolutions passed by "the senate"—only one chapel or convocation each week; 13 required "meetings" per semester, with six of them to be "chapels;" seniors to have "optional attendance"; the "president's annual address" would regularly launch the series. The Governors noted in their minutes, March 14, 1968, that "chapel-convocation" would probably be abandoned at Nebraska Wesleyan "within another year or so." Also to be recognized, that "chapel" had become less and less a "genuine worship service," but rather an occasion for persons to speak on issues such as "civil rights," "integration," "the war in Vietnam," the "new morality," "violence and crime," "political deception," et cetera. So, having strayed from its purpose, "chapel" per se had already ceased. Also, heard no more was talk about construction of a "small chapel to symbolize the relationship of the University to the church." The demise of "chapel" had come. But,...as for "convocation"?

The Paper and "faculty newsletter" (mid November, 1969) carried news that the "legislative committee of the faculty" had established a new "standing committee" to plan for and to activate a "series of programs" for convocation—to be in effect for fall, 1970. This committee "of eight," four members from faculty-administration and four from "the student body," worked diligently and with "feed-back" to test ideas. Revision followed revision, and that which solidified in time for September, 1970, called for compulsory attendance for full-time students at three of five convocations each semester. These convocations were to be "free" from the regular campus calendar of events and were to sample of the several "disciplines" of the college, symposiums and "lectures" included. Students who failed to meet "the minimum standard" for attendance could be placed "on probation," with understanding to be that "non-compliance" could result in "suspension,"even "non-graduation."

Student "Handbook" for 1970-71 and the school's catalog for 1971 contained summaries of the new policy. The old bugaboo remained, to comply or

"not to graduate." Of course, "it" had to go. The Legislative Committee heeded the outcry and voted, May 2, 1971, to end "required attendance" at convocations. The Governors soon acquiesced. Another "tradition" at Nebwesuni was now on the "scrap heap." To emerge would be a procedure for credit to come from attendance at convocations.

Willy-nilly, students at Nebraska Wesleyan had had opportunities to feed intellectually at many a richly laden table. That most students appreciated their advantages ought be taken for granted. That the clamor over the compulsory aspects detracted from the genuineness of purpose and excellence of selection is of the record. Persons of stature from all fields of endeavor responded to invitations to visit this campus. *Wesleyan*, *Paper*, *Probe*, and *Plainsman* made note; "Faculty Newsletter," "Alumnus," and "New Dimensions" observed; on occasion, even minutes of trustees and governors responded. Prominent and significant leaders of city, state, and church frequented the assemblies. Among the stream of visitors from other sources were these—

> John F. Kennedy, U.S. Senator (1959); Barry Goldwater, U.S. Senator (1960); Howard Thurman, Dean of March Chapel, Boston Uni. (1962); Arnold J. Toynbee, British historian and philosopher (1963); Colin Jackson, British barrister and member of parliament (often, until 1976); Madame Chiang Kai-shek (1964); Eddy Gilmore, AP correspondent in the U.S.S.R. for 12 years (1964); W. Clement Stone, author of "I Dare You" and "Think and Grow rich" (1965); Theodore Sorensen, administrative assistant to President Kennedy (1966); Julian Bond, Georgian legislator and spokesman for blacks (1969, 1975); Alvin Toffler, author of "Future Shock" (1969); Charles "Pete" Conrad, astronaut of Apollo 11 mission (1970); Otto Strasser of Munich, Germany, about Adolph Hitler (1971); Brother David Steindle-Rast, or Mount Savior Monastery, N.Y. (1971); Saul David Alinsky, expert on "Community Action" (1972); Arthur Gish, author of "The New Left and Christian Radicalism" (1973); John G. Neihardt, poet laureate of Nebraska (final visit in 1973); Gwendolyn Brooks, black poet and reader (1974); La Donna Harris, "visiting scholar" from the Comanche Tribe (1974); Wallace H. Black Elk, Oglala Sioux and grandson of Black Elk (1974); and Isabel Letelier, president of Chile's Human Rights Committee (1977).

We have reviewed the pressures which brought transition to programs freed from compulsory attendance. Editorials frequently praised members of the Convocations Committee for the "caliber of speakers," and 1974-75 seemed to have been a "very good year." Professor Nan Graf, who currently chaired the committee, made known that she often "had near nervous collapse before each convocation," for she never knew "how many would appear—or even enough to avoid embarrassment." She hinted at a "...Return to Required Convocations!"—maybe of "four each semester," or "of credit" were attendance requirements to be met. So, a new plan evolved.

Forums, festivals, and lectureships had assured students at Nebwesuni that they had constantly before them opportunities to learn from authors and artists of the finer things which education had to offer. To continue would be the Willson and Griswold Lectures. The series to honor Theodore H. Leonard were financed to continue until the mid 1970s. "Careers Day" first held with a convocation in 1968, took on succeeding years varying procedures. The "Legislative Committee" turned to a plan for "University Forum," a "new thing" for the university; and this would be an annual slate of programs selected "to provide cultural enrichment on the Nebraska Wesleyan University campus" and for which students could register for credit.

—("Honors Convocation")

"Honors convocation" was one which survived through all, but with change. Always in late spring, this assembly gathered under the auspices of the faculty's Academic Standards Committee to give special recognition to persons, particularly students, who had achieved academically and thereof had gained admission to certain "societies." For N.W.U., this convocation remained "a major academic event." By 1975, these were the groups whose new members were honored: Phi Kappa Phi (high scholarship), Alpha Mu Gamma (languages), Beta Beta Beta (biology), Kappa Delta Pi (education), Mu Phi Epsilon (music), Omicron Delta Epsilon (economics), Phi Alpha Theta (history), Pi Gamma Mu (social sciences), Psi Chi (psychology), Sigma Pi Sigma (physics), and Who's Who in American Colleges and Universities. For speech and theatre, the department conducted its own activities to honor those elected to Pi Kappa Delta (forensics) and Theta Alpha Phi (theatre).

—Alcohol

As its policy for chapel and convocation underwent the trauma of "student revolution," so did N.W.U.'s traditional stand respecting consumption of alcohol. The catalog, 1957, put it briefly: "...use of intoxicants in any place or at any time is forbidden." Implication seemed clear, that a student who broke the rule might be dismissed. The Methodist "stand" had long been held to mean "total abstinence." Redemption and reform were concomitant goals, and administrative procedure at this Wesleyan had always been to save an errant offender via the uses of warning, probation, ineligibility for "activities," and even "suspension." Dismissal was reserved for only the unrepentant, and readmission after a suitable time could always be sought. The question repeatedly seemed to be—"To what degree ought Wesleyan enforce its rule?"

The catalog, 1976, had more to say about alcohol:

> Because of the serious problems related to the use of alcoholic beverages and because this practice can lead to a loss of effectiveness in human life and does not contribute to the teaching-learning process, the Nebraska Wesleyan community reaffirms its position of serious concern about and opposition to the use of alcoholic beverages in this college environment. Therefore, the Nebraska Wesleyan University community urges that all of its members exercise mature judgment

> and social responsibility when making decisions regarding the use of alcoholic beverages.

Had "policy" metamorphosed into "nonpolicy"? If so, how? If not, how come? And, to what extent in either case?

From time to time *The Wesleyan* fielded a question, "Does Wesleyan have a drinking problem?" Attempts at survey for answers produce a companion inquiry, "What constitutes a problem?" Less overt was this eyebrow lifter, "...do self-righteous temperance leaders...equate Christianity with total abstinence"? Harry Huge, editor of *The Wesleyan*, spring, 1958, observed: "Ideally, Wesleyan students don't drink....But realistically, everyone knows that some Wesleyan students drink." Inquiry disclosed that the university's administrators believed "no outstanding drinking problem" existed—"on the campus." Huge suggested that "a statement of policy" correspond with "treatment of the code's offenders." To come in 1961 was this adjustment—

> ...use of intoxicants by students is in direct violation of the principles and traditions of the college and of the Methodist Church. In the past, a wholesome loyalty to the standards of Nebraska Wesleyan has prevailed. The continuance of this type of loyalty is expected. Known failure of students to comply will result in suitable action.

Well, how wide the difference between "dismissal" and "suitable action"?

New and younger members of the faculty generally accepted the school's policy on alcohol, but some interpreted it to mean "no drinking at school functions and no drinking with students." Ends to "exam periods" and particularly of semesters fostered "celebrations." And so, "it" happened—"in the privacy of our own basements," with "keg of beer" on hand, with "students present," a "beer-sing fest." Dr. Rogers learned of the event and summoned "certain members of the faculty" to meet. He was "Serious! Judgmental! Parental! Admonishing!" In a nut's shell, "Somebody had done something pretty wrong and we had better not do it again!" Wesleyan's "imperial president" was much concerned, for he feared the possibility of lawsuits—for some of the students present at the "fest" were "underage." (Remembrance after lapse of more than twenty years was that "the problem" had to be kept "on campus.")

The question, "Does Wesleyan Drink?", continued to be asked. Richard Haws, December, 1964, countered with inquiry and response.

> Does not the Methodist Church admit that a large portion of its membership drinks, but does it expel them from its membership? No, its goal is to educate the members in regard to the ill-effects of alcohol....if Wesleyan truly wishes to curb the drinking problem, (it) ought not to punish, nor expel, nor suppress, but EDUCATE—make known the harmful effects of alcohol.

Haws was putting his finger on a changing beat of the pulse.

The Wesleyan, March 11, 1965, cited a recent article in TOGETHER magazine. Dr. Ralph W. Decker, director of the Methodist Board of Education, had addressed the issue of "student drinking" and submitted fact and suggestion:

> ...more Methodists are drinking these days....our colleges are struggling for workable answers....prohibition is not the answer, but discussion and education to reveal the potential inimical effects of alcohol on academic life....colleges should help prepare students to deal with the problem....careful counseling—medical, psychological, academic, and religious....

Harold G. Chaffee looked back upon his twenty-five years (1967-1992) as coach and professor of physical education and noted that one of the major changes at N.W.U. had been "in alcohol policy"—to become one of "instruction." The process had been one of resolution, not of revolution.

The Methodist Conference of Nebraska, via its commission on social concerns (1966), acknowledged increased granting of licenses for liquor by the drink, for "bottle clubs," and for manufacturing, distilling and distribution. These were "privileges granted by the electorate." It was a "matter of law" that minors be excluded from all sales. Most of Nebraska Wesleyan's students were minors. So, Wesleyan's administrators were "bound into the matter by law." But, was it more than an "academic" involvement? Clamor on campus rose, "to remove the shackles of bigotry, hypocrisy, insensitivity and complacency."

James Kruse took stand for change, November, 1966—particularly with respect to students "21 years or over, married, and...veteran(s) of Viet Nam." Many students were violating "Wesleyan's standards" to an extent the enforcement of the "out-of-date policies" could not be effected, and Kruse argued for a "more realistic rule." If "over 21," students should be permitted "to form their own responsible attitudes toward drinking." *The Paper* (September 5, 1968) carried the information that students over twenty-one had received "right to moderate drinking off campus," and that this was "realistic and consistent with the law and most other college campuses." Earlier that spring, the Student Senate had passed a so-called "Blankenship Booze Bill." Selected for attention was imposition of "double jeopardy"—that a student punished by civil action for drinking and unlawful possession would then "be punished also by the school." Blankenship proposed to end "such jeopardy," unless the offense occur on campus or at an "N.W.U. sponsored affair off-campus." During its "June session," the "Governors" had approved a resolution submitted by the faculty's "Student Affairs committee":

> In keeping with the principles and traditions of the university, possession and/or use of intoxicants is prohibited on campus, in approved living units, and at Wesleyan sanctioned function. Violators of the rule stated above and students using liquor to the extent that it is a hazard to the welfare of themselves and fellow students will be disciplined....

Possible "disciplines" included "social probation and suspension." Violations to constitute "a hazard" seemed left for administrative judgment. When Milton Evans, as dean of student affairs, made inquiry of parents to gain their opinions "on the drinking policy," one irate student registered protest: "What the hell difference does it make WHAT my mother thinks....She doesn't have to live

here." Dismissed, too, was the idea that parents had "vested interests" in a son's "educational community."

The school's "drinking policy" rested quite secure from tremors until the 'Mass Meeting" of October 27, 1971. The fifth of its bills, passed by a vote of 216 to 45 read thus: "Legal consumption or possession of alcoholic beverages shall not be excluded from the N.W.U. ground or functions." Robert Bartle in "Hue and Cry" (*The Wesleyan*, November 5) expressed concern that this "Alcohol Bill" jeopardized the other four measures, which he favored. Too, radio and press had succumbed to "journalistic temptations" and had engaged in "unfair insinuations." Furthermore, "alumni outrage" had poured in. Bartle concluded: "Wesleyan is simply not ready for it."

The "Bill" had intended to open the gate for those students who were of age and legally entitled to imbibe. Dr. Rogers had applied his veto, and the Board of Governors endorsed his explanation—that it would have made the university "a privileged sanctuary or haven for those who want to break the law" and "that the campus would have to be turned over to the police." The Governors met on November 11, and the SAS had already "turned down" the proposal. Meanwhile, *The Wesleyan* had reported—that after a film shown in the auditorium of the Fine Arts Building many beer cans, wine bottles, and whisky and vodka bottles, along with many cigarette butts, were discarded "on the floor." Was "disregard" to become "defiance of policy"? Too, smoking was to have been only in the lobby.

Policy, as stated, remained. Not until September, 1975, would the school's governors present a "new policy statement." Nebraska's unicameral "senate" had not, as yet, reduced "legal age" to nineteen. Members of the faculty, assembled for conference (August 22), reaffirmed the Nebraska Wesleyan community's "serious concern about and opposition to the use of alcoholic beverages in this college environment" and urged that "all of its members exercise mature judgment and social responsibility when making decisions regarding the use of alcoholic beverages." Had anything happened?

Vance Rogers had persistently stated that Nebraska Wesleyan did not approve of students having liquor in their rooms and that "we will not authorize drinking in our dormitories." Kevin Boatright had presented to the Board of Governors, February 15, 1974, a request from the SAS—that violations of the "alcohol policy" fall within the jurisdiction of the "University Judiciary." This the governors granted, and their directive included "residence halls and houses of all living units." A year passed, and Becky McDonald, editor, in her column "Etcetera" (March 7, 1975) laid bare the "lack thereof" of an alcohol policy" at N.W.U. Students, as well as administrators, had not brought "charges" before the "Judiciary"—to discipline "a violator." She reduced the situation to simple terms—to use and to have alcohol in one's room was "OK just as long as one respects the rights of his neighbors." She pressed further: "To file charges against one's neighbor is hard to do."

The Student Affairs Senate, in April (1975) passed a measure which read: "Alcohol will be permitted only when provided and/or allowed by the facility being used." But, no "student funds" were to be expended for alcohol—anytime, anywhere. Were the campus senators recommending that Wesleyan's students not

be permitted "to bring their own supply?" How about "the spring formals"? *Wesleyan* and "Faculty Newsletter" treated of additional clauses—that "no one under legal age be allowed to posses or consume alcoholic beverage"; that grounds and buildings (exclusive of "living units"), classrooms, and lounges and hallways be "off limits" to intoxicants; and that "full publicity" be given to adjustments of the school's "alcohol policy." The governors in June turned their attention to these recommendations, had before them letters from students, friends, and benefactors who were not in agreement—pro or con, and moved to appoint a committee "to study the alcohol policy." The Reverend C. Rex Bevins would chair this committee of ten—to include trustees, students, members of faculty, and Dr. Rogers.

As we have noted, the faculty expressed its "concern" on August 22. The committee made its report to the "board." The members of the faculty had supported their statement by a vote of 51 "yeas," 12 "nays," and 5 "abstentions." The governors, September 11, anointed the committee's "policy resolution" by a vote of 8 to 6, with one of the negatives coming from Karen Campbell, student, who opposed "the value statement in the first paragraph." Let us read—

> Because of the serious problems related to the use of alcoholic beverages and because this practice can lead to a loss of effectiveness in human life and does not contribute to the teaching-learning process, the Nebraska Wesleyan community reaffirms its position of serious concern about and opposition to the use of alcoholic beverages in this college environment.
>
> Therefore, the Nebraska Wesleyan University community urges that all of its members exercise mature judgment and social responsibility when making decision regarding the use of alcoholic beverages; and that this policy supersedes all previous policy statements adopted by the governing body of Nebraska Wesleyan University; and that the Board of Governors instructs the administration to begin work immediately in cooperation with the Student Affairs Senate to prepare administrative policy of implementation of the new alcohol policy and to report on the implementation policy to the Board of Governors by December.

Some members of the SAS had been irked because the Board of Governors (BOG) had seemed to "drag its feet." Also, some students had taken umbrage at an added fee of $10 per semester, supposedly to deal with expenses to arise from the "change in alcohol policy" and expectations that students of voting age would be "drinking in their rooms." An ad hoc committee of students and faculty advised guidelines "to educate campus personnel"—with respect to "rights and responsibilities," to the "campus judiciary," to "abuses," to each "living unit" and enforcement of "its policy," and to "no school funds to be used to purchase." Almost overnight, groups planned for "seminars and workshops" to discuss alcohol—as well as drugs, human sexuality, et cetera.

Bishop Don Holter informed the Governors that "the school's alcohol policy" was causing wide concern and that there was great need "to

communicate." *The Wesleyan* OR OPUS acknowledged that N.W.U. was "under surveyance" and being watched by "other institutions in the state—including the University of Nebraska." As deciphered, the policy permitted Wesleyan's students to use alcoholic drink in their rooms if the imbibing did not "interfere with the rights of next door occupants to peace and quiet." Dr. Rogers admitted that "public responses were either approval or condemnation—no in between stands taken." Early in November came a statement, issued by Warren K. Urbom, chairman of Wesleyan's BOG—to the effect that the "new Alcohol Policy" had come from effort to be "in harmony with" the general statement "in the discipline of the United Methodist Church" and policies "of other United Methodist institutions...." This new policy did not approve "use of liquor," but it placed responsibility upon each individual to behave "as a mature citizen." Urbom drew a heavy line, for each student needed to heed the implications of federal and state laws; and, "self-government" would be at N.W.U. "the key procedure." A "Faculty Newsletter" (December 12, 1975) contained copy of the revised "implementation policy," and "self-government in action" was to enforce.

Despite opposition from the SAS, certain of Nebwesuni's students began to bring "their own drinks" to off-campus gatherings—rather than to use those furnished "by the establishment." Each "living unit on campus" shaped and enforced its own policy, and approvals had come from Rogers and BOG. A school-wide workshop on "Alcohol Education" met in Callen Conference Hall (January, 1976)—with discussants to speak for students, administration, the "Governors," the Alumni Association, the "campus judiciary," the Lincoln Police, and state's Chemical Dependency Service, and others. President Rogers warned students, "...a real stiff assignment has been thrown in your laps"; but, he opined, they were "probably ready for the responsibility." Milton Evans suspected the new policy might "sanction drunkenness." Students from the dormitories affirmed they would be "quite secure within their rooms." Spokesman for "the Greeks" were not "so clear" about their houses.

Nebraska's unicameral did drop the "legal age" to 19, but by February, 1977, was proposing to return the "drinking age" to 21. Many other states had reverted. Dr. Rogers judged that the school's "alcohol policy" had resulted in "no change from the situation existing"—neither better nor worse. A student editorialized that Rogers often "attempted to smother students with heart-warming platitudes" when treating of "current conditions here at Wesleyan." Publicity hailed the accomplishments of each subsequent workshop on "Alcohol Education." The BOG made record of a survey in which nearly 50% of Wesleyan's students acknowledged they had already begun to "use alcoholic beverages" in high school, along with 25% who had "begun in college." But, 70% of the respondents claimed to be users "only once in a while," or "rarely," or "never." Students proffered many reasons to explain their drinking, with "social purposes" and "relief of tensions" to be most common. Steven Heinisch likened those who insisted "they could drink without getting drunk" to "those men who paid prostitutes just for the purpose of holding hands."

Change in "alcohol policy" had come to the campus of Nebraska Wesleyan. Vance Rogers could turn the presidency to his successor, John W. White, Jr., with

the issue quite firmly resolved. The Nebraska Conference of the United Methodist Church, 1977, stated its objective relative to "Alcohol Education"—

> The conference will provide programs, resources and opportunities designed to assist local churches in understanding alcoholism and becoming involved in alcoholism prevention and rehabilitation efforts.

Benjamin Franklin was reputed to have urged temperance, or moderation, in all things. As "Poor Richard" he spoke of reality: "Experience keeps a dear school, but fools will learn in no other." Students at Nebraska Wesleyan were now to test themselves.

—Narcotics

With the 'sixties came rising uses of L.S.D., marijuana, and other drugs. Wesleyan's "Board" shaped policy—"Possession and/or use of narcotics or hallucinatory agents to be grounds for immediate suspension." "Suspension" could be permanent "with no readmission," or it could be "indefinite or undetermined" or for a "limit of time." No change in policy, here, would occur. Problems came and policy provided for judicious responses.

Federal and state laws had placed heavy penalties upon persons convicted of illegal possession and distribution of narcotics—with marijuana specifically included. A plea to reason urged students to realize that "creativity" could not be found "in a capsule." Widespread was challenge to "the marijuana law"—that this "mild hallucinogenic drug" was not habit forming (addictive), that it resulted in "no residue of physical damage," and that it did not "lead to heroine." The laws, as resentments mounted to oppose the draft and war in Vietnam, became increasingly viewed by some students to be evidences of "errors of establishment" and as passé. One's "right to judge," as too often, was being limited." The "right" to choose, to possess, and to use gained in popular esteem.

A crisis rose to alarming height at N.W.U. in autumn, 1967. *The Paper* (November 17) added a "supplement," for the administration had suspended four students. A fifth case, of a coed, was pending; she had been apprehended "on campus" by police; and "suspension" for her was expected after "lengthy review." The suspensions caused shock-waves to move across the deeps of the campus; hearsay and rumor became increasingly accepted as reality; opponents of the "administration's response" drew up petitions of protest, sought "sit-ins," and pressed for sustained "counter action." The petitioners called upon the university's professors, who were members of AAUP, to intervene—belief being that the school's administrators had acted "in direct violation of sections of the Joint Statement of Rights and Freedoms of Students as approved by the Council of the American Association of University Professors." Wesleyan's administrative team of Rogers, Blumer, Evans, and Johnson needed help, and they turned to the members of Blue Key and Cardinal Key. In special meeting, Dr. Rogers laid before these students—recognized by their peers for their capabilities and leadership—the full nature of the crisis which had beset the campus. They, more than twenty in number, jointly resolved to go forth in pairs, to meet with each unit

and group within the Wesleyan community, and to make fully comprehended "the details." This they did, and support for dissent withered. Not until March, 1970, would the "Governors" feel pressed to issue again a warning of "immediate suspension."

President Rogers informed members of the faculty (November, 1970) that Nebraska Wesleyan had been on the edge of getting reputation "as a haven for users of drugs." Actually, such had never become "the case," but the school had been forced "by circumstances" to place students "back into the hands of ...parents." Policy was that readmittance could come "if treatments and evidence showed the addiction had been handled."

A "drug problem" had remained on the campus and was editorially observed to have become "a matter of openness." In Vietnam and on many campuses, "addiction" had become epidemic. Nebwesuni may have fared "relatively well"—even with its own incidents, for example, when a "head resident" hallucinated, sensed he was being chased by animals, and hid in bushes outside the dormitory; when a student became "mooned" and "spaced out" and wandered about "carrying his right shoe in hand" and being asleep "in the middle of a drug trip"; when two "of our students" were taken into custody for having sold narcotics to undercover agents; when police raided a room in Burt Hall and found "three pounds of marijuana"; when a professor felt pressed to report to the office of student affairs that "a student was out of control." Editors of the campus paper repeatedly posted notice of agencies which offered help to victims of drugs. For instance, Gary Papke, urged "users" to turn to Larry D. Frahm, Wesleyan grad of 1963, who directed the Southeast District Psychiatric Clinic—with assurance made, NO LEGAL AUTHORITIES WILL BE CONTACTED! (It was February, 1971.) Truth was that N.W.U. had its drug traffic and its arrests "on campus." Kevin Boatright put it succinctly for each individual: "The choice is yours, and so are the consequences." Too, "brain damage" had become a common topic. School policy did not change.

—Tobacco

Smoking tobacco, per se, had ceased to be an "on campus" issue at N.W.U. Carry-overs from "things past" remained into the later '60s, and these had to do with smoking "in buildings" and with "the ladies." Time was yet to come when the hazards to health caused by tobacco's use closed most inside areas to smoking. (Shades of the pleadings of Fred M. Gregg, a former Wesleyan professor "ahead of his times.") The school's three major class-room buildings were considered to be "fire traps awaiting ignition"—Old main, "C.C. White," and "Van Fleet." So, for solidly practical reasons, "no smoking" within. The dictum at first applied to all other structures, except dormitories for men.

Tradition held that "nice ladies" did not smoke, and the "old Victorian principle" kept forceful grip at this Wesleyan. When pressures for change mounted, the trustees informed Dr. Rogers that they considered the smoking policy "on campus" to be an administrative matter, even to include "the new campus center." For sure, "furies" were escaping from this "Pandora's box."

First of all, the old policy was highly discriminatory "to women"—who ought "to be free" to smoke in their dormitories and sorority houses, as were the men in "their dormitories and fraternity houses." Second, new members of faculty and staff were smoking in their offices, with some using all sorts of "cover-up methods" to escape detection. With new buildings "on the rise," and others in prospect, a "Faculty Newsletter" (January 5, 1967) gave notice that the "Governors" had voted to permit smoking in offices, but urged "need for courtesy and good taste." It remained "administrative responsibility" to designate the areas of buildings in which smoking would be permitted, or not. As for "the ladies," they would have their "equal rights." Smoking in cafeteria and library remained stickier wickets and quite "free from smoke."

—Pregnancy and Homosexuality

As a "new morality" found wider expression, pregnancy became more and more a matter of "women's free choice." School "policy" ceased to be one of discipline for misdemeanor, but to offer counsel and assistance. Not only was the "health service" available, but leaflets and "ads" referred to "non-profit organizations" which could help." As for homosexuality, not until spring, 1977, did Dr. Rogers issue a statement of policy, that "any student, employee or faculty member will be dismissed if there is sufficient proof that such conduct is taking place." His presidency was about to end, but response to his pronouncement was somewhat "in opposition." Fuller debate on homosexuality remained for the future.

—Mental health

Nebraska Wesleyan's administrative leaders had from custom and tradition expected "most psychological problems" for students to be satisfactorily resolved through consultations with advisors and professors, with the "campus chaplain," or with "ministers at home." Recurring military service and wars of questionable purpose and rightness, leanings away from old standards of conduct and morality, mounting pressures for more competitive grades, spread of resort to violence in streets and on campuses as means to attempt to resolve issues, and concepts which stressed self-rightness and applied cynical judgment to traditional guidelines combined to augment "mental health problems." Perhaps a bit slow to respond to need, N.W.U.'s administration engaged the services of a "clinical psychologist"—to be available during the academic year, 1970-71. Dr. S. David Kaplan would be on campus, each Friday from 9 a.m. to 3 p.m. A student could receive two consultations "free of charge," with additional sessions to be at her/his expense. All meetings were to be without record" and with no information "given out." Dr. Carlton B. Paine, graduate of 1962, soon succeeded Kaplan.

Paine adjusted his schedule to fit into Friday afternoons and Saturday forenoons, and "other weekly hours" were arranged. To students, his consultations were "free of charge." His goals, as reviewed in *Wesleyan* and "Faculty Newsletter," were to assist a student "to find his own opinion" and students "to grow in their own way." He rejected supposition that he was "an advice-giver." He was "always ready to listen." Students made appointments via the Student Affairs

Office, and many sought his counsel "at least once" during a semester. Students also had access to the "Personal Crisis Line," made use of the campus HELP LINE, and turned to the "older and traditional sources" which remained "unrestrictedly open." (Dr. Paine administered to the needs of Wesleyan's students until 1993.)

—Health Service

This Wesleyan's "health Service" was something students paid little for, seldom used, and complained about constantly. Cost was hidden within each semester's "activities fee" and may have been no more than 75¢ —until the 1970s when it soared to nearly $15. An "RN" always directed the service, and Mrs. Helen Andrews presided from 1960 to 1975. Her hours were posted, and she handled

Helen Andrews, R.N.

Konnie Brady, R.N.

"emergency and acute conditions," referred students to "the campus physician," and dispatched the seriously ill to the emergency room at Bryan Memorial Hospital. She "gave shots." The physician had his "posted hours" and was "available for call." Until 1961, an "arrangement" provided for three days of room-care at Bryan, but a student paid for consultations with physicians and for medication.

Through the years, the university offered "group health and accident insurance" to its students— "at nominal cost," but not required. The "infirmary services" took care of minor treatments, but matters of diagnosis awaited the doctor. The "registered nurse on duty" was not a diagnostician, although students expected such and complained because they had received "nothing at all." The "health fee" eventually covered certain consultations with psychiatrist nd dermatologist. Demand rose to include tests for pregnancy and venereal disease. The "health center" became increasingly a means to inform students of the city's "Family Planning Center," of local "health departments," and of "other health services." Nevertheless, criticisms persisted, and the carpings centered upon "a waster" of fee and time—much arising from "lack of genuine interest" on the part

of the campus physician, or the "hurry" with which the nurse expended her "limited time."

Articles in *The Wesleyan* and *The Plainsman*, 1977, noted that Mrs. Konnie Brady, R.N. and director, had expanded "the services to students." She had become "the health needs lady." "Waiting lines" had become virtually of the past, and prompt attention, strict confidentiality, and "good quality" prevailed. Gripes against "the doctor and his assistant" had lessened. The "Center" in Pioneer Hall had become an "office of harmony and satisfaction." Too, "new equipment" was in use. Wesleyan's students were turning to St. Elizabeth's Health Center "for additional treatment."

As for health, in general, the campus of Nebraska Wesleyan remained a place no more and no less free from the usual illnesses which plagued society. The "flue attack" of October, 1957, caused delays in athletic schedules, interfered with "theatre productions," and sent absence statistics "a-zooming." "Asian flu" left its mark, and later varieties seemed less challenging. Into the 1970s, "Swine flu vaccinations" were "for free"—for students.

Death of a student, from any cause, was always occasion for campus-wide mourning. Whether from plane crash or tragedy on highway, suddenness of bereavement seemed always the more stressful. Kwan Young Lee, from Korea and wishing to enter the Christian ministry, fell prey to automobile accident in January, 1958, and hovered before death's door. That door did not open, but loss of use of lower limbs seemed certain. Fund drives and projects aimed to alleviate expenses, and these efforts became virtually state-wide. Weeks of confinement and therapy brought return of "feeling." Return to campus a year later was hailed as victory. Lee moved from wheelchair to crutches and then to every available sort of hand and walking support. He spent countless hours in the new Taylor swimming pool. He walked unassisted, accompanied by standing applause, to receive his diploma in 1960. His career as pastor centered in New England.

Not again until the early 1970s would the campus undergo similar throes of concern. When Becky Roe fell ill to lupus and then kidney failure, campus-wide response was to assist in raising funds "to assist in expenses." Direct donations, benefit dances, and other projects ensued. Her father was a United Methodist minister of the Nebraska Conference, and her older siblings, Ben and Phyllis, were graduates of N.W.U. She succumbed to the affliction in 1978.

—Ecology

Plainsman and *Wesleyan* by the early 1970s increasingly turned attention to "the ecological crisis," and awareness "of the pollution tendencies of the average American" became matter for editorial concern. New "don'ts" and "dos" gained frequent print in list and in paragraph. Admonitions became texts to be plastered on college bulletin boards and walls: STOP LITTERING…STOP SMOKING…USE THE TRASH CANS. Campaigns surged to buy "returnable bottles, instead of cans." Then came "Earth Awareness Day," and community "clean-ups" grew in popularity. At Nebwesuni—SAS, dorm councils, the "Greeks," and other groups joined in the action. (A few remaining "old-timers" remembered the dandelion digging days of yore.) It was good!

—"Poor Lighting" and "Security"

Through the years, a matter for anxiety had been "the poor lighting on campus." Rarity of incident and "tight budget" may have explained lack of progress to eliminate the "dark areas" which caused some students to be "uneasy." Frequently the Student Senate placed the issue before the school's administration. Each new dormitory, other new buildings, and "expanding programs" heightened need to hire "a security guard" to patrol the campus during "hours of darkness." School dances and other gatherings, particularly after football and basketball games, required "special police." Campus paper and faculty newsletters, in September and October, 1968, treated of these innovations. Also, students and members of staff and faculty received advice to carry "identity cards"—for "an armed and motorized security patrol" and "the night watchman" would not know everyone. A "standard of heightened security" had arrived. Cooperation was expected.

These "new measures" did not prevent vandalism and thievery. Each "attack" brought immediate outcry for greater "campus security." The Governors estimated, in December, 1970, that additional "security officers" would cost the institution about $40,000 per year—with such expense to be met by an "additional student fee" of $10 per semester. The president's new "committee of 12" recommended more security, and it would cost more "to attend" N.W.U. Outrage nearly burst "the bounds" when a blind student, David Grossoehme, was assaulted in a dormitory— "slugged, beaten, and bruised in the face." Several students vowed "to give effective reprisal to the culprit." Rumors of attempted arson were often "in circulation." The earlier '70s were not the "quietest of years," nor were they to encourage "relaxations of vigilance."

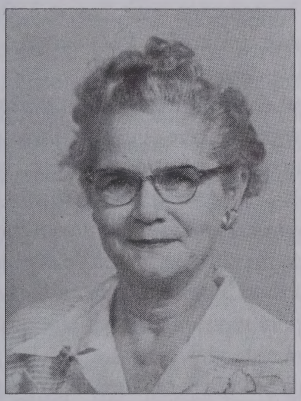
—Food Service and Cafeteria

An adage permeated all consciousness, that there was "no cooking like mom's cooking." No matter what, students groused about the food service—whether under the artful hands of Mrs. June Menefee and her successors, or SAGA. The popularity of Valentino's pizza was an astonishment which soon attracted the attention of the newest student, and its locale on Holdrege Street, across from the nearby "Ag Campus," provided inviting alternative. Diet fads, from time to time, could interfere with satisfactions with the offerings accessible in the cafeteria. Greatly improved facilities came with switch from Johnson Hall to Campus Center, and the "Rogers"years" had just begun.

The school could not permit the cafeteria to operate at loss. Dormitory residents paid a "flat fee"—for room and board. The meal ticket included morning, noon, and evening, except for Sunday evening. Necessity permitted no refunds for meals missed. Major gripe focused upon breakfasts—for the early cut-off time did not accommodate "tardy risers" and particularly those who had no early-morning classes. The cafeteria's staff served only during the "posted hours." A typical editorial agreed that the food was "edible, cheap, nutritious, not overly colorful" and catered to "no particular taste." Too, comparisons showed that a student could not provide better "with the same amount of money." It was the "flat fee" which ruffled the feathers.

Mrs. Menefee was a popular figure, and no one doubted her honesty. She kept tract of costs, meals served, and "balances." The cafeteria was not a profit-making venture for the university—not as was the case with the fees for rooms in the dormitories, where fees charged had to bear an added factor to retire indebtedness. When illness caused Mrs. Menefee to retire in 1967, students seized opportunity to press for change—a purchase meal ticket to be punched only when used, thus to end the practice of paying for uneaten meals.

Mrs. Frances Martin, within a few months, became director of the food service, and she and Richard B. Johnson, business manager for N.W.U., bore the brunts of the requests for change. Noted, too, was that many dorm residents, most of them freshmen, went home for weekends. These exoduses, sometimes with



June Menefee

Frances Martin

50% of the residents vacating the premises, created "planning difficulties for the cafeteria." Goal was to furnish "healthful and nutritious foods" and to let "students eat all they want." Despite Mrs. Martin's efforts to please, and an "openness of information," critics used *The Paper* to claim that the college, via its cafeteria, was "making a rather large killing on each and every one of us" and turning in "cash gains for the school." In October, 1970, *The Probe* aired accusations—that cafeteria policy violated "the Code of Rights and Conduct." Editorial backed a call "to boycott." When "not many students joined in," an irate instigator of the proposed protest accused the non-activists to be "freaks," to be of the "silent majority," and to be bound by "shackles of apathy." He even accused them of being "part of the problem." Another spokesman of malcontent suggested that students ought to be involved in the preparation of the food, or that a professional food service be hired.

Inspections served to publicize the superior standards maintained by Mrs. Martin and her crew—with scores rarely falling below 970 points out of 1,000. When rising prices forced limited servings of beef and pork, "seconds only" on less expensive meat and on salads and vegetables did not satisfy. *The Wesleyan*

(February, 1974) recorded this complaint: given a choice of baked chicken or roast pork, students were denied privilege of "mixing menus"—for mashed potatoes went with the chicken and dressing went with the pork. Further "sense" was lacking, because a student could return for seconds on potatoes or dressing—and no questions asked. Some students sort of "got even" by loaning their meal cards to friends who had guests. Doubtful that "extra meals" amounted to much, but the practice required "vigilance at the door." A card could be confiscated, and maybe without compensation. The "student court" did not hesitate to levy a fine of $5, to be paid by the owner of the loaned card.

Whatever the circumstances, student voice concentrated on the "possibility of employing a commercial food service." Costs of fuel and food were mounting, and the Governors' decision (January 10, 1974) to raise by $80 per year the "fee" for room and board (effective the following August) triggered more pressures. Waiting to be called was SAGA, already in contract with "over 350 colleges, businesses, hospitals, and restaurants"—and with the "advantages of mass purchasing" available to work in behalf of Wesleyan's students.

Vance Rogers and Richard Johnson had abiding concern that the ladies, who for many years had served as cooks and servers, be secure in their continued employment. Once this matter was satisfactorily resolved, SAGA received a contract. Day of decision was April 11, 1974. This "food service" was already at work on Dana, Hastings, and Midland campuses. The agreement was for one year, and *The Wesleyan* hopefully speculated that mealtimes in future would be "fun times." The "snack bar" in the basement of the Campus Center also moved into SAGA's purview—with expectations that there would be fewer cigarette butts on the floor and "less litter everywhere." Target date was June 1.

A "student verdict" became public on October 11; and, according to *The Wesleyan*, SAGA had made of mealtime "an endless hassle." The cafeteria often "opened late," too much time ensued "in the service lines," and "nice promises" had not been fulfilled. And, the outcry continued—right through to May, 1975. Service "at the counters" had remained "inexcusably poor"—according to claims. One incensed and anonymous informant wrote of "The Saga Situation" and became somewhat personal— "I am sick and tired of being treated like a piece of shit....I have a right to expect some decent food....Instead I get a slap in the face." The "waits in line" were long and the food was "constantly running out." The critics also vented their spleens on the Campus Center Governing Board, which needed to keep the juke box from "being too loud" and to see to it that there be "less mess in the Snack Bar." SAGA's manager was to shoulder some of the burden of discontent, for several writers opined that he "lacked in experience."

As the academic year drew to its close, Marc Chauche summed up other aspects of the situation, and this other side of the coin reflected upon certain angles of the profile: "student help" was often careless and unreliable; students often carried silverware, glasses, and even trays to their rooms, and the ensuing "shortages" caused delays because the dishwashers couldn't keep up with the created lacks; frequent purchases of additional silverware, glasses and trays brought only "temporary relief"; and insufficient food for "latecomers" might occur because non ticket-bearers were eating at the cafeteria in increasing

numbers. So, complaint and appraisal marched along. Life on campus remained relatively undisturbed.

SAGA fell "under fire" early in autumn, 1975. The critics cited "flies," "uncovered icecream containers," "open condiments," and absence of "sneeze guards" over the salad bar. No warnings had come from the city's health officials. The "meal ticket" and its use did not escape scrutiny. In fairness, the "Snack Bar" received praise for its hotdogs, hamburgers, chili, cheese sandwiches, Danish pastries, eggs, pancakes, "free Pepsi" which came with "certain dishes," and for "package deals up to $1.89." Nevertheless and all in all, "things were looking up"—for SAGA was no longer to be charred from constant scorchings.

When Wesleyan hosted The Nebraska Spring Institute of Social Work, March, 1976, a "decision at upper level" directed that the "350 visiting delegates" be fed in the cafeteria. This required "full occupancy" for an evening dinner and for the following morning and noon. Instructions for campus clientele came well in advance, that food service for them would be "buffet meals served on the terrace." Some students felt "insulted," for they had not been consulted in the decision-making process. Most of the "clientele"—according to rumor—simply prayed for "clear weather" and expected the publicity to be good for N.W.U.

Perhaps the situation had become too congenial. John Dillon, editor of *The Wesleyan*, turned prankster and printed as a news item some "bizarre information." He figured the "satirical spoof" would be read for what it was worth. As related, several Wesleyan students, all "eaters at the cafeteria," had become ill with "sore and bleeding gums…and stiff and aching joints." "Lab testing" at Bryan Hospital revealed these students suffered "from Scorbutus, or scurvy—deficiency of Vitamin C." SAGA had failed to provide enough fresh fruit, and often "that available" was "too green or over-ripe and not edible." Furthermore, "blandness of the food" had prompted many students "to over salt." "As reported," Dr. Larry Bausch, campus physician, had been "in on the detection." Also, "some parents" were preparing to bring "legal actions." No one was hospitalized; panic was short lived—certainly did not equate with the response to Orson Welles' "War of the Worlds" of 1938; it was springtime and April 23, 1976, on the campus of Nebwesuni. Oh, well!

SAGA was never free from "some fire." Few students dared to admit they understood the relationship between "college and food service." Students purchased their ten-meal or twenty-meal per week "programs" from the business office, and "overhead and maintenance" remained responsibilities of the college. "Lunchtime specials" at the snack bar, with prices ranging from 25¢ to 99¢, drew in crowding numbers, including those who preferred the "ten-meal tickets" for the cafeteria "upstairs." SAGA would be on hand to welcome John W. White, Jr., as president of N.W.U.

—The "grading system"

Neither members of faculty nor students seemed long to be well satisfied with the "grading system," and it was always available to serve as a wailing wall. Inherited (1957) was this scale: 1, for "exceptional"; 2, "superior"; 3, "very good"; 4, "good"; 5, "passing"; and 6, "without credit." In addition were "I"—an

"incomplete" because of conditions beyond a student's control and with ultimate grade to depend upon "quality of work done" when completed; and "U"—to denote unsatisfactory status of work at semester's end, with "no higher that 5" to be recorded upon completion. An "I" without "completion" remained an "I" and without credit; the "U" without completion within a month's time became "6." To graduate, one had to have an average of 4.25—not very challenging.

The faculty, in effort to respond to student complaint that a "strong 4" and a "weak 3" were virtually the same, yet significantly different when figured into the "average," devised a middle grade of "3.5"—to give heed to the moanings of students who considered themselves to be the unhappy achievers at "high 4" level. Of course, it was disadvantage to the "low 3." Into effect for fall, 1959, the seven grades for credit became thus identified: 1, for "excellent"; 2,"very good"; 3, "high average"; 3.5, "average"; 4, "low average"; 5, "poor"; and 5, "failure." The "I" and the "U" remained the same, and likewise for the "average" to graduate. This seven-point system, based upon six digits, was probably unique, and reports filtered back that graduate schools did not know quite what to do with it. Members of "The Science Division" pressed for "review of our system," and change came in time for September, 1964.

The faculty voted to return to simplicity, the time-honored fivesome of A, B, C, D, and F—to be translated as "excellent," "very good," " average," "passing," and "failure." The "grade points" would be, respectively—4,3,2,1, and 0. It was a system "more understandable by all persons." Innovations necessitated some new "marks": "WF"— "withdrew failing," and figured into the grade-point average as zero; "WP"—"withdrew passing," had no grade-point application; "Px"—"passed by examination," had no grade-point application. Continued were the "I" and "U"—same as before, but with the "U" soon to be discarded. More encouraged and used than before had become "auditing"; an "AU" denoted this, but brought no credit. Universal happiness did not prevail, and pressures arose periodically to effect change.

Self-respect pressed the faculty to boost the grade-point average for graduation, and this soon became a "2"—or a straight "C." Within a few years, some of the "grades" received new "words"; so, by the mid 1970s the five grades respectively stood for "excellent," "very good," "satisfactory," "marginal," and "failure." Earlier in 1973, in response to student-request and resolution by the SAS, faculty action required that all professors, at each term's beginning, issue to students in each class the "criteria to be used for grading"—test scores, participations in class discussion, quizzes, attendance, "reports," etc. A copy of each grading policy was to be placed "on file" in the provost's office—for reference. Hope was that the effort would "eliminate misunderstandings." Many teachers had already adopted similar procedures, and compliances seemed to clear up most "mysteries."

Also, by 1973, as result of suggestions from students and members of the faculty, adoption of 'pluses" and "minuses" for the four passing grades had become a time-consuming issue. Were such to become "system," it would equate to a 13-point scale—with the "2 point" graduation specification to require a "C+ average," for a "straight C" would figure only to 1.67. Debate ended in late

October, when Kevin Boatright, president of the SAS, informed the members of the faculty's "legislative committee" that students no longer favored "any revision of the grading scale at this time." Debate ceased. Amen!

—("Pass-Fail"?)

Whatever was to be done about a "grading system," some students and a few professors regarded it as subjective, or ambiguous, or too specific, or too general, or archaic and unenlightened. "Grades" were no more, to them, than an estimate of one's "ability to respond with what the professor wants"—a response to "brainwashing and regimentation." Reasoning argued that a student ought either "to pass or to fail"—and the less "structure" to a class, the better. For proponents, it was a matter of "satisfactory performance," or failure. The faculty's legislative committee took up the matter of "pass-fail" (autumn, 1967) and submitted a proposal (May, 1968). The Board of Governors approved the plan, to be available in September. The SAS had made inquiries of other colleges and had submitted recommendations. "Faculty newsletter," campus paper, and subsequent "catalog" gave extent and limitation of the new procedure. It was experimentation, in many respects.

For N.W.U., only juniors and seniors could opt to take a course "pass-fail." The credits would count toward graduation, but not for major-, minor-, or supporting-programs; and would not meet any "requirement" within the "basic curriculum." A student was to declare his choice at time of registration, or within a specified time. An instructor did not know who had opted for "pass-fail," but could learn from the registrar the number of students within a class who had so registered. For a passing grade, the registrar would record a "P"; failure, of course, brought an "F". To be considered for the "Dean's List," to be among the top 10% academically for a semester, a student had to register for a minimum of 12 hours of "graded courses." This was a start, and adjustments came soon.

The Student Senate responded quickly to requests from students—for change in the "pass-fail system," for purposes of increasing applications and participations. Ready for September, 1970, all credits of "P" could count toward a minor, for "supporting fields," for "basic curriculum," and even toward a major if the department head approved. Maximum credits of "P" rose to 30; and freshmen could opt for one course per semester, and sophomores, juniors, and seniors could opt for two. Each department reserved its privilege to designate courses not available for "pass-fail." It had become a "new ball game." Adjustments lay in waiting. "Pass-Fail" options no longer added stringencies to being on the "Dean's List," but "grade inflation" became a threatening byproduct. Too, certain graduate schools took a distant view of manuscripts which contained an abundance of "P" credits.

Attention soon centered upon desire for "pass" of courses within the "basic curriculum." Many students preferred to spend no more than "time needed" to earn the minimum "C" for a "pass." But, interesting "things" happened on the way to this forum, for students often found these "basic courses" to be better and more satisfying than expected and with "B" or "A" to be easily "within grasps." So appeal gained volume, that one be permitted "to withdraw" from a registration for

"pass-fail." The "legislative committee" (February, 1976) effected opportunity to opt to reverse an option to go a "pass-fail" route. If by Friday of the third week of classes in a semester a student were to wish to receive a "letter grade" for a class, action required only that a request be signed in the registrar's office—with notification to follow to "the instructor" that a "pass-fail registration" had been cancelled.

Classes available as "pass/fail only" were unaffected by this option to cancel. A new designation had come into vogue—"pass/fail orientated." The "Executive Committee" of the faculty and president reserved power to approve or to reject all classes proposed to be put on the schedule as "Pass/Fail" and as either "orientated" or "only." "Departmental meetings" had constantly to deal with the matter of courses to be available for "pass/fail?—and on what basis, in each case. Purpose behind each choice to opt for a "P" may have been prompted by availability of "an easier path." A "saving grace" was that "quality of teaching" at Nebwesuni did not weaken. Students often reasoned that the option enabled them to concentrate more upon their major and supporting fields. Career-mindedness gained momentum, and so did the central purpose of "higher education"—even in the smaller liberal arts college.

—("grade inflation")

As the mid 1970s ticked along, "grade inflation" had become a reality which threatened to embarrass a bit the world of academe. Wesleyan's faculty was in the mainstream. Trained to respect a "grading scale," some teachers traditionally looked upon the "C" as a grade for "average work." Here one expected to find the more numerous bloc of students. Many professors had learned to disregard "grading on the curve," but to be more objective—to set standards, and then to let the chips lie where they fell. The circumstances being whatever they were, statistics disclosed that at Nebraska Wesleyan the "grade point average" (GPA) had gradually risen, 1965-66 to 1975-76, from 2.365 to 3.202—clearly to a "B" on edge toward "B+". Along the way, the school's faculty had extended for each semester the "drop period" (to enable a student to withdraw from a difficult and "low grade" situation), the "pass/fail" option had its impact, and maybe "easier grading" by some instructors was a factor (but not a new development by any means). "Career pressures" had always nudged students to strive for "higher marks," and there was observation that more students were "working harder than before." Some evidence indicated that perhaps our high schools were "doing better jobs" to prepare youngsters to enter college—even with "attitudinal preparation." Vance Rogers knew well to play the game by crediting the inflation of grades to "smarter students."

For many years, prior to 1972, at much cost of time and labor for the registrar's office, a multicolumned report came to the members of the faculty. Identified by a number, to be known only (supposedly) by its person, a professor could easily discern relative softness or hardness of her/his touch. The numbers followed the catalog's roster of teaching personnel, and to guess which was who, and also the related discipline, did not fashion a posing puzzle. Soon to be dubbed "The Totem Pole," it caused some embarrassments, and its life was nearly snuffed

in the later 'sixties. Paul Laursen, as vice president for academic affairs and provost, informed the faculty, in October, 1976, that "the old grade totem pole" would be resurrected because "grade inflation at N.W.U. needed more airing." So, it was.

Other influences had been at work. Most members of the faculty served in varying capacities as "general" or as departmental advisors and counselors. Customary procedure directed that all teachers report to the respective personnel dean the name of a "reluctant scholar" whose work had fallen below minimum standard—because of academic deficiency, excessive absence, or whatever. "Warning" and threat of impending "probation" often, when combined with counsel, brought sufficient improvement. Certain "options" were often available. From semester to semester, "retention of students" became increasingly important to a liberal arts college, and freshmen were the most vulnerable to the pangs of discouragement. Statistics showed that diligent effort to spot early the "trouble spots" brought "better retention." Lessened were the semester by semester withdrawals and departures which left recorded entire slates of "failures." The greater diligence in faculty detection and reporting, the more persistent became counseling and more promising performances. Combined with other factors, such effort was certain to boost "grade performance." If suspended for academic reasons, a student had right to appeal to the Academic Standards Committee for reinstatement. Nearly always an appeal was effective in purpose, but improvement "from probation" was dependent upon disciplined responsibility. Success usually marked the rightness of the second chance. Furthermore, the "Learning Center," an innovation of the mid 'seventies, was, in all cases, to be used by those on probation; and these advisedly made use of "diagnostic testing" and of "regular consultation." School policy permitted "repeat enrollment" in a course which had first resulted in "low mark." The new mark replaced the old to figure the "average." There may have been catering to those who wished for "easy marks," but "grade inflation" did reflect a positive side.

Procedures "to clean up" a slate of "bad marks" had become common within the ranks of collegiate America. "Faculty Newsletter" and minutes of meetings of Wesleyan's "Governors," from early 1972, repeatedly treated of this "interesting matter." Care exacted that a course to be repeated be duplicate of the other. A "transfer student" often faced difficulties when "course descriptions" and hours of credit from elsewhere did not match. Accommodations brought improvements in the GPAs, and each bettered record became testimony that a student had grown in "self-discipline and responsibility."

—("The Dean's List")

Of questionable popularity from its inception had been for each semester a published "Dean's List for Academic Achievement"—of those students who ranked by GPA in the upper 5% academically, provided they had earned credits for at least 12 hours. By the mid 1960s, as criticism of most matters of tradition and of establishment mounted, the "Dean's List" fell victim to assault which claimed it to be "unfair"—that it equated grades earned in PE and in music and in "education" with those earned in the natural sciences, mathematics, English, history, political

science, et cetera, and fell upon those who had best figured "how to get a grade...from a teacher," or who were rewarded for "natural talent."

The practice became perpetuated, in a way, from announcements which named students who had earned "A" averages for a semester recently finished. For instance, in March, 1967, the information stated that 18 students, for the first semester, had earned "the elusive average"; in January, 1971, 49 students had achieved such lofty heights. Perhaps "grade inflation" was rolling along in high gear.

N.W.U.'s faculty revived, for the academic year, 1973-4, the "dean's list." To be "eligible for consideration," a student had to rank in the "top 5% of the student body" and to have earned a minimum of 15 hours of credit—with "pass/fail not included." The "legislative committee" in its deliberations referred to "graded credits." To accommodate those who opted for "pass/fail" and to boost the basic standards, the "list" would include, for the academic year, 1976-7, only those who had earned 12 hours of "graded credits" with a minimum GPA of 3.75. This standard remained.

—("advanced placement" and "credit by examination")

Many of Wesleyan's departments had prepared examinations whereby students might receive "advanced placement"—or, even to gain credits. Successful venture, here, enabled a student (usually a freshman) to enroll in a study which required an introductory course—one deemed fundamental to further work in a subject and often within the "basic curriculum." Supposition was that different examinations be used for the two purposes, or that "credit" be granted only if standard of response were sufficiently high. Preferred time to take such examination was orientation and "registration days" at a semester's beginning, but other times might be arranged. Procedure directed an applicant, first, to gain permission from the department head, then to have the academic dean's approval, and also to pay the "per hour tuition" when credits were at stake. With signatures and receipt in hand, a student could then take "the examination." Success brought the desired "standing" and a grade of "PX" for the credits. Policy evolved to exclude from these special examinations a student who was not in "good standing," who had previously "audited" the course or had already failed it, or who might have taken "advanced work" in the subject area.

The faculty, in 1972, voted to accept the results of the CLEP (College Level Examining Program) tests as bases for granting "advanced placement" or credit. A student could gain no more than 16 hours of credit from "CLEP procedures." One other adjustment permitted a student to seek credit via CLEP for a course of "previous registration," provided he had dropped the course within "the first six weeks." Credits "by examination" appeared increasingly on college transcripts.

—("dead week")

An often heard complaint from students was that certain "mean-minded" members of the teaching force took delight in giving examinations or special quizzes just before a major vacation—particularly at Christmas or for spring break. When the annual schedule terminated before Christmas the fall semester,

certain professors seemed prone to crowd into the final week before examinations all sort of special tests and quizzes and "other activities." Insisting that these "time-demanding activities during this week" interfered with review and study for "the finals," students sought to establish a "dead week"—that week before "the finals," each semester. There were to be no quizzes and tests or other activities and presentations which might greatly cripple one's efforts to prepare for the rigors of an approaching "week of finals." Wesleyan's "instructional force" resisted adoption of such void, but various instructors obliged their students' desires. The SAS tackled the issue, passed resolutions, and asserted its collective pressures—for a "dead week." Dr. Fred Blumer, as provost, had constantly to remind students and teachers that the college had not adopted a policy relative to a "dead week." Students used the campus paper to voice their resentments when professors abused "dead week." Adoption of a "culmination period" lay a distance "down the road."

—(cheating)

From time to time an old question came to life—in *The Wesleyan*, "Does N.W.U. have a cheating problem?" Opinions varied from "very little" to "much," and both students and members of faculty cast judgment. Acknowledged, one could cheat "in many ways" while taking test or examination, and instructors exercised their particular responses to deal with the offenders. Plagiarizing was of the same ilk, another form of "borrowing." Need of higher grade might prompt cheating; loafing, lack of adequate preparation, and "feelings of insecurity" might cause waywardness; and even an effort "to outwit the professor" might enter the picture. When suffering from "Term Paper Blues," one could be tempted to an "over-use" of another's report. Some students applied a standard akin to the "new morality"—"It's their own business if they want to cheat." Each Greek house" had its "examinations file" and its preserved collection of reports and "term papers." Some students who lacked access to such "advantage" sought means to balance the score. Many teachers kept "up to date" and "on file" in the library their tests—for all to review. One professor who never repeated an "old test" was accused of being unfair. An editor concluded that those "who cheated" were "not out to get a REAL education." An "emphasis upon high grades" was academic fodder for those who sought solution in a "pass/fail system." Inquiry led one reporter to note that "no one really wanted to take a stand." Consensus as to problem and solution remained tenuous on the campus of Nebwesuni.

—Absences and "tardies"

Traditionally, Wesleyan's faculty had taken a "distant view" of absences and tardies, regarding such often to be signs of laziness and lack of personal discipline. Students paid tuition for the privilege of attending classes, and common sense argued they ought to try to get "their money's worth." Taken for granted—that a professor did strive to make each class and laboratory "of merit" and that information gained from a class-session ought not necessarily be found "in the text." Furthermore, points emphasized in a class—lecture or discussion—often were more indicative of questions or "problems" used in tests.

Absences to arise from 'school matters" and extracurricular activities (athletics, forensics, music, drama) were to be taken in stride and without concern—unless a student were to jeopardize "academic standing." Absences to occur because of family crisis, because of health, because of weather, and because of other valid reasons often brought accommodations to meet a student's needs. Practice and obligation ruled that a teacher report to a personnel dean or registrar the names of students whose absences threatened "quality of work." Cause of truancy was to be ferreted out, and each "errant soul" was to be salvaged. Common gauge was that a danger line be drawn when absences exceeded the number of times a class met within a week. "Excused absences" by themselves did not cloud the scene, but they could add to the complications.

The "absence policy of the faculty" remained constantly within the purview of student complaint. The Student Senate resolved (February, 1958) to urge that juniors and seniors "not have to meet roll call requirements." The resolution conceded that "attendance be required only for the lower-level courses." Hopes were that the faculty would take "a big step forward." Within a year, the instructional force worked out a compromise, that a professor could grant "optional attendance" for an "upper-level course." So, each teacher was to make "his-her policy" known, and older students were expected "to assume more responsibility." Understood was this maxim: "Absenteeism carries with it no claim to privilege." The catalog, 1959-61, summed up the change: "Attendance at upper-level classes, 200 and above, now optional."

Well, "policy" varied from professor to professor, and students had reason for discontent. To bring order out of chaos, policy and procedure pressed each instructor to inform at semester's onset each class of "attendance requirements"; furthermore, copy of the "requirements" would be kept on file in the office of the academic dean—for reference. Dean Sam Dahl took seriously his role as "collector and guardian of the file."

In time for Christmas break, 1964, the Student Senate made formal request to the administration—that N.W.U. have a "no class attendance policy for juniors and seniors." A "faculty newsletter" noted that students had registered complaints because "certain professors" did not follow any policy. Cited was an occasion when a teacher scribbled on the board, "No class—go to the library." Perhaps, members of the class were expected "to explore the pleasures of independent study." Not much happened. The faculty resolved that "regular attendance be required" for lower- and intermediate-level classes, with an "accurate record of absences" to be reported at semester's end to the registrar. *The Wesleyan* published a full text of "Present Class Attendance Policies" (March 11, 1965); in addition, was a "Proposed Class Attendance Policy." Note:

1. Regular attendance is intended (no longer "required")
2. Faculty members will announce their philosophy about attendance in their particular class.
3. Students may be permitted a maximum number of absences without prejudice, which equals one less than twice the number of times the

class meets per week. (Old guideline had been "more than the number of times class meets per week.")

4. Faculty members will report to the personnel dean whenever consultation is needed.
5. Faculty members will report the total number of absences to the registrar at the close of the semester.

Larry Ruth commented in the same issue of the paper: "...it is up to the student whether or not he is going to learn even if he is in the classroom." Without doubt, some teachers would not "care less" were a student "not to be in class." But, for most, they hoped their students "wanted to go to it."

The "Handbook," 1970-71, summarized "class attendance" as "intended for all students," but each instructor would determine "own requirements." Professors were to give to each class at semester's beginning their "policies" and to keep copies on file in the offices of the Dean of the College and Registrar. Each instructor was "to keep record of attendance" and "to record excesses at semester's end." Clearly, the matter of "class attendance" now rested in each professor's hands. As before, should absences jeopardize "suitable performance," a teacher should "report to the deans."

The catalogs of the 1970s sequentially stated that each instructor was free to enforce his attendance policies "independently." Also, should a case become a matter of discipline, the Student Court and then the University Judiciary could effect judgment and action. Assessment may conclude that from successful effort to effect abandonment of "established policy," opportunity emerged to permit umpteen policies. What had been "compulsory" as school rule ceased. New guidelines ushered in a variety of flexibilities.

"Tardiness" was often result of lack of discipline, and impact upon evaluation of a semester's work remained a matter of "personal opinion." Tradition had equated three tardies to one absence. One professor at completion of "roll call" locked the door, and late comers had to knock to gain admission and to receive short lecture on subject of tardiness. Admitted—delays were often caused by long-winded professors who "overheld their classes," and PE classes necessitated time-consuming "freshening of self." End-on-end commitments often found allotted minutes to be insufficient. Communication of circumstances usually resolved problems.

—Tutoring

Tutoring of students by students had been wide and accepted practice at this Wesleyan. The actives of the "Greek houses" worked diligently with their pledges to assure academic success—sufficient for "activation"; professors often arranged for "advanced students" to assist and to review; "lettermen" often aided younger athletes to meet and to maintain a required academic GPA for eligibility; "study tables" were not unique to the fraternities and sororities, for they became commonplace in the dormitories. Not until a "Learning Center" came into being did tutoring become somewhat formalized at Nebwesuni. When the fall semester opened in 1974, solicitations went to upperclassmen to urge them "to sign up" to tutor in their "disciplines expert at." As of March, 1976, more than 170 students

had "volunteered to assist fellow student" to achieve better grades. The Learning Center coordinated "sessions." Effect of the program could be evaluated, in part, as the "retention percentage" improved. Of course, the "other tutoring" persisted.

—Examinations

Beneath all of this, somehow, was the challenge to be met in the form of examinations (tests) —whether at six weeks, mid term, twelve weeks, or at semester's end. Most complaint focused upon the semester "finals." These became times to rummage through "old test files," to empty library shelves, to drink more coffee, to burn "midnite oil," to go without sleep—"in earnest to cram," to "pick the brains of friends," and "to manage somehow to pass." Advice was abundant—that one should not "cram," but should "pace" all studying and reviewing; that "to be ahead" enabled one to relax "the night before'; and that one should not try "to trick the professor." For January, 1961, came this editorial capsule of wit:

> Begin now to brownie your instructors.
> Begin to read your textbook the night before the final.
> Be a few minutes late to each final, for this lets the instructor know YOU are there.
> Write at great length on "what you think," not on the little "that you know."

This reminder followed—that after "finals" comes registration, and "it all begins all over again!" Furthermore, "things" could always be worse "next time through." Carlton Paine summed up in his "The Crab Apple" (1961): "We are all so tired."

Fatigue and frustration brought many a "full swing criticism" of the various professorial "testing systems"—and "grading systems." An "essay test" required "word-for-word definitions" and "ball-bearing, parrot-back" responses, and a student was never "to challenge." Tests of "recall-recognition" were discounted as being "the easiest to make up and the easiest to correct and grade." No doubt about it, no two professors agreed as how best "to test and measure" academic performance. For "finals week," woe be for the poor fellow who faced into a schedule which required him "to take three in one day." Also "arrangements" had to be made in case of "conflicts." Dean Sam Dahl assumed the chore of shaping and publishing for each semester a "final examination schedule"—hopefully to avoid conflicts and "more than two tests in a day."

Dahl kept "inconveniences" at minimum, and "rotation" of days and hours moved a "late exam" for a semester to an earlier spot "next time through." Student opinion ruled out use of a Saturday "before exam week," for the entire weekend could best be used "to review." Although proposed before the "legislative committee," members of the faculty rejected the idea of an unstructured finals week, purpose being to permit each professor to determine "suitable means to conclude a semester." An experiment to hold "finals" after commencement (1968) was never tried again—too many additional causes for unhappiness. For those classes which were "of procedures to eliminate need for a final," expectations were that professors would hold "assessment sessions"—for at least fifty minutes of the allotted three hours. Another feature of "the schedule" reserved a time for all

"multiple sections" of a class (i.e., freshman English and sophomore "Masterpieces of Literature") to meet. Dahl's task was not simple and was never free from challenges.

As long as Christmas vacation provided a break before the finals of a fall semester, the pressures in December were less severe. This changed in 1969 when the instructional force adopted an earlier start (in August) and end before Christmas vacation—thereby removing those two or three weeks "after vacation" for completion of "term papers" —and for review. Seniors were always pleased to be excused from taking "a final"—particularly before commencement; but, custom left such generosity "up to each professor."

Despite the occasional bits of advice as how best to prepare for and to survive a "finals' week," for many students it was a time for "running around," "going crazy," "screaming in halls, throwing things, stomping feet," and "even running naked down the corridors of dorms." Some sought succor by "partying into oblivion." Who dared to measure the amounts downed during an "all-nighter" of "munchies," popcorn, Doritos and Pringles—and at additional cost of becoming "irritable and short-tempered"? An editor of *The Wesleyan* (January, 1977) quoted from Samuel Johnson—"Depend on it, sir, when a man knows he is to be hanged in a fortnight, it concentrates his mind wonderfully." Point to be made was that "finals" were of similar capacity. Alison Rold composed for December, 1975, a "Campus Carol":

> Oh wretched realm of Wesleyan
> can nobody hear your cries,
> Is finals week already here
> to make its swift demise?
>
> Yes, in each dorm room shineth
> an everlasting light,
> The hopes and fears of college years
> determined in a night.

Some things just never seemed to change.

Equality
—Afro-Americans

Wesleyan, *Paper*, and *Probe* kept readers informed of the struggles of minority groups in the United States to exercise freely their rights. Our so-called "persons of color" whose roots reached to Africa sought to bring surcease to the identifying term of "Negro," an imposition not of their origin or liking. If "Black" were to seem appropriate and more acceptable, it soon yielded to "Afro-American"—indicative of highly significant historic experience. Likewise, the term "Indian" became recognized as one of inaccuracy—stemming from geographic error as to earth-size and Christopher Columbus's misjudgment regarding the locale of his discovered land in 1492. So, "Native American" became a more satisfying identification, despite the Italo-European origin of the name, "America."

Professor Glenn Bush, a sociologist who had taught several years in North Carolina, conducted a survey in 1966 which disclosed that "most N.W.U. students had had little or no experience with living close to or among Negroes." As to "rights," those surveyed rejected outright any limitations being placed upon full exercise of all aspects of equality. Behind had been witnessing of the school crisis in Little Rock (1958), of subsequent sit-ins and other actions to bring end to "Jim Crow," of violence against blacks who would register to vote and who would march for freedom along selected routes "in the South," and of resort to murder of whites who joined in efforts to end historic wrongs. Times had not been easy, and an American president had been assassinated in November, 1963—scarcely three months after Martin Luther King, Jr., had given his "dream speech" to a multitude assembled for "civil rights march on the capital." Too, escalation of war in Vietnam was underway, and the nation was not comfortable.

A few stirrings had occurred on Wesleyan's campus, and we turn to some. Shock waves which emanated from Governor Faubus's miscarriage of justice in Little Rock caused an interesting concern to pass before the college's administrative staff and board of trustees. A question arose: Do our Greek houses have any "restrictive clauses" in their constitutions? Campus policy had long required all organizations to keep on file in the "dean's office" copies of constitutions, by-laws, amendments, and "recent directives." Dr. Rogers directed a "thorough examination" of the pertinent documents. *The Wesleyan*, March 3, 1961, reported the findings—that no such "restrictions" existed for the groups. It had become a matter of more than "sociological concern," and the search had brought relief "on campus."

The wrongs of persecution and the unfairnesses meted out to blacks throughout the nation were common topics for speakers at chapel and convocation. Very impressive had been John Howard Griffin, author of *Black Like Me*. His visit to the campus came in January, 1963. A white man, veteran and novelist, Griffin had "darkened his skin"—so as to masquerade "as a Negro." He then toured four southern states. He likened "racism" in the U.S. to "anti-Semitism"—for centuries "operational" in Europe and elsewhere. He related his experiences. During discussion which followed, an old issue rang through loud and clear—"How to effect change in basic attitudes?"

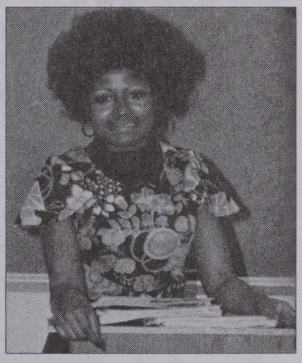
A few months later, William Jones, a black student, editorialized that he had found Nebraska Wesleyan to be a school "with good racial communication," but a campus in need of more "Negro students." He noted that students at N.W.U. were "quite unaware of integrated life." And, pending was the "Lane Exchange" (of which, more later).

Much of national significance had transpired when Dr. Louis Lomax, author and social critic, addressed convocation under the title, "The Negro Revolt Revisited." His topic was timely (March, 1965). Not long before, Lincoln's "Public Schools" had removed from the shelves, temporarily at least, the small book "Little Black Sambo." And, recently more than 50 students and members of Wesleyan's faculty had joined in a "civil rights march" in Lincoln as protest against beatings administered in Selma, Alabama—to "marchers." At stake had been "registration of voters."

Dayton L. Olson, '54, Wesleyan's "campus chaplain," often followed word with action. In January, 1964, he went, at his own expense to Hattiesburg, Mississippi, to join in protest against measures devised to prevent registration of blacks to vote, and to assist where possible in such registration. His was a dangerous venture. He received "financial aid" from "a few friends"; most of his colleagues raised "questions of wisdom." We can recall the murders of three civil rights workers—James Chaney, Andrew Goodman, and Michael Schwerner; also to lose their lives would be a Unitarian minister from Boston and an Episcopal seminarian.

Olson returned to Mississippi and marched from Selma to Montgomery, Alabama. *The Wesleyan*, March 25, 1965, reported that six of N.W.U.'s students had also joined in the march—Becky Feather, Marv Brown, Kent Haruf, Dick Hawes, John Tapp, and Ginger Koon; and, Hawes had recently been elected president of the Student Senate. Subjected to many "indecencies" expressed against the "outsiders who had come in," Wesleyan's marchers reported that they had felt safe only when "in black communities." Olson resigned the following year from his chaplaincy and took leave of the campus.

Events of 1968 served well to set stage for Julian Bond's visit to the campus—spring, 1969. Nixon was now president, war in Vietnam was increasingly divisive, "civil rights" remained a burning issue, and "Black separatism" was testimony to the nation's failure to deal adequately with its domestic social problems. Bond feared the nation was becoming "more racist"—year by year, and that minorities might initiate an "overt, violent revolution" in the U.S. As for "separatism," Dorothy M. Smith, several months later, noted for *The Paper* that this Wesleyan had "not one Black faculty member" and the "Black students found it very difficult to relate to white teachers." In the not too distant future, Clifton Bullock and Erma M. McMurry would join the faculty—as a start "to fill the void."



Erma M. McMurry

Wesleyan's publications kept the "community" somewhat instructed about the issues of race. When the "Crossroads" program (more about this later) faltered in effort to keep on campus more minority students, other students suggested a "mandatory tax" (an additional registration fee) to be assessed on each registrant— "to raise a scholarship fund" for "Black, Indian, or Oriental students unable to finance themselves." Although "definitely discriminatory," the proposal was laudatory.

When the Alumni Association recognized Donald E. Gatch, '53 and M.D., with its "Achievement Award," he was received with "honour…in own country, and in his own house." Robert Bartle (*The Wesleyan*, November 12, 1971) reviewed Garch's career and his medical work among the black populace in South Carolina. Gatch was "a rare crusader" who had suffered financial and physical abuse for his efforts "to alleviate the woes of living among the blacks of that state."

He had done "what his conscience prompted him to do." His health was shattered. He did not live long.

To overcome some of the problems of integration in city schools, "busing" seemed a "means to equalize educational opportunity"; and, reasonable logic lay on both sides of the issue. Clifton Bullock, serving his alma mater as assistant dean of men, found the debate had become by April, 1972, a matter of "ghosts scaring ghosts." Professor Nan Graf, of the English department, judged "busing" to provide "means to more honest education" and "to bring together children from diverse cultures and backgrounds and teach them to appreciate…the beauties of human difference." Mrs. Graf hoped that implementation would help to overcome "the racist barriers" which had prevented fulfillment of "our age-old goals"—found in our Declaration of Independence, in our Constitution, in our Bill of Rights, and in our laws.

For convocations and special programs, the university increased effort and "expended more" to bring "Minority Visiting Scholars" to the campus. Students and members of staff and faculty shared their time, talents, and means to assist Lincoln's "Malone Center" to achieve its goals. Awareness grew that N.W.U. needed to increase its enrollment of "minority students." Tuition was "a hurdle," perhaps. Professor Erma McMurry, department of sociology and social work, knew well the larger picture. For "New Dimensions" (June, 1974) she titled her discussion "Blacks on a White Campus," and she was not looking into a mirror darkly. Blacks were "eager to learn" and to hold fast to their "own heritage"; "color of skin and texture of hair" had nothing to do with one's ability to learn; education provided "the best chance" black students had to find means "to peacefully survive in our society"; "…they are on the fringe of things…" and "tend to be blacker on a white campus." At later date, *The Wesleyan* submitted an article from the University of Missouri; this writer acknowledged that a "white university was not designed to provide "Black students" with the "kind of food, clothing, cosmetics, and music" to which they were accustomed.

Kenton E. Moore, Omaha junior, was Wesleyan's "May Poet" in 1971. For this earlier moment, he had understood the nature of the dilemma. From his "The Sculptor" we excerpt these lines—

…
revealing
a figure of pure black stone
smooth and cold, gleaming
eyes from under ebony
pits with hunger
shaped into a face
and the black statue stands
knowingly
as the sculptor whittles
away
shaping with his white thumb
the black revolutionary

And, before this, *The Probe* had printed a poem by D.B. From "AMERIKA" came these couplets—unrhymed:

I was at the battle of Chicago.
Amerika beat her children.

I was at Kent State.
Amerika ate her children.

I was with Panthers Hampton and Clark.
Amerika murdered.

I was with "Chicago 8".
American justice was a joke.

I was at Jackson State.
America laughed, I cried.

.....

I am a child of America.
I am an orphan of Amerika.

Yes, Nebraska Wesleyan was aware, and it tried.

—(Lane College and "student exchange")

Drs. Chester A. Kirkendoll, Jr., and Vance D. Rogers were good friends and had been since being classmates in seminary. Kirkendoll was president of Lane College, Jackson, Tennessee. Rogers informed his board of trustees that Lane was a four-year liberal arts school of approximately 850 students— "all Negro." These two college presidents were proposing that their institutions engage in a "student exchange." Approvals came, and guidelines and "limitations" were agreed upon in November, 1963. The first "exchange" occurred the following semester. No more than four students from each campus could engage in a semester's exchange, and no one might opt to transfer for an additional term.

Rebecca Feather, Nina Hanich, and Marilyn Morris composed N.W.U.'s first "exchange," and from Lane came two men and two women. The foursome from Lane arrived by private plane, and a sizeable delegation from Wesleyan greeted them at the airport. A reception on campus followed, and the warmth of "the welcome" was genuine. Then came a mistake, for the visitors were "paired" to room together. Wesleyan's "administrative reasoning" had guessed that the guests would be "more comfortable" if sharing their rooms"together"—to have "more privacy" if and when desired. Of course, "separations" eventually took place, but a long shadow lingered. At Lane, Wesleyan's coeds "were separately rooming with Negro roommates"—as noted in *The Wesleyan*.

Eight weeks into the "exchange," a "Lane Forum" congregated—with more than 50 students and several members of the faculty to review with the students from Lane the pluses and minuses of the endeavor. Central to the discussion was the matter of "racial discrimination." Dick White hoped that Wesleyan "takes advantage of an opportunity." *The Wesleyan* (March 25, 1964) gave coverage. The foursome from Lane sensed that most white people were "afraid of relationships

with Negroes," but observed that "neither side" wanted intermarriage. Assurances and observations followed—that Negroes just wanted "good homes, clean streets, and decent neighborhoods"; that "they" had come to Lincoln to get a good education, "not to integrate"; that "we are stared at..., even by regular students"; that should Wesleyan's students "not want to room with us, the program should be discontinued"; and that "they" considered themselves to be "pioneers in the exchange program." These students realized that "social barriers" in Nebraska were not so clear "as in the South," but they often felt they "stood out like sore thumbs." A sobering frankness had prevailed, and no one was willing "to throw in a towel." As Dick White put it, "The Lane exchange can extend Nebraskans beyond the prairies." Ginger Koon urged Wesleyanites to know the students from Lane—well enough to address them by their "first names" and to treat them "as individuals."

Wesleyan's threesome reported "in convocation" (September, 1964) of their experiences at Lane, the previous semester. On that campus, they had "felt welcomed." True, cultural differences had forced "adjustments," but they were enthusiastic. One bit of reality was poignant, that the "white people" of Jackson did not favor the presence on the Lane campus of students from N.W.U.—that "we were treated quite rudely by the white people there." Four of Wesleyan's coeds were currently at Lane, and again Lane's delegation to N.W.U. was divided two and two. In 1965, James Merryman was Wesleyan's first male to be part of a foursome; in 1966, Dick Kroese and Dennis Murphy made it two of four.

The Nebraskans returned to their campus each year and knew they had experienced in Jackson "two different cultures"—that of "negro culture" and that of "southern white culture." They had begun to comprehend "Lanese"—the "campus slang." They could appreciate a black student's remark, that she had learned "never to trust a white person"—because "We've never been given any reason to in the past." How greatly different were the "two perspectives." Larry Ruth, editorialized for *The Wesleyan*—that Wesleyan students at Lane experienced diversities of culture and society, studied "new priorities and goals," found "different motivations," acquired "new frames of reference," and gained "wider visions."

The Lane Program expanded to include "intervisitations" of faculty members, administrators, delegations from the student "governing bodies," music groups, and "new friends." Milton D. Evans, dean for student affairs, coordinated Wesleyan's participations and gained a "$30,000 grant under Title III of the Higher Education act of 1965" to enable expansion of "the Exchange." *The Paper* (March, 1968) carried editorial opinion, that "the Program" was "teaching many lessons" and that "the pluses much outweighed the negatives." The student bodies were accepting their guests "with open arms." Although "whites in Jackson" had become used to N.W.U.'s students being there, "community approval" had lacked—with most "eating places" to refuse service to black students, even when in the company of their white friends from Nebraska.

Perhaps events of 1968 were too stressful, for students of neither campus applied to continue the exchange. A "professorial interchange" for the summer occurred, but the program had suddenly seemed to have "run its course."

Wesleyan's catalog for 1970-71 was the last to carry information about the LANE EXCHANGE, a "program…designed to improve race relations and improve understanding of the problems of the Negro and of the South."

(Among the students from Lane, September 1967, had been Barbara Hendricks. An aspiring young songstress, she registered for private lessons with professor Oscar "Pop" Bennett, who judged her natural talent to be truly remarkable and urged her to pursue a career "in voice." Directives for the program prevented her to continue as a student at Nebraska Wesleyan; so, she transferred to the University of Nebraska. The rest is history, for Miss Hendricks became a figure of national and international fame and demand. She received from N.W.U. an honorary Mus.D. in 1988.)

—("Operation Crossroads")

"Black Power" emerged to bring focus to the American Negro's continuing struggle "for Civil Rights." Students for a Democratic Society (SDS) invited Wesleyan students, fall of 1966, to "Teach-Ins"—as means to inform the public and to gain understanding of and sympathy for "the blacks and their efforts." *Wesleyan* and *Paper* followed "events" through 1967 and into 1968, and editorial speculation in March responded to "the unrest" and wondered if "Whitey" should look forward to "a long hot summer" in the U.S. References to H. Rap Brown, Stokely Carmichael, and Floyd McKissick led to apprehension that America was "going to burn," that the "land of the free" was about to vanish. David W. Hubner recalled for his campus readers that the current tensions had roots in a situation "where a white man could own a slave, work him to death, sell his son elsewhere as a slave, and then make love to the slave's wife." September, 1968, had arrived, and Hubner had headed his article: "America in Trouble—product of history."

Our American "ship of state" sailed on, but its waters remained stormy and troubled. Aaron A. Vessup (for Wesleyanites, November, 1969) likened "Black Power" to "White Power" and poignantly avowed, "We've got to get together." Vessup called for "human power" as means to end the current "dog-eat-dog system." We, as a nation, edged ahead into the 1870s, and with many haunting question marks before us.

Clifton V. Bullock, '67, soon after his return to serve as assistant dean of students, spoke to the issue of "Black Power" (*The Wesleyan*, September 17, 1971). Use of the term "Black" was effort to balance out the term "White," and "the black man" sought chance to participate and to have "intellectual power," "voting power," and "economic power"—as well as to have "power to be free" and "power to have respect." In later editorial, Bullock put it succinctly, that the black populace in America sought to be "participating citizens with full rights, privileges, and equality…."

As the nation seemed to seethe within the confusing concepts anent "Black Power," Nebraska Wesleyan struggled to make a go of "Operation Crossroads." The United Methodist Community Center in Omaha (April, 1968) had suggested that N.W.U. offer "ten special scholarships" for worthy students "from ghetto environments." The school's Board of Governors let the proposal lie, but in

September did approve the "Operation Crossroads." Creighton, Doane, and Dana were also planning to open their campuses "to the ghetto" and to engage in an "experimental learning situation." Wesleyan's bulletin, "New Dimensions" (September, 1968), referred to "disadvantaged students to be recruited through the efforts of local pastors and high school teachers." The school would be seeking 12 students from Omaha and 3 from Lincoln. A two-year grant of $20,000 from the Division of Higher Education (Board of Education, The United Methodist Church) would partially underwrite the program at N.W.U. Aim was "to cover 100%" of expenses for each student, and assistance via an "Economic Opportunity Grant" could amount to $800 in each case—"depending on need." The "financial package" was to pay costs of tuition, fees, board, room, books, supplies, and "basic personal expenses." Dr. Jerald Walker, chaplain at Wesleyan, would "coordinate the program" for the school.

A report to its Board Of Governors (April, 1969) showed that N.W.U. had for the year "given aid" to students to extent of $163,585.89—but that the "Crossroads venture" had cost the school no more than $4,637.50. Outside sources had virtually picked up "the cost," and Wesleyan's "special funds" had served the needs of "many other students." A month later, Dr. Rogers informed the Governors of a request that had come from within "the 16 Crossroads students"—that they "be allowed to attend free" and that "the institution should provide a sum to the families because of the separation of the students from the Homes." This asking came from an organized core within the group, was an embarrassment to some, and appeared to have been prompted in response to James Foreman's "Black Manifesto"—issued April 26, by the National Black Economic Development Conference, at Detroit. This "Manifesto," directed to "the White Christian churches and the Jewish synagogues in the United States and All Other Racist Institutions," demanded $500 million in "reparations" from religious institutions for their having inflicted grievous injury upon Black Americans via "economic, social and political discrimination and exploitation." Tensions mounted on the campus of Nebwesuni; some of the Omaha students in "Crossroads" opted not to return; the Lincolnites kept their distances from the "core."

Nebraska's United Methodists in conference assembled in Omaha, June, 1969, resolved to acknowledge "the Church's guilt in its past support…of the discriminatory structures in our society," to stand firmly for "justice and ultimately reconciliation," to reject "use of destructive violence," to retain and exercise the "economic power and influence" already possessed "by the Church," to seek "through other means and action to share and to reform," and to pursue vigorously "Operation Breadbasket, Project Equality, and other projects of the Board of Missions." Dr. Rogers and the school's governors were to clarify N.W.U.'s "position with respect to the race problem." Additional "Crossroads Students" would arrive in August.

Fifteen "new students" joined the remaining twelve, and of the 27 one was "American Indian," four were "Latins," and twenty-two were "Blacks"—five from Lincoln and seventeen from Omaha. The Urban-Rural Crisis Fund of the "Nebraska Conference" had absorbed "Operation Crossroads," and assumed

$30,425 of the $133,800 needed to provide for the "27 blacks, Mexican and Indian students from Nebraska." Mrs. Kay Thompson, of Lincoln's Malone Center, served as consultant for the program. Fifty "students at N.W.U." had agreed to serve as tutors. But would "it work"? How about "whites" tutoring "blacks"? Would "peer associations" bridge gaps? Noah W. Moore, Jr., presiding bishop of Nebraska's United Methodist, was Afro-American, and he labored incessantly "to have blacks and whites work together on the campus." President Rogers reported to his "governors" in December that "tension on campus…had eased considerably," that relations now between blacks and whites were "in good shape." But, autumn, 1970, lay in future.

The AACS, Afro-American Collegiate Society, and become increasingly active at Nebraska Wesleyan, and its chapter's members expressed concern over "social life in the dormitories"—and, they were also frustrated because the school hired no black professors and was not engaged in establishment of a "black studies program." Demands and tendencies gave rise to feelings of concern that the AACS was seeking "more segregation" and "less integration." There had been calls for "massive protest," but for "action without violence." Warnings referred to "polarization." Dr. Rogers alerted the "governors" to the increase of "tensions" on campus and that "an incident" had occurred during the singing of "The Star Spangled Banner" at the recent homecoming game. *The Wesleyan* had ignored the "incident."

Early in the following term, "a dormitory struggle" brought arrest of two black students and suspension of two white students. *The Wesleyan* detected that "the faculty felt the school had been much embarrassed" and reported that "most of its members" had signed a petition "calling for three major actions to stop campus trouble." Gists of this move was to endow the Student Senate with "authority over student life" on campus, to have the Senate adopt the AAUP's "Student Bill of Rights" (more about this later), and to charge "appropriate groups within the Senate" to handle grievances arising from "ordinary student problems." Too, Nebwesuni was hunkering down because of enrollment decline and lessened income, and dared not engage in "extravagances."

For three years "Crossroads" muddled through to its demise. Michael Sump editorialized (March, 1974) about the "frustrations" which had developed. Black students, Sump had been told, tended to divide themselves into three groups—those who would "push for rights and power," those who preferred to take "full advantage of the opportunity" and "to assimilate into the white program," and those "caught in between." The program had succumbed "as a failure" and because of rapidly diminishing participants. Black students had felt "a sort of isolation"—accepted as scholars "pursuing education," but "not in the social and cultural sense." This editor did not engage in fault finding. State Senator Ernie Chambers had taken Vance Rogers and his administration to task for "racism's presence" on the campus of Nebraska Wesleyan University.

Clifton Bullock had succeeded Jerald Walker as "Campus Chaplain" and had labored nobly to serve the needs of students— "white and minority." His personal frustrations mounted and would not diminish—for most white students "refrained to be served," and "the minorities" felt him to be too conciliatory. His

class in "Black Culture" had found favor with the department of history. He pursued his goal for two more years, until 1976, but concluded his efforts were "pretty much in vain, here.' So, he chose "to return to parish ministry." Wesleyan's loss became Battle Creek's gain (in Michigan).

—(The Afro-American Collegiate Society)

The Afro-American Collegiate society never sought to be "exclusive" and welcomed into its membership anyone who wished "to promote rights" and a furtherance of "awareness of Black cultural, historical and political heritage." Chief enthusiasts among faculty and staff were professor Nanette Graf, of the English department, and Clifton Bullock. It became one of the more active groups on the campus.

Celebration of "Black Week" became an annual calendar event, and April 3-9, 1972, set the pattern for activities—special convocation with guest lecturer, competitive games and boxing, poetry reading, panel discussions, films, dramatic production, music—recitals and "Gospel Singing," and a "Soul Food Dinner." *The Wesleyan* had noted that approximately 35 black students were currently enrolled and that "Dean Bullock" was directing "the observance." In future, for the week varied with the talents of the members of AACS, a "jazz performance" was typical. Also to be added, a "special chapel service" and a dance to provide setting for the "crowning of King and Queen."

The Plainsman, 1976, drew attention to October 10, 1975—as "the dawning of a new era for Wesleyan's A.A.C.S." A "Record Collage" had combined formal dance with a "queen crowning ceremony." Escorted by Oscar Harriott and receiving her crown from Professor Erma McMurry, was Vivian Moore, Wesleyan's first Afro-American Queen. A "lovely affair," its purpose was "to better relations" and to make evident "the importance of the Black students on campus." Disappointing had been the relatively "small number of white students" in attendance, for rumor had spread that "it was for the black students only."

Wesleyan's members of AACS purchase a small bust of Martin Luther King, Jr., With intent to present it to the school as "a memorial to be permanently on display." Before a dedication could occur, the bust disappeared and remained "away" for over a year. None the worse for wear, it reappeared in Chaplain Bullock's office. Dedication took place as an opening event for Black week, April, 1976. "Great Hall" in the new Administration-Classroom Building provided setting. Harold Ellerbee, skilled pianist and president of the school's chapter of AACS, presented the bust to President Rogers. The latter averred that King was not the 'sole property of blacks," that he "belonged to all who believed in the dignity of man." Bullock affirmed that King had been "a fearless prophet." Oscar Harriott read King's address, "I Have Dream." Members of AACS sang and then led the assembly in joining of hands and in singing "We Shall Overcome." Editorial coverage noted the emotion of the event, the large turn-out of members of the faculty, and the "few students, other than the black students."

The bust, displayed in the Campus Center, again went into hiding, and again rumor hinted that it was "secreted in a Greek house." Before Black Week, 1977, and with AACS members having voted to purchase a replacement, the original

reappeared. A "rededication" concluded with Oscar Harriott and Milton Evans presiding over "an encasement"—for permanent display in the Campus Center. The mysterious "keepers of the bust" remained beyond identification. The bust stayed.

—("Black Studies")

Coordinated programs in "Black Studies" were often core to the curricula of most of the nation's 27 "Negro colleges" in the U.S. By 1970, such undergraduate work had gained favor on many other campuses. "Black Academic Demands" had caught the ear of N.W.U.'s administration—as of the late 1960s, and excesses "in demand" had seemed to some persons to be more devoted "to propaganda and racial breast-beating" than to sound academic planning. To lead in Wesleyan's response had been two courses, "Africans in America" (history) and "Modern Black American Literature" (English). Critics held these efforts to be no more than "tokens." Their purposes were of design to be "special for blacks," but "to instruct whites"—with respect to black culture and heritage of the Afro-American experience in America. Not to be missed were the emphases placed upon minority contributions from studies with the department of art, music, and sociology-anthropology. We have noted Chaplain Bullock's study in "Black Culture."

Without a "minorities studies" program per se in the offing for future at N.W.U., demands turned to an adding of a minimum of "two credits" in such studies "for a degree." A divided opinion came from the faculty, and students in general did not want more hours added to "core of the curriculum." So, matters would stand for the time being. Other requests called for a "Minority Director/Recruiter" and for special seminars to enhance racial understanding and "minority enrichment." A fostering of "more interaction" between all segments of the Wesleyan community remained an often repeated objective, but implementation remained illusive. Off-campus "retreats" rounded off certain sharp edges, but the irritations remained.

—("Project Equality")

"Project Equality," instigated by the Catholic Church, soon became of ecumenical purpose—to direct expenditures toward black enterprises and to endorse fair employment without discrimination. For *The Paper*, Paul Riedesel, in "Janus," urged Nebraska Wesleyan to add its "clout" to fair business practices—"as a church-related institution ought to do it." The Nebraska Conference of the United Methodist Church adopted "the Project" in June, 1970, and Wesleyan's "Governors" subscribed in November— "to end any discriminations of employment or purchasing of good or services, without regard to race, color, or religion." So, the school's administrators pursued "equal employment opportunities" with an Affirmative Action Program. The intent was genuine and the effort was without stint. For employment, a combination of circumstances proved discouraging, and salary levels were often somewhat unattractive—comparatively. Nonetheless, N.W.U. was wholeheartedly committed to "the Program."

—Native Americans

Professor Joyce A. Wike, after joining the faculty in 1967 (sociology-anthropology), often observed that the American Indian, as well as "the American Black," had suffered greatly from discrimination and exploitation. It was inevitable that our Native Americans should join in open and forceful struggle to gain rights and to share equally in the nation's opportunities. Only rarely had a person of "Indian heritage" enrolled at Nebraska Wesleyan, and the "Crossroads Project" included but one. As factor in American history, the "Indian" played many a significant role—and with greater emphasis to be stressed when reviewing our nation's "westward expansion." As subject for prose and poetry, our "native American" was noble and worthy—but often to be portrayed as both villain and victim. As cultural anthropologist, Dr. Wike found the societal institutions of this "redman" to be rich in heritage and to be preserved. Here, too, Nebraska Wesleyan attempted fitting response.

Via its Institute of the Liberal Arts (ILA), N.W.U. offered summer projects "to visit reservations" and to consult with and to learn from "native people" and their leaders. Organized by Professor William Cascini, a pilot experience for 13 students spend eleven days with the Navajo, summer of 1970. Typical, too, was John "Two Birds" Arbuckle's visit to the campus, February, 1973. In special convocation and during conferences with students and faculty, Arbuckle dealt at length with the purposes of the American Indian Movement, A.I.M., and more about the difficulties and frustrations encountered. Somewhat "in its infancy," the A.I.M., according to Arbuckle, was shortened in its effectiveness because of "Uncle Tomahawks" and of "apples"—the latter being "those red on the outside, but trying to be white on the inside." Momentum lay in future for our Native Americans. 1973 would also mark a second incident at Wounded Knee—with much strife, deaths, and a trial to be held in Lincoln (January, 1975, and with Judge Warren Urbom presiding).

—Women

"Equal rights" as an issue for women on the campus of N.W.U. had never become greatly warmed, for elections to offices and selections for honors of all kinds had always been free from discriminatory procedures and goals. Only for intercollegiate athletics had a distinctive male role been maintained, and this was not a situation unique to Nebwesuni. American society had generally continued with its many practices of inequity, and many women had taken note and had long resented—even to protest. Hopefully, the Equal Rights Amendment boded a new era, and "in view" were the early 1970s.

Nebraska had been the second state to ratify "E.R.A.," but its unicameral later reversed its approval. The swing toward acceptance began to lag nationally, and the League of Women Voters questioned Nebraska's legislative action to withdraw "ratification once given." Consciousness of rights and demands for equality surged, and Wesleyan's women responded. Autumn, 1973, was a very good time to be heard and to strive to bring halt to unfairnesses. Janice Good didn't hesitate to bring "to attention" Milton Evans, dean of students, in October, after he had introduced before parents a panel composed of "two men and two GIRLS."

Miss Good was further miffed because the president of SAS had informed these parents that this Wesleyan's mission was, in part, "to unite the world in a brotherhood of men." Women on this Wesleyan's campus believed they had reason to be "concerned," for evidence had emerged that men did not consider women "to be equals." At minimum, the men needed "to clean up" their language, and points had been well taken.

By December, the Women's Liberation Movement had centered some of its attention upon "single sex honor organizations"—examples being "Innocents" and "Mortar Board" at the University of Nebraska and Blue Key and Cardinal Key at N.W.U. The Office of Civil Rights (within the Department of Health, Education, and Welfare) pondered the matter, and indications were that organizations of the sort—at institutions "dependent upon use of public funds"—would have to merge or dissolve. Nebraska Wesleyan had received loans and grants from the federal government, and these were in process of being retired. The school's relationship with the government did not bind it to terminate the charters of its "single sex organizations," and its chapters of blue Key and Cardinal Key remained "separate and equal"—as to purpose and as to activities.

At this time of "re-evaluation," certain of the ladies on Nebwesuni's campus voiced objection to the sexist nature of the school's emblem, "The Plainsman." Unique in the role of college imagery, this "pioneer of the prairies" had symbolized Nebraska Wesleyan since 1933—when the "Coyote" had been ousted. "The Plainsman" survived for "the present," but would never again be secure from assault because of "feminist dislike." (A Prairie Wolf" would come loping in, a quarter-century later.)

Well, to turn the tables, late in February, 1974, some "campus feminists" had held a "shorts-raid" on a men's dormitory, had gathered together dozens of "jockey and boxer" shorts, and later dyed them "bright red and orange," and had then returned them dried and neatly bundled. Editors did not identify the school.

Simultaneously, the denizens of this Wesleyan were reading a series of articles on RAPE—and Beth Heusel, Becky Hanna, and Deb Hoy titled their column "MS.—UNDERSTANDINGS". The threesome sought to present "the feminist side of the issue," and they claimed "rape" to be "the most common criminal sexual offense against females in our society"—one that was increasing "in a disproportionate number to all other crimes." They inspired responses which gained print in *The Wesleyan*—not to deny the seriousness of their claims, but to classify the three columnists to be "female chauvinists" intent upon "attacking male sexuality." A more inclusive objective eventually treated of "human liberation for every person."

An editorial of later date credited Sara Williams with having kept "feminism breathing well at N.W.U." She may have redefined some of the terms pertinent to the debate. To buoy the spirits of her female associates, she composed a sort of call to action:

> Don't be discouraged if your man tries to resist training. Persevere—it is for his good. Remember—when God decided that

> Man needed a helper, She really meant that he couldn't take care of himself.

'Twas a good note to begin a new year, 1975.

"Privacy" and Dormitories

Whatever may have been argued with respect to "rights," more engulfing contradictions arose when "rights to privacy" cut across the grain of an institution's right to protect its property and to enforce rules to assure reasonable behavior. Until the mid 'sixties, Wesleyan's annual catalogs iterated this regulation: "The college reserves the right of entrance into a student's room at any time for purposes of inspection or of making repairs." Approximately 85% of the school's students used "campus housing" ("Greeks" included, here); the "regulation" centered on the dormitories. The Supreme Court in due course handed down some rulings which enabled universities to require students to live in dormitories when revenues were needed to retire indebtedness "due to governmental loans, grants, and issued bonds." Furthermore, opinions held that one's "right to privacy was not invaded by communal living." The directives also stressed that a person was "entitled to freedom from unwarranted searches and intrusions." So, by the early 'seventies, there was to be plenty of room for push and shove, with many lines subject to dispute.

About the time Centennial Hall came into view, Milton D. Evans praised "dormitory living" as a means to promote a "Liberal Arts Ideal"—which was to thrust a person "into the mainstream of life" as preparation for "coping with the complexities of an everchanging world." Down the road a spell, editorial comment in *The Wesleyan* speculated that most college students had to become "majors in creative survival." Admitted, fewer than five per cent of "dorm dwellers" incited the problems. But, everybody coped to withstand, for examples—doors smashed and rooms entered, keys stolen, money lifted and billfolds with contents removed, walls marred and damaged, noise, stereos, bottles tossed down stairwells and ways, cockroaches, plugged toilets and soiled floors, faucets and shower controls "that do not work," "men's things" found in the dryers of women's dormitories and bras tumbling in "the dryers of Burt or Plainsman," "fires ablaze" from lighter fluid "ignited in a hallway," and "urinating under doors and other neanderthal activities." No doubt about it, some students attempted to turn their dormitories into "zoos." Other residents complained bitterly, for they felt like fugitives with lack of privacy and loss of individuality—and often "subjected to endless hassles." To be blamed were "insensitive administrators with lacks of imagination" and dormitory councils which avoided "confrontation." Most colleges exacted "fees for damage" (N.W.U.'s began at $15, then increased), with promise of possible refund at year's end. But, repairs and replacements were often too demanding, and certain students had opted "to get their money's worth."

Needs of the university and preferences and rights of students could produce twists not of the usual. Air conditioning can be an expensive luxury, and this Wesleyan charged more for rooms in air-conditioned Centennial and Plainsman. The $20 per semester fee brought no objection until 1974 when prolonged

coolness of spring required no "conditioning." Certain students exercised "right to protest," demanded refund, and complained because they had been "ripped off." Earlier had been a dissimilar situation caused by unusual warmth in spring and student request to activate "the air-conditioning for Centennial Hall." When informed by Richard Johnson that there would be "a nine-day delay," the irate students descended upon President Rogers who heard their complaints "with a poker face." Then, as an alumnus remembered twenty-five years later, Rogers put on "his famous Cheshire cat grin" and stated his "conditions"—that the heat would go off and the air conditioning on, but he would hear no complaints were the weather to change and "cold ensue." End of story: the "conversion" came immediately, the weather "switched," and "we students went through two weeks of shivering." That's the way it was, once upon a time, in 1969. And, there was an occasion when the Student Senate passed a "Hot Bill" as protest, because "controls" permitted temperatures in the "dorms" to fall at night "below 50° F."

Furniture disappeared from dormitory lounges (autumn, 1971)—even a television set. Claire Fredstrom, associate dean of student affairs, obtained "proper warrants" and directed a search. Values placed upon the purloined items added to "about $1575." Nearly all items "had just been borrowed," most had just been "tucked away in students' rooms" in Centennial, the school suffered little loss, and "Lincoln Police" had been present for the search. Forthwith came threats of suit, for rooms had been "invaded" and "rights to privacy" had been ignored. It was of no concern to the complainants that their college had attempted to safeguard its property and proper use thereof. Oh, well!

The years continued to be stressful for Wesleyan's business manager, Richard B. Johnson, for losses of property because of theft or vandalism each year equated "with a professor's salary." Students' "deposits" were never sufficient to cover "damages done," and the system was grossly unfair to the vast majority. *The Wesleyan* (1971) praised those students who dwelled in college dormitories and furnished their rooms "by every means short of thievery"—all of which included the following: "bottles transformed into lamps, sheets used for curtains and room dividers, wooden electrical spools for coffee tables, and items purchased from Goodwill and Salvation Army." Also, may students found ways "to make a good pair of jeans last a full year," and to dress "grubbily" was often because of need.

Students reserved right to use "pet names" to identify their head residents. As reported in *The Paper*, February, 1970, when Harold Chaffee, head football coach, "took over" in Burt Hall, peace and calm prevailed in the dormitory—but with adjustment. Chaffee had no choice but to park his car in the stall reserved for "House Mother." Accepting his fate "without protest," he became, ipso facto, "Mom Chaffee." No problem to have a man for a "Mom," but pets, except for fish, were excluded from the dormitories. After a rash of protest and some defiance, the rule stood, and even the SAS sided against "four-legged varieties." So, no "rights" in that corner to be observed.

Whatever may be said about the "rights and Freedom of Students," as matter of concern it reached culmination in "The Family Education Rights and Privacy act of 1974"—Senator James L. Buckley's FERPA, II. Nebraska Wesleyan had by 1969 turned to the recommendations of the American Association of University

Professors. A school should keep no record of a student's "beliefs" or "political activities," and "disciplinary records" were regularly to be expunged. When Dr. Rogers formed his "committee of 12" in 1969, three of its members were students. Subsequently, "newsletters" to the faculty revealed that of significant study would be "the role of students in the decision-making procedures" of the university. Taken for granted—that students, when matters of academic probation or suspension were at hand, had right to be free from harassment and embarrassment. But, needed for N.W.U. was a "Code for Student Rights." Such a "Code" rested before the Board of Governors, April, 1971, and President Rogers praised Steve Fosler and Robert Beecham for having worked so diligently to prepare the school's "Code for Student Rights, Responsibilities and Conduct." The committee had collectively been "flexible, lively, and not brittle." For the following autumn, the revised "Faculty Handbook" treated fully of the "Code."

Senator Buckley's "Privacy Act" drew new lines to be followed by college administrators—with respect to students' rights to privacy "in residencies" and "of records." Letters of recommendation and releases of grades required "waivers" and "letters of consent." It seemed that interpretations would lie eventually in the beds of the courts, and matters of rights and privacy were to be as eely and elusive as "loyalty oaths." (Oh pity the man when asked before the bench if he had stopped beating his wife!) Legal consultants for college administrators were destined to be busy persons. As his presidency drew to its close, Vance Rogers made it quite clear to the faculty, that anyone "coming out of the closet" would be dismissed. The future would have to tell.

War in Vietnam

Campus, Conference, and citizenry became increasingly anxious as our involvement in Vietnam expanded. Supporting logic justified the action—as means "to contain Communism" in the area, if not to turn the threat backward into itself. Acknowledged, war was always brutal and "destructive of Christian values"; but, millions of the world's people seemed about to be placed "under the hammer and sickle." The Reverend Dr. Sidney McCaig in 1967 called upon Nebraska's Methodist to stand ready "to engage in a healing process" when opportunity should come. Robert and Kandra Bailey Hahn a few weeks before had joined in an article for *The Wesleyan* to question the logic or good reason to "Kill for Peace." Should questioning lead to objection, federal officials were quick to note that such protest would encourage "support of Communism and Viet Cong," and thus to prolong the war. Widening use of napalm "against humans" disturbed the consciences of many, and voices of doubt insisted that failures to question would "destroy the very essence of American freedom." Wesleyan's students found to be particularly timely a lecture by Dr. James Sellers, Professor of Christian Ethics and Theology, Vanderbilt University— "War: The Case of the Youthful Protestors." Early November, 1967, had become a time for *The Paper* to add pages to reprint articles treating of campus protests, police brutality, research on campuses financed by the Defense Department, opposition to U.S. Policy in Vietnam—at home and around the world, and even "eastern communist perspectives." The Collegiate Press Service was source of wide coverages. More

grist for the mills of dissent burst early in 1968 when "former military men" organized to oppose the war and when the "Tet Offensive" tended to affirm "U.S. failure in Vietnam."

The pendulum of support for the war ticked back and forth. Cynicism intensified as the successive events of the late '60s and early '70s proceeded. Wesleyan's community seemed never without "pros" and "cons." Gale W. McGee, Wyoming's "freshman Senator" and former teacher of speech and debate at N.W.U. and invited by the Student Senate to return to the campus, addressed a convocation to assert that "Government Is A Good Enterprise"—but, he was not an apologist for our "effort in Vietnam." *The Paper* offered Y.C. Chang's article, "Vietnam War Protects Freedom." The war had ground into the closing days of 1969, and Chang argued that there would be "no freedom under a communist government"—for any peoples. Freedom's cause might not make war inevitable, but it served "to justify." Justification of the war took on for some the semblances of another "Red Scare"—in and of itself a "threat to freedom." Against such "threat" arose outcries for "massive protest"—letter writing, telephone calls, public demonstrations, economic boycotts, and "new laws." "The American way" stressed "orderly and peaceful means"; but, certain advocates noted, there were "other means." Throughout the nation, "Vietnam Veterans Against The War" were inviting students to attend their meetings.

With protests and deaths on certain college campuses and with the My Lai "massacre" and subsequent conviction of Lt. William Calley "fresh in minds," a group of 50 clergymen from nine denominations in the U.S. assembled in Paris to consult with 'the peace negotiation delegates." Among them was Dr. C. Ebb Munden, chief pastor of First United Methodist Church, Lincoln. These clergymen released their report, "Paris Consultation." Their conclusions: neither "military solution" nor "Vietnamization" was acceptable; if progress toward peace to take place, "attitudes and methods…for negotiation" had to be changed; return of POWs to be part of "a settlement"; and U.S. Forces to be withdrawn "by a certain date." Also, these clergymen called upon their fellow Americans to appeal to President Nixon and to the Congress for "removal of U.S. forces." Members of N.W.U.'s faculty, April, 1971, simultaneously signed and dispatched to President Nixon a petition—

> The Vietnamese people have suffered the monstrous horrors, destruction, and dehumanization of war for over 25 years. For more than 10 years, the Untied States had been involved…in that tragic conflict.…
>
> …that the President direct all United States air, naval, and ground forces in Indochina not to drop bombs or to fire weapons except in response to direct attack.…our expressed desire (is) to end the killing in Indochina.…If the war is to end, negotiations must begin.…

Students applauded the resolve of their professors. But, petitions did not alter the course of events. The "air war" escalated over Vietnam, Cambodia, and Laos; much criticism fell upon President Nixon; 1972 was an "election year"; and a

"news blackout on the war" had given rise to "mounting resentments." On most college campuses a "hue and cry" rang out—that voters should turn out of office those politicians" who did not favor "the U.S. getting out of war." And "Watergate" lay ahead.

Writing in October for *The Wesleyan*, Kevin Boatright put it in a nutshell: "The war is obstinate. It does not face and die as wars are wont to do....it heaves again and breathes and wakes." Some of the nation's newsmen conjectured that "the war" had ceased to be a campaign issue. Nixon's margin of victory over George McGovern appeared to remove the guesswork.

For January 26, 1973, *The Wesleyan* gave title to a small article, "Peace at Last." President Nixon was proclaiming war in Vietnam to be over, that it was a "peace with honor" for the U.S., and that U.S. troops were to be out of the war zone in 60 days. And we know the rest of the story.

Well, had the B-52s done their job? Within three years, the government announced its intent to build "the B-1 Bomber." The probability loomed that the U.S. would again be prepared "to bomb." At any rate, the hated "draft" was no longer breathing down the necks of America's college students.

Seeds for American involvement in Vietnam may not have been planted in 1954 when the French collapse occurred in Dienbienphu, but they were in a packet somewhere. Almost imperceptibly, as the voids in Indochina appeared to invite communism's further expansion into southeastern Asia, the United States emerged more and more to be the only power poised to contain the spreading evil. Advisory roles merged into military assistance for Saigon, and a partnership against Hanoi took form. President Lyndon B. Johnson could not reverse commitments made by John F. Kennedy, and the Gulf of Tonkin Resolution, August, 1964, translated into marked escalation. The United States was "at war"—by whatever name, and demands for manpower had to be met. The "draft" returned, and college campuses were not immune to the sting.

Throughout the nation, the draft boards attempted to follow policies of "fairness," and college students, as previously, became eligible for deferment—certain conditions being met. Clarifications were in order by February, 1966, and Milton Evans, dean of men, placed details for publication in *The Wesleyan*. Lt. Gen. Lewis Hershey, director of selective service, had instructed all draft boards. The "boards" were finding it difficult to fill quotas—because of the many "exemption classifications." College students kept their eyes on draft status "2-S."

To qualify for "student exemption," one had to pass an examination, a testing time of about three hours—grammar, reading comprehension, mathematics, and interpretations of non verbal data. To be eligible to test for exemption, a high school senior had to be in the upper half of his class; a college sophomore to be in the "upper two-thirds" and a college junior in the "upper three-fourths." To maintain exemption status, a college student had to be registered for 12 hours credit and to be making "satisfactory progress toward a degree." Policy generally permitted one to complete a semester "once begun." Evans disclosed that N.W.U. had more than "200 male students" to qualify for "2-S" status—125 freshmen, 50 sophomores, and 30 juniors. Lt. Gen. Guy N.

Henninger, Nebraska's state director of selective service, urged all men to take "their deferment tests." Also to be understood, one's local draft board determined when an exemption ceased.

Polls indicated that 90% of respondents judged military conscription to be "justifiable," but 60% deemed college deferments to be "non equitable." From across the nation rose rumors that college students were "taking pudding courses" as means to maintain their exemption status. Furthermore, the testing practices tended to condemn "the poor and underprivileged to go into the service." The procedure simply added to "the terror the grade holds." Our "national lottery" selected "the youngest first"—another facet of an inequity. Within a year's time, U.S. Senator Mark O. Hatfield, of Oregon, had joined a chorus to call for termination of the military draft and for "a turn to voluntary forces."

As noted, the Collegiate Press Service offered many articles for reprinting. For those who in conscience could object to military service, opportunities beckoned from Peace Corps, Job Corps, and VISTA; and, various "hospital duties," "Red Cross tasks," and "work in Appalachia" offered alternatives. Each U.S. "military wrong" against Vietnamese peoples gained headlined emphasis. When students "protested the war" here and there and sought to disrupt recruitment and induction processes, General Hershey recommended that the draft boards remove protesting students from the deferred lists—that they be put "first in line." Widespread became the news that many colleges and universities were "dropping R.O.T.C. for credit," or were abolishing "officer's training" altogether. (Most institutions kept their programs.) Burnings of draft cards became epidemic. Some college chaplains and "younger professors" daringly encouraged their students to take stands as "conscientious objectors" and suggested they read syndicated articles about "How to Stay Out of the Army." It all added to "growing troubled campus scenes."

Widely publicized was the increased use of drugs "in the army"—particularly in Vietnam, and this seemed to connect with "the sins of the military." Draft boards reportedly engaged in "irregularities" to determine "who was called into service." Sheriffs' posses were reported to have "invaded" dormitories in search of drugs. "Peace organizations" became suspect of communist sympathies. In May, 1968, a syndicated cartoon showed General Hershey escorting away "The Graduate"—whose bride sat befuddled and distraught upon the floor. The times tried the souls of young men.

Wisconsin's Senator Eugene J. McCarthy, on more than one occasion to speak at N.W.U., was among the nation's most eloquent spokesmen to find fault with the war, with the draft, and with the nation's social inequities. He lauded "student challenges" and "their moral courage." He found the American college students to be "committed persons." These committed persons called for a "Vietnam Moratorium," to be scheduled for October 15, 1969—this to be a day of no classes, of protest, of demonstration, of films, of discussions, of music, of marches, of search for alternatives to "senseless war." Wesleyan's *Paper* headlined it to be WORK FOR PEACE.

N.W.U.'s Student Senate resolved that faculty and students observe and participate in this "nation-wide moratorium." Robert E. Blankenship presented the

request to the faculty's legislative committee—which added its endorsement, but could not commit the school. Professors were "free" to dismiss their classes, to hold their classes (hopefully to use the times to discuss the issues of the war), to reschedule any quizzes or tests, and to participate in "scheduled events." President Nixon was quoted as having forewarned that he "under no circumstances" would be affected by the moratorium. Wallace E. Randall, in editorial for *The Paper*, said of the proposed protest: "This comes at a time when the President and his tacticians are trying to subdue criticism about the war." Wesleyan's participation would be extensive, but "student revolution or uprising" was not a part of it.

Virtually "the entire campus" assembled to hear Dr. Robert Keohane, professor of political science at Philadelphia's Swarthmore College, give a "keynote address." *The Plainsman*, 1970, estimated that, aside from the lecture, more than 800 students, along with most of the faculty, attended "at least one of the many events held during the day." Talkbacks, as well as discussions in classes, followed Keohane's lecture. On campus were coordinated showing of films "on the war" and "of folk concerts of protest music." A "War Memorial Service" came in the evening. Many persons wore "black arm bands." Perhaps 25% of the campus populace took leave to join in a march from the University of Nebraska's Love Library "to the Capital." Available to be signed throughout the day was a referendum "on the War and on the draft." Photographers were very busy. Five days later, the faculty resolved "That the Students and the Administration of Nebraska Wesleyan be commended for their respective roles in the Vietnam Moratorium of October 15, 1969." Robert Blankenship and Fred Winbarg signed a statement for the "Moratorium Committee" to express appreciation to the school's faculty and administration "for their cooperation." The Committee's verdict: "The day was a great success."

From the beginning of his presidency, Richard Nixon had thought to "Vietnamize" the war—to equip and prepare the South Vietnamese Army (ARVN) to bear and to win its war, and to enable the U.S. to withdraw. The American public could embrace "Vietnamization" as an end product, but skepticism mounted because of woeful corruption and near absence of morale within the military and political leadership of "South Vietnam." Nationalistic goals and pressures within North Vietnam (Hanoi) had stymied the Japanese during World War II, had then ousted the French, and were doggedly determined to cause the Americans to tire of an increasingly costly action. (Had our nation's political and military leaders profited nothing at all from lessons to have been learned from our victory over the British in our "Revolutionary War"?) General conclusion was that Nixon had no intention to let Saigon fall. A December issue of "New Dimensions' offered insight to the frame of mind at N.W.U., for a recent "campus referendum" showed nearly universal consensus that our involvement in the war in Vietnam was a mistake: and, two thirds favored Nixon's objectives to "Vietnamize the war."

Spring, 1970, brought resumption of American bombing of North Vietnam and invasion of Cambodia. Feelings of betrayal swept across the campuses of the U.S. Typical was a petition signed by more than 51% of Wesleyan's students and sent to President Nixon and to Nebraska's members of Congress":

> ...We strongly urge the United States Senate to exercise its constitutional obligations to review these dangerous actions immediately. Further, we urge the United States Senate to withdraw its approval of the Indo-China war and set forth in the Gulf of Tonkin resolution and to take appropriate action to insure the disinvolvement of the United States in that area.

Yes, 1970 was not to be a happy year on college campuses. Deaths at Kent State and Jackson State, and elsewhere, brought charges that law enforcement officials "too often reacted ineptly or overreacted." The *National Observer* referred to a crisis which "degenerated into uncontrolled violence."

The so-called "Scranton Report on Campus Unrest" became public in October. Wesleyan's Dr. Leonard Kramer (political science) suggested that the Scranton Commission had tended "to make government the scapegoat." There had been no violence on the N.W.U. campus, and *The Probe* noted that most students "had limited comment to make." Exonerations, by jury, of the guardsmen (at Kent) seemed to be part of a feeling of waiting for "a plot to unravel." Certain students employed phrases such as "bureaucratic idiocy" and "stagnated and corrupting society" to explain a "debilitating inertia." Furthermore, the Congress was about to extend the draft.

Expectations were that Congress would extend the Selective Service Systems for another two years, that "college deferments" were to be phased out, that "conscientious objectors" must perform three rather than two years of non military service, and that the draft boards would adhere to procedures of "greater uniformity throughout the nation in the calling up of the numbers as drawn." Design was to make "the matter of the draft less controversial." The "drain on college campuses" would continue, but policy generally permitted one to complete a semester's study once a term was underway. Nevertheless, come autumn, 1971, the anti-war sentiment continued to grow and denunciation of the war was universal throughout the nation. Also of growing concern was the fate to await the many young men who had "gone to Canada" to escape the draft. A question lingered: Were these persons cowards or "persons of conscience"? The war for the U.S. would have to end before some sort of "compromise" could be effected.

(Records show that three from the "Wesleyan community" suffered loss of life while on duty in Vietnam: Francis E. Stewart, '53; William P. Raubach, of Valentine, who had completed his freshman year, 1965-6; and Douglas C. Ristine, of Gothenburg, who withdrew during the spring semester of his freshman year, 1965.)

The "Plainsman Bookstore"

Few complaints could rival in tenacity those of the students relative to the operations of a book store. The executive committee of the trustees approved, September 5, 1958, a contract with the Nebraska Bookstore. An initial annual rental to be paid to the school was set at $1,500, and this to be raised to $2,000. (Problems with profit would later bring a few years of no rental, to be followed by

a "percentage of sales.") The "store" occupied a large and secure space in the lower level of the Campus Center. Martin Burgess, as an employee of the Nebraska Store, managed the Wesleyan venture and had to face into the winds of criticism. Burgess also found that "snatchers" were often diligently at work to lift "other items to be sold." His was never an easy task, and nearly always a thankless one. He retired in 1976.

"Plainsman Bookstore," as an adjunct enterprise of the Nebraska Store, had certain overhead expenses—from rental and from additional "handling." Differentials for operational profit required modest adjustments, and the most practical was found to lie in "pay backs" for the used books—about 5% less than "the normal." Vital to the operation was that professors be timely to inform the store manager of the texts to be used again in a following semester. A text to be reused at N.W.U. would bring 50% of its "former price." A text not to be reused might bring 25% should demand be elsewhere; or, "nothing" if not marketable. "Overbuying" of used books was "hazardous gamble" for a manager. Orders for "new texts" depended upon availability of "the used." Teachers were often laggard in their responses to inquiries anent reuse of books, and "the store" then had to engage in guesswork—dependent upon advance registrations and past demands. A "fair price" to a student for a used book was nearly always dependent upon cooperation from the faculty. Orders for new books usually awaited a careful counting of "the used," and delayed orders to publishers often resulted in shortage of texts at a semester's onset. In contrast, any "overage" was tantamount to loss—sometimes "heavy." To be blamed was always "the mismanagement of the store."

Students often felt snared in the net of a "racket," of a "rip off," of a "squeeze." It was disconcerting to discover that a new text purchased at $20 and "sold back" for $10 could readily be resold for $15, if not more. Of greater chagrin was to learn that "the new text" had been "scratched" and would bring no more than $2. Irate students vented their spleens and accused "Mr. Burgess" of making profits to be "of hellish amounts." Burgess periodically conferred with the Faculty Affairs Committee and with members of the Student Senate. Some professors were openly uncomplimentary of his management. Not long before his retirement, he placed a wide ad in *The Wesleyan* to proclaim that the PLAINSMAN BOOKSTORE paid "top value" for used books; that payment was "immediate"; that cash value was "limited" for books not to be reused. "CASH! CASH! CASH!" As often before, a student-operated "Book Exchange" was seeking to compete.

The "high cost of books at the bookstore" had prompted the Student Senate to set up an "exchange" in the library—for the fall semester, 1961, and it was not a highly productive venture. Subsequent efforts were more successful, but were never to threaten the bookstore with a telling competition. The system was simple: each owner set "his own price"; then, "if purchased," the Senate reaped 10% "for the service." The "exchange" moved about, even to the "Coffee House" adjacent to the Bookstore in basement of the Campus Center. Enthusiasts for the exchange voiced two complaints: professors switched texts too often and prospective "good bargains" were often unrealized, and "apathy" prevented real success because

most students were lazy and found it easier and of less trouble to patronize "the store." Often, "a profit margin" was not enticing.

The most successful "exchange" may have come at the late date of January, 1975, when about $650, after taxes, was "turned in"—with almost $600 to go to the "original owners." Hopes of the Student Bookstore Committee "to wipe Nebraska Book off the face of the earth" didn't happen. Maybe the complaints of students—along with their "exchange," some professorial inquiries, and conferences with the Faculty Affairs Committee—assured that Martin Burgess manage a "very good bookstore." This he did.

Classification of Students

Classification of students was by hours of credit earned. A freshman passed into sophomore status once 26 hours were on the line; a sophomore crossed over into "juniorland" with 58 hours; a junior gained "renown" with 90 hours. Some other factors entered in—such as grade-point average and "progress toward a degree." "Normal student load" rested at 15 or 16 hours per semester, but 17 was not unusual. Were one to desire to register for more than 17, a "committee upon extra hours" reviewed both "record" and reasons for the request; except in "few cases," generally, the extra hours gained approval, and more rapid progress toward a degree ensued. Any "extra hours" carried their price tags.

—Seniors

Seniors may have felt entitled "to gloat," for they had weathered an equivalent of six semesters "in the college hopper." They knew the ropes. They were "seasoned." As Teddy Smith said in 1964, they had "survived" and were entitled to have "a sense of triumph!" An editor for a *Plainsman* foresaw for seniors a life free from "chapel, firesides, formals, eight o'clocks, registration, and fiery discussions." But, seniors were often accused of "apathy," for their attentions were often focused, not upon campus issues, but upon the future which for them had become the present. Hess Dyas, class orator in 1959, opined that seniors were about to be released "from their roots" and were about "to join a bigger field"—one that could be "hazardous, rougher, and lonelier." Seniors were ever willing to bequeath to juniors all "unpleasant tests," "frustrations, mental disappointments and fatigues," and "snide remarks…about our alma mater." Ruth Meyer (May, 1964) placed in *The Wesleyan* her "Thoughts at Graduation"—

> Every time we look back to the days we've spent here
> We find both joy and despair;
> Childhood dreams lie shattered by the winding walks,
> And yet there is something we have all shared.
> Amid all the boring lectures
> Through our chapel-convo naps
> In the rush of Christmas parties—when we worried
> Wesleyan draws us together.
> Friends and foe yet joined somehow
> Though we leave here

Still we won't forget the days spent here,
Because we've left our innocence (in a sense!) here.

The Plainsman, 1974, offered this bit of verse "for the Seniors":

I stand on the threshold.
the door is open.
the world awaits.
I take one last glance
at the
people cared for
trials overcome,
stick a left-over smile in my pocket
and face the path toward tomorrow.
the journey has begun.

Yes, each spring a new crop became harvest.

The seniors continued to elect class officers—the usual, along with orator and chaplain. As early as 1959, the "underclasses" began to consider an abandonment of their "elections." Only the three "presidencies" survived after 1962, and they, too, vanished at Nebwesuni in 1971. Where once there had been many organized "class activities," these had passed by the wayside—and even a class presidency was of significance no more than to reveal a "political balance on campus."

Senior Recognition Day at N.W.U. had for decades been one of the more significant calendar events. Seniors, adorned with "cap and gown" and escorted by juniors in a similar array (but never in black), made solemn procession to be seated on the stage of the auditorium in "C.C. White." With faculty, guests, and members of the "lesser classes" in their respective "sections," invocation by class chaplain put the program underway. Talent from the seniors provided music, and the ceremony of "recognition" was at hand. The class president presided, called upon the academic dean to present the future graduates, and the college's president "received them" and bestowed upon them their long-awaited "recognition." The "senior orator" now spoke for the class, and tradition seemed to require a statement about "things" that had not been of the best—but not always. Once the problems of campus, state, or nation had been touched, benediction followed and the seniors departed in proper form and order. The pattern changed after 1960.

Enrollment increase and size of graduating class put end to a seating of seniors on the stage. The class of '61 opted to forsake cap and gown, to invite just four juniors to serve as "ushers," to enter the auditorium "in procession," and to be seated in the forward rows of the center section. The faculty would occupy the seats behind the seniors. After benediction, the ushers "first" directed seniors to the exits. The following year, 1962, the class abandoned the processional, and "ushers" directed seniors, faculty, and juniors to their respectively reserved rows in the central section. It remained "a convocation" for February or early March, with a shift to O'Donnell Auditorium in the new Fine Arts Building. To be absorbed into "Honors Convocation" by 1973, "Senior Recognition" became

hardly more than an announcement—but with "an oration" to be heard and the officers of the next class of seniors to be disclosed.

Seniors at N.W.U. were a favored group, to be sure. At least 25 were annually selected to be in "Who's Who Among College Students"; for several years, as part of requirements for graduation, they took "at school expense" the Graduate Record Examinations, both "Aptitude" and "Advanced"; another test "measured the progress made" academically since coming to the school; Wesleyan's "Placement Office" directed interviews with representatives from "hiring companies" and public schools; the Alumni Association, assisted by members of the faculty, annually selected and awarded "the outstanding senior"; instructors were privileged to excuse seniors from "finals"; surveys annually revealed the "future plans" of the prospective graduates—with teaching, "graduate work" and "professional school," nursing, and marriage usually the favored choices; and some years *The Plainsman* grouped the seniors by "departmental majors." Wesleyan's seniors in 1973 "thought twice" and did not abandon altogether cap and gown for commencement, but they did opt "to provide the program."

—Juniors

As for Juniors, they were to have "feelings…like no other in the world"—of relief, of impatience, of anxiety, and of expectations to earn "an executive's salary." They were a long step above the sophomores and were often "buried in the library" earnestly at work "on grades"—to be good enough to get them into graduate or professional schools, or to catch the eye of a business executive. They were also being called upon to hold down most of the organizational offices. Juniors were usually well on the road "to arriving," but they were not quite as sure of most "things" as were the "sophies."

—Sophomores

According to tradition, sophomores were the most certain to think they knew "their way around." They were the most conscious in effort "to keep poise" and to avoid shyness. Always ready to give advice to freshmen, they often talked about "transferring"—from one department to another. During the '60s, they tolerated the STEP tests—"used for all sophomores" to measure progress from having been freshmen and to assist them to make wise choices respecting further studies, selection of majors, and careers. A sophomore's chief claim to fame was—"I'm no longer a freshman!" (This was, of course, before "first-year students" replaced "freshmen.")

—Freshmen

"Traditions Day" suffered a timely death in 1957. Upperclassmen wore their respective colors of red, yellow, and purple, and the freshmen distinguished themselves in green. The newcomers were expected to perform according "to their talents," and Harry Huge and Janet Baldwin found them to be "more mature" than their predecessors. The "projects committee" of the student senate was in charge, the "green ones" were to wear their clothes backwards and inside out, and Rod

Wilmoth served to judge misdemeanors and "deeds of disrespect." "Judge" Wilmoth later became "well belted" with pie, flour, "and other things." Deemed to have been "a fiasco," this sort of day at N.W.U. had had its final run. The "shy freshmen" were subsequently to experience each year a "New Student Week," a time in early September when COGS and others engaged in a "mad stampede" to assist them to come to grips with all the aspects of college life.

To some upperclassmen, the freshmen were "strange, bewildered-looking little people" who would soon respond to the "genuine friendliness of (other) students" and to the "interest of the faculty." For each newcomer it was nearly always true—that "faces and more faces were everywhere, and not one do I know." To experience "welcome to Nebraska Wesleyan" meant "testing"; meeting roommates, dorm counselors, housemothers, and advisors; grasping the complexities of "scheduling, electives, majors, and basic curriculum"; understanding the significance of President Rogers' "annual address" and "reception," as well as an academic procession in full regalia; choosing to be "rushed" by "the Greeks"; learning about "rules of dress and conduct"; attending "all the socials"; experiencing "cafeteria food" and discovering that the first pangs of homesickness surfaced because "mom's cooking" was left behind; dwelling in a dormitory, with lack of privacy another cause for homesickness; and being "thrilled" by that "first letter from home." *Plainsman* and campus paper left little to be ignored. Also to be observed was an increasing enrollment of parents, as "new students," who dared join their sons and daughters in a "college experience" which would redirect their careers—examples being Edgar F. and Evelyn A. Knox, Cdr. Leslie E. Lewis, and Jessie V. Yost (respectively to graduate in 1959, 1962, 1963, 1969).

Some new students soon shrouded themselves with airs of sophistication, and Zid Zaidi encountered (January, 1961) such an "anonymous freshman." They had paused in the lower lobby of the Rachel Ann Lucas Library and were looking at the school's sculpted copy of the "Winged Victory of Samothrace." Zaidi suggested that "one could wonder what that looked like complete with arms and head." The younger man "seemed to be well informed" and averred: "Oh, that's the way they build them. You see a lot of this stuff without arms and stuff, but they just make them like that. A lot of this modern stuff is like that." Well, being "blissful" may have been another privilege available to a freshman at Nebwesuni.

Generally, freshmen were the most willing to respond to surveys and to share their opinions. Perhaps they were yet more hopeful than many of the upperclassmen who had become "passive and discouraged" and somewhat skeptic. Dr. Rogers, almost by habit, greeted each successive class of new students as "the best"—but not, as supposed for *The Wesleyan* by a campus doubter, because "each would be paying higher tuition." Despite all else, freshmen suffered most from attrition. Their "retention" remained one of the greater problems for college administrators and members of faculty.

Evolution in Student Government

Kevin Boatright, as editor of *The Wesleyan*, reprinted the following from the Lincoln Sunday *Journal* and *Star*, September 24, 1972:

A lot of the change taking place in higher education occurs in an atmosphere of crisis, confrontation and upheaval. But not all. Some of the most profound change is going on quietly on campuses across the land.

Nebraska Wesleyan University is a case in point. Often overshadowed by its giant neighbor, the University of Nebraska-Lincoln, NWU has, without attracting a lot of attention, changed significantly in recent years and, from all indications, for the better.

NWU is reshaping its academic area, but what may prove to be the most important changes have come in the role students play.

In the past seven years, for example, Wesleyan has adopted a code for students rights, responsibilities and conduct; made students voting members of faculty and administration committees; created a student court; involved students in faculty evaluation and personnel decisions; and moved to an open house program in dormitories.

The year now underway will undoubtedly see even more changes at NWU. Student representation on the Board of Governors and Trustees appears on the brink of realization. Rap sessions in which administrators visit residence halls are becoming a regular feature of improved communication. More self-governance in living units is also a high priority.

All this, of course, means more freedom and responsibility for students. And this is good, because these qualities enhance the learning process.

Much of the impetus for these changes has come from students themselves. But NWU administrators, and this most definitely includes President Vance D. Rogers, have not only responded to but encouraged these initiatives. They have led and guided as much as reacted.

The result at Wesleyan has been a healthy evolution, not revolution; constructive change rather than disruption. Rogers, his staff and faculty, and students can all take pride in the progress.

Boatright added: "Our students can be especially proud of what has been written....One great thing about this place is that the administration may run it, but the students keep them honest." Of course, much lay behind all of this, and considerably more would ensue. Four years later, another editor would avow: "We've Come A Long Way, Baby!"

Annually, Wesleyan's catalogs dealt with "important regulations"—which revealed certain long-standing attitudes and philosophies. Pressures brought to bear against the policies often urged change, but "rules" were expected to stand until altered. When administrative decisions were "really at cross grains with student opinion," student "satisfaction" was to be found—given time, but often delayed because there were always "other things to be considered." A "Hyde Park" sort of meeting elicited both criticism and praise, and students could meet

with the Trustees to "Tell It like It Is." Tried indeed had been the patience of many students on the Wesleyan campus come November, 1969. Nevertheless, the student senate's six-man delegation to the state meeting of the Nebraska Student Government Association "withdrew" the school from the organization because, as Bill Wehrbein explained, "we came home early because we realized there wasn't any reason to stay." Wehrbein and the others had found "The actions of the organization are incongruent with the directions and the goals that we are pursuing at Nebraska Wesleyan University." Besides, the "withdrawal" would save the Student Senate a "new assessment" of $200. (Other delegates were Steve Kenyon, Charles Anderson, Robert Blankenship, Steve Fosler, and Bruce Boyd.)

1969 and 1970 were not "easy years" on the Wesleyan campus. Dr. Rogers, before the Governors and elsewhere, complimented the Student Senate for its handling of the recent problems "in a most progressive manner"—so as to prevent "outbursts." Students elected to office had taken seriously "their responsibilities." Paul Collister, writing for *The Probe* (October, 1970), found N.W.U. to be a "place of intellectual conflict and dissent"—but, "a campus without violence and disruption." Students were using their senate, their Student Court, their memberships on the various faculty committees, their dorm councils and the Panhellenic and Interfraternity councils for "the Greeks," and their "access to president and deans' offices" to offer opinions, suggestions, and solutions. In addition, "faculty advisors" seemed always to listen to students. Wesleyan's leaders had not threatened to use force, and the paper's staff had discerned via a survey that students at Wesleyan believed "communication is important to avoid disorder." Comparatively, Nebwesuni was faring well. Yet to come would be a "sit-in" over a matter of faculty retention. Meetings gathered to shape resolutions to lead toward "open dorms" and "intervisitations" and "24-hour house policies"—as each "unit council" should prescribe, toward liquor "on campus" for those of voting age, and towards a "University Judiciary" to deal with infractions.

Vance Rogers expected to receive many letters of protest—as each advocated "change" became "new policy." He was fully sensitive to "parental and church concerns" and to the "financial problems" always faced by most schools such as N.W.U. He was persuaded that students sought to construct a society on campus that was "decent and contributing to their growth"—that they were "trying to build a quality of life." It had to do with "Self-Government." Sara Sherlock, editor-in-chief of *The Wesleyan*, saw it this way (April 13, 1973):

> We have entered an era in which students have been, are being, and will continue to be delegated the responsibility and honor of being appointed to committees to help regulate college life. Yet all the honor in the world does not mean a thing if those students do not also take the responsibility given them.

Somewhat later, in an interview, Rogers wagered that Nebraska Wesleyan was making use of students "in many ways that other schools are just dreaming about." As for those students, "Their input has been exceedingly valuable." He then indulged in clarification—that students "make input" and "responsible officials…make the ultimate decisions." He took a second posture, that he "would

not be bullied into decisions by threats." Students knew he was always "willing to listen."

For sure, all was not "peaches and cream" at Nebwesuni. Often a "letter to the editor" or a featured statement referred to the "little minds" which controlled dorm councils, to the "petty little rules" that the deans adored, or that Vance Rogers often just "drivels about" self-government for students and offers little more than "rhetorical repast." Milton Evans, as vice president for student affairs, spoke frankly to the trustees in terms of "student revolution on the campus" and that students wanted "more voice." When asked in March, 1975, "Can students govern themselves?," Channing Dutton, president of the Student Affairs Senate, responded, "No!" He cited "turnover in student leadership" and lack of time for students "to do their work." Dutton praised his peers for their capacities "to create a workable community" and "to meet substantial challenges." G. Alan Dunlap observed for "the Governors" that "the best possible product" would come from "the blending of opinions"—as based upon "integrity of all groups." A delegation of twelve students had engaged in lengthy discussion with "the Board," and a "boosting of esteem" had developed. This sort of meshing of opinion was of long standing at Nebraska Wesleyan, and such exchange went back to early years of the institution.

—"University Governing Bodies"

As the 1960's emerged, participation of students in the governing of Nebraska Wesleyan found expression in the roles of a Student Senate, a Women's House Council and a Women's Governing Board, a Dorm Council for men, and for the Greeks an Interfraternity Council and Panhellenic Council. The catalog for 1972 presented the following "University Governing Bodies"—all of which had "student participation":

> Student Affairs Senate, with its standing committees for academic affairs, student affairs, buildings and grounds, and campus activities;
>
> Student Court—seven students from the senior, junior and sophomore classes, to deal with infractions of the university's rules;
>
> Administrative Council—the university's president, provost, business manager, director of development, dean of student affairs, and president of SAS, and to meet each week;
>
> Executive Committee—the "chairs" of the five academic divisions, provost, and vice president of SAS;
>
> President's Student Advisory Council—the presidents of SAS, the student court, Blue Key, Cardinal Key, I.F.C., Panhellenic Council, men's judiciary board, women's house council, women's governing board, and Centennial governing council, and editor of "The Wesleyan," with the purpose to communicate on significant campus issues;
>
> Faculty Legislative Committee—with all academic policies within its purview and with five students (one from each division);

Faculty Legislative Committee—to treat of fringe benefits, professional status, dismissals, retirement, insurance, travel allowances, sabbaticals, etc.; with five students (one from each division);

Activities Committee—the personnel deans, a member of the faculty from each academic division, and a student from each division, to survey "extra-curricular affairs";

Personnel Committee—the two personnel deans and two students chosen by the SAS, to inquire into matters regarding mental illness, etc.

Committee of Twelve—3 students, 3 members of faculty, 3 from administration, and 3 from Board of Governors, to deliberate on the "students' role in the decision-making process" of the university;

Convocation Committee—four from faculty and four students, to arrange the annual convocation schedule;

Campus Center Activities Committee—SAS activities chair, director of the Center, and five students appointed by the SAS, to direct use of the Center;

Women's House Council and Governing Board—delegations from each dormitory (but not from Centennial), sorority, and private homes where women are housed, and the Dean of Women, to establish, maintain, and interpret uniform rules for "student women";

Men's Dormitory Council—representatives from each men's residence hall, to assist the Dean of Men, etc.

Centennial Governing Council—from the two women's and one men's units in the dormitory, to work with the personnel deans respecting rules, regulations, etc.

Inter-fraternity Council—delegates from each fraternity house, to assure common practices and to resolve problems;

Panhellenic Council—delegates from each sorority house, to assure common practices and to resolve problems.

The "Barbs" and Independents had their separate organizations, but were not considered to be "disciplinary in any circumstance." The SAS, by 1976, had established nine additional committees—academic affairs, senate budget, student publications, library selections, campus center activities (CCAC), convocations, faculty legislation committee, faculty rank and tenure, and book exchange. Another on "board and room" had come and gone. The SAS chose many "non-member students" to serve on its several committees. One of the chief and immediate tasks of a president of the SAS was "to get all committees in order." Too, students in near future would be regularly elected to serve on the Boards of Trustees and Governors.

—Student Affairs Senate

A Student Affairs Senate evolved from the predecessors—student council and student senate, and each of these underwent regular alterations of its constitution. Overhauls and complete revisions responded to demands. Proposed

change was subject to review by the Trustees (later, the Governors). Common complaints were that the senators were "being too feeble," or were encumbered by "petty trifling," or were too often immobilized "by absenteeism." To give "a voice" to more of the identifiable segments of the campus," membership in the Student Senate grew by the mid '60s to about 45. Size had become "too cumbersome," and indifference had often caused "lack of quorum." Autumn, 1966, became time for amendments. Reduced to 20, the senators were to be composed of three from each of the five academic divisions and of five "at large." Petitions to nominate would bear 25 signatures for "divisions" and five from the "At large list." As before, president and vice president stood on a separate ballot. *The Wesleyan* noted in February, 1967, that "for the first time in years, three candidates were to vie for the presidency." Observed, too—that the "old senate" had become virtually inactive. Certain other proposals had been placed before "the Board," to request that students exercise procedures known as "Initiative, Referendum, and Recall" and that the Student Senate be given "power to grant recognition to new organizations." The Governors took seriously their commitment "to review." Adjustments followed, and the Committee of Twelve made its recommendations.

An "apportionment" emerged for the divisions, and this could adjust from year to year. For February, 1970, to illustrate, distribution of the 20 seats was 3 for "Education," 2 for "Fine Arts," 1 for "Humanities," 2 for "Natural Science," and 4 for "Social Science," and 8 "Undeclared." Student Senate and Committee of Twelve remained busily at work to shape proposals to create a "Student Affairs Senate"—with representations from "living units" and with powers "to implement student regulations" which only the Board of Governors could "reverse." Paul Riedesel, editorially, kept the campus well informed. In mid February, 1971, the students voted to adopt "the new constitution."

Well, "19 amendments" passed "Overwhelmingly"—in nearly all cases with less than 10 votes in opposition. Along with president and vice president, the SAS would consist of 15 students elected from the academic divisions, of "five from living units," of five from the faculty to be elected by the professors, and of three administrators appointed by the "President of the College." As interpreted, the SAS was empowered to "exercise power" over student social affairs, dormitory regulations, student rights, student conduct, and student social life. Steve Fosler noted: "Its powers will be parallel to those of the Faculty Legislative Committee." Few seemed to doubt that approval by the Board of Governors would place Nebraska Wesleyan "into the category of very few colleges and universities." Gary Papke editorialized:

> The passage of the Student Affairs Senate is an exciting event. It marks the era of a new concept in Student governing power. The concept of INVOLVEMENT....

The Governors discerned need for certain revision and set up a special committee, headed by John E. Knight ('47).

Troubling to the Governors were the sweeping assumptions of responsibility afforded the SAS to regulate student social life and to assure "the

welfare of the entire student body," as well as "to act as agent between the students and the administration and faculty." Furthermore, there was need for "clarification" of the proposed role for the SAS "to serve as a liaison and advisory body to other legislative bodies on affairs which are not classified as student life." Adjustments in phrasing gained approvals, and this safeguard became a matter of record, that measures approved by the SAS had

> ...always to be submitted to the President of the College within seventy-two (72) hours of passage. Should the President reject the action, then it would require a two-thirds vote of the SAS to appeal the measure to the Board of Governors—which was bound to respond not later than its second subsequent regular meeting.

Little remained to place limits upon "student input," but president and governors retained "control."

A suitable sharing of powers had seemingly been effected. Subsequent difficulties arose because petitions to nominate were often invalid and had not gained "clearance" from the registrar and because "lackings of quorum" often stymied action by the SAS. "Lincoln-living students" did not have representation "as a unit," but they were represented through "the divisions." Also, any student could attend a meeting of the SAS and introduce "a measure" to be placed before a committee. Thus it would be.

—(Issues and Concerns)

Each "race" for the student senate, particularly for the offices of president and vice president, prompted a voicing of "major issues" and goals—some of them "hardy perennials" and others hardly more than ephemeral. The earlier "Rogers' years" featured such senate-race issues as doing something about "apathy," using students for recruitment, improving convocations and chapel and making attendance optional, resolving campus parking problems, permitting students "to sit in on" meetings of the faculty and of their committees, improving the service of the bookstore and checking on the "cost factors," vitalizing "freshman orientation," and revising "absence policy" and "grading system." Surging toward the 1970s, students' concerns turned in part to a more effective "Senate" and accountable "leaders," to revampings of the health and food services and of the book store, to guaranties of "freedom of association," right to "assemble peacefully," and security of all persons for privacy in rooms and against "search and seizure," to improved "campus communication," to "open intervisitation" and equal hours for women, to expansion of the "pass-fail system," to institution of a "minorities studies program," to enlargement of "student input" for such matters as changes in basic curriculum, evaluating of faculty, and retention of faculty, to a fuller accounting of the uses of the student activities fee, and to review with student participation of the school's "drug policy." Attentions then turned to some "oldies" and to some "newies"—a more responsible student leadership; improvement of campus appearance, repair of Old Main, and construction of a "new theater"; an end to the annual "year book"; greater cultural and geographic diversity in recruitment of students and faculty; implementation at N.W.U. of a

"student bill of rights"; increase in "library hours"; expansion of the Institute of Liberal Arts (ILA) and liberalization of requirements for degrees by the use of more "interdisciplinary programs"; transformation of the "student court" into a University Judiciary, with increased disciplinary responsibilities; evaluation by students of "the administration"; to "bridge the gap" between independents and Greeks; end of "hours of women" and no restrictions on "intervisitation"; and membership for students on "The Boards," with voting privileges.

—(Elections)

Generally, elections for president and vice president of the Student Senate departed little from the norms—of competing nominees, spirited campaigns, substantial turnout of campus voters, and clear triumphs. There were some variations and other departures from the usual. In 1959, with 81% of the eligible voting, Warren Danskin became the first "Independent"—"in ten years"—to win the presidency. In 1961, Steve Dakan ran unopposed. In 1962, one candidate withdrew, the other nominee persisted, and a "write-in," Kurt Rethwisch, won by 80 votes. The next year, Robert Baker, another "write-in" gained the office. George Witt carried victory by 7 votes in 1968, and Robert Blankenship won by 3 in 1969. A "clean sweep" left only a single incumbent in the SAS, March, 1974.

(In 1966, when Brad Paulson won the presidency, Robert Muggy backed a "real dark horse candidate"—which proved to be a "dark goat. Nan-Ged—Danish for "nanny goat"—after the election and with "heartful Baaaaaaa" thanked all who had voted for her, all 85.)

—(Activities and Responsibilities)

Once "in office," the senators via their several committees prompted and directed a multitude of activities. Particularly the Campus Center Activities Committee (CCAC) was heavily burdened. The senators had, of course, "to stay constitutional." They were always to be the chief liaison between students and faculty and administration. They welcomed alumni and parents. They assisted "to orientate" freshmen. They received thousands of dollars each semester from the "activities fee," and allotted sums to organizations to help defray expenses. They sponsored the annual Coronation Ball. They scheduled and conducted swimming parties, after-game dancing and social hours, bridge tourneys, and chess competitions. They purchased books and magazines for the library, acquired and kept in repair the TV sets in the campus center, repaired the cue tips and ping-pong paddles, kept the juke box working in the snack bar, "showed" films—both foreign and American—in the theatre or in Emerson Hall, and booked "exchange programs" with other colleges. Senators conducted annually the "chest drive" and assisted in solicitations for other charities—even occasionally to take professors "to lunch." These busy people promoted "earth days" and "campus clean-ups." They arranged for "book exchanges" as means to save students' money. They were always ready to organize "special breakfasts" and "talk backs" for and with visitors whom they welcomed as guests, speakers, and resource persons. There seemed to be "no end" to the courtesies which they extended and to the services

rendered. Despite all these, and many more responses, they had to face into barrages of criticism which claimed they were often neglectful of their duties and too often "flunkies" for the administration. The Student Senate and then the SAS served as the "very heart" of student government at N.W.U.

Donald Crawford, elected (March, 1964) to be president of the Student Senate, called upon his fellow students to attend "the meetings" and to give voice to their concerns; and, the duty of the senators would be to listen and to respond, and to communicate with administration and trustees. The senate was to be "a sounding board' for complaints and for suggestions. As Ray Benjamin would at later date editorialize, the senate was expected "to present effectively students' interests." And, Mike Roush in letter to the campus paper urged the Student Senate, as "an organization," to strive "to cooperate with the administration for the benefit of the students." An often repeated theme stressed the significance of communication. Expectations were that the senators ought never to ignore the ideas of other students and that members of the faculty and administration and of "the Boards" should never turn "the deaf ear" to suggestions from students and senate. Dr. Rogers strummed repeatedly his belief—that the more "active and responsible the Senate," the less would other students be inclined to give "expressions of discontent."

—(Discontent)

Expressions of discontent flourished from year to year, and some were persistent. Presidents and senators stood often to be accused of being pawns and puppets and "running-day lackeys" of the administration; of being, collectively, "a pacifier for students" and "a group of quislings in our midst"; of being a "bureaucratic death machine" for ideas, an organization "good for very little," "a farce," and "another honor society"; of being "a do-nothing group," "a body with no goals, no leaders, no organization, no purpose, no responsibility, and no maturity"; of being a "bureaucratic death machine"—"wishy-washy" and without objectivity, "rarely looking at issues," and performing like "a three-ring circus"; and of being "afraid of change" and "an embarrassment to the campus." Simultaneously, other allegations put stress upon senatorial displays of "demagoguery," tyranny, and dictatorship; upon "partisanship" and exercising of means to silence opposition and of "drawing issues in a maze of committees and subcommittees"; and upon a "running of meetings." Softer postings viewed the senate to be a "complicated organization which does not move quickly"—for leadership and membership were subject to change annually, and it simply took time to adjust "to the feel of the saddle."

Often elected by a small plurality of "votes cast," with a majority of students sometimes not balloting, senators "chosen to govern" found themselves accused of having emerged from a process "rigged in advance" and of responding often to apply grease only "to the squeaking wheels." Was this hardly more than another display of "American politics as usual"? Some of the more vocal malcontents called for "boycotts"—as means to "Bring the running dogs down!!" Kevin Boatright's rejoinder in 1974, as president of SAS, was to bequeath to his

successor a remembrance of "Weiler's Law"—"Nothing is impossible for the man who doesn't have to do it himself

Revolutionaries often lack patience and rarely succeed at reform. To compare the campus of 1957 with that of 1977, with eye and mind to focus upon the effective and contributing roles of "students in university government," one might conclude that revolutionaries had had their days at Nebwesuni. But genuine reform had transpired, and old "structures" had been preserved and much of heritage honored. A "student senate" had become a "student affairs senate," and the successive senators and their presiding officers were constantly in action. Most of the time they merited the accolades bestowed upon them by Vance D. Rogers and others.

For a few years, beginning in October, 1958, N.W.U.'s student senate kept its membership in the United States National Student Council Association (USNSA). Annual dues were $35. According to Nancy Baldwin, several advantages came from the membership—"particularly from information about doings on other campuses." Wesleyan's "Senate" did not long keep its membership. The National Student Association was accused of receiving subsidies from the C.I.A., and then for taking "liberal, radical, what-have-you stands." Although often in agreement with the NSA, the student senators at Nebraska Wesleyan attempted to make better use of their funds.

—Student Court

Proposal to establish a "student court" had origin in a joint student-faculty committee, February, 1961. Aim was "to promote democratic ideals and healthy education" and "to foster a spirit of cooperation among the students, faculty and administration." Adequately spelled out were the specifics, with "individual rights" and "rights of appeal" assured. Vance Rogers and Sam Dahl endorsed the plan, and expectations were that the court would lift several burdens from administrative shoulders. Approval by the students was mandatory.

Vigorous campus-wise debate ensued, many "ifs" were raised, and vote delayed "for further study." A cartoon by Doug Harman showed justices pondering a question—"But, do you feel it is serious enough to take away all ping pong rights?" Some students felt such a court would become just "another white elephant." Others suspected such a court could never work well at N.W.U., for the "close relationship among the students" would tend to limit "fair judgments," and that unbiased opinions were unlikely. So went the reasoning, "the discipline problems should remain in the hands of the administration." After six weeks of "pro and con," the students rejected the court, despite the opportunity for "greater participation in campus government." Eight years elapsed before reconsideration.

The Paper announced, February 7, 1969, that the "Senate" was considering a bill "to establish a Student Court," purpose being to provide "fair hearing" and decision "by students in cases involving infractions of the University rules." George Witt, president of the senate, directed debate, and passage came later in the month. Dr. Rogers, as before, favored it. The measure went to the Board of Governors, and its "student affairs committee" examined it "in detail." Approval

came September 11, and the Articles of Organization were to be implemented without delay.

Seven students would compose the court—at least three of them to be seniors, and the others to be juniors or sophomores. To stand for election, a candidate was to have completed two semesters of work at N.W.U., with a minimum "C" average, be currently carrying 12 hours, and submit a petition bearing 50 signatures from members of his/her class. Once elected, the seven would choose from their midst a presiding justice—who would vote only in case of "tie." Appeals could always be made to the "president of the university." Except for cases involving mental illness, sexual immorality, or drugs, "infractions of established regulations and standards" could be subject to review before this tribunal—with penalties exacted when so ruled. Guidelines for procedures, decisions, appeals and notifications were documentary. The "President of the University" upon receipt of an appeal had no more than ten days to alter the sentence or to order the case reheard. The court was "in order" by mid October, and Robert Blankenship, as president of the senate, had "sworn in" the panel of seven. *The Paper* commented:

> ...opportunity is now available for any student who feels that he has not been given a fair hearing to air the case before this judiciary body. Even the Deans have to abide by the decisions of the Court....Go defend your rights before a group of your "peers."

Complaints soon accused "the Court" of being a "rubber stamp for the administration." Within two years, more than 200 cases had been placed before the tribunal, but not once had a student been "the plaintiff." Councils (women's, Panhellenic, I.F.C., of the dormitories), administrative officials, and professors had activated hearings. Charges had dealt with "signing out," "late returns" and "after hours," difficulties with "the law" off campus and questions of "double jeopardy," violations of parking regulations, living in "unapproved residences," "intervisitations"—not within "rules," "abuse of property," and plagiarism. Rarely had "the justices" rejected a case on basis of "non-jurisdiction." They upheld, reduced, or dismissed fines; they "weighed circumstances" and could rule that a council or committee had reached beyond its authority or had properly performed its duty; they could rule for "grade reduction" as penalty for plagiarism; they often placed a "letter of reprimand" or a "letter of warning" in a student's file (but such a deposit could not remain part of "permanent record"); they could subpoena witnesses; and they could request "legal counsel." Any defendant was entitled to "counsel." Hearings could be "closed"—should a defendant so request.

Not the most important case, but certainly one of the most colorful, was that of "Lois Collings vs Mike Knisely." Mrs. Collings, head librarian, and her staff had for the Christmas season, 1970, placed an aluminum tree, fully decorated, to greet students and faculty who should enter the new Cochrane-Woods Library. Knisely disliked the tree and found it to be "offensive to the Christmas spirit"—a "commercialization." He proposed to remove the tree—a branch at a time "each day." Mrs. Collings placed "his deed" before the Student Court—under charges of "vandalism." He had removed "two limbs." Not until mid February did the court,

by a split 4 to 2 decision, find Knisely responsible—not of "destruction of property," but of "removal of two branches and attached decorations." The penalty?—a "letter of warning." Knisely, in his defense, placed on record a poem, "Written in Commemoration of the Library Staff in freeing M. Knisely from All Responsibilities to Society"—

> I think that we shall always see
> God's gifts upon our aluminum tree,
> you cannot touch them with your hand,
> yet they are there at your command.
>
> there's joy and faith and hope renewed,
> there's laughter for a happy mood,
> there's gratitude for each new day
> a time to think, a time to pray.
>
> the Christ idea with holy light
> shines clear to make your pathway bright.
> these things are yours if you can see
> God's gifts upon your aluminum tree.

Amended to make certain that the senior, junior, and sophomore classes would each have "at least one member on the court," to hold elections five weeks after those for the SAS, and to dismiss a case should "the plaintiff" fail to appear, this Student Court gave outward appearance of being ready for the future. Adoption of a "Code of Conduct and Rights" for students and the inclusions of students for deliberations at nearly all levels of the "school's business" gave rise to concept of a "University Judiciary." Matters of "privacy," dormitory government, and use of alcohol seemed to lie without the purview of "the Court."

—University Judiciary

Rhea Miller, president of the senate, proposed in October, 1970, that a "University Judiciary" be appointed or elected. She and Judith Patrick began the task to compose a constitution. The work, for more than two years, passed through many hands and was ready for consideration in March, 1973. Personnel and composition, scopes of jurisdiction, inclusions and exclusions, and "situations"—all had been harmonized from consultations "at all levels." Adoption of the judiciary would terminate "the Court." Faculty and students respectively endorsed the document in late April and early May, and the "personnel committee" of the governors then recommended "adoption." Without dissent, the Board of Governors approved the constitution for a University Judiciary, June 14, 1973.

Four students, three members of the faculty, and two from administration composed the judiciary. Students and faculty respectively elected their members, and the president of the university appointed the two from administration. A student would preside, and as "president of the judiciary" would vote only in case of a tie. As empowered, the judiciary could conduct hearings and render decisions in cases involving infractions of "University rules." Use of this judiciary was expected to spare the school's administrators of "some rough disciplining."

Simultaneously came proposal that four students be elected to serve on the boards of trustees and governors.

For *The Wesleyan*, March 24, 1975, Larry D. Ohs assessed the use of "the judiciary" in its first 1½ years—just five cases, one of which had been "brought by a student." The "situations" had resulted from "an assault of another student in the dormitory," "living off campus without permission," refusal to abide by "dormitory rules," and "use of alcohol and rowdiness." This "University Judiciary" had achieved no "great story of use and success," but it had not defaulted when used and "was ready." Speculation might have wagered that the several councils, and other "consultative procedures," were effectively resolving problems—?

—"Student Advisory Council"

Dr. Rogers informed *The Paper*, early April, 1968, that he was forming a "Student Advisory Council"—so that he and Dr. Evans could better "keep in touch with the Student's thinking" and "to know of students' concerns." He solicited "eleven student leaders"—"the most prestigious on campus"—to speak on such matters as safety on campus, the food service, curriculum, "maintenance" in dormitories, "advisor-advisee system," alcohol and drugs, school calendar, and the bookstore. This "Council" remained a "chief sounding board."

—"Committee of Twelve"

The "Committee of Twelve" was somewhat ad hoc in purpose—"to study campus problems and to recommend solutions." Two of its more significant suggestions were to transform the Student Senate into a more fully empowered Student Affairs Senate and to provide for "student memberships" on the several faculty committees. In September, 1971, after two and a half years, it became "The President's Commission on Academic and Institutional Objectives." A new "Committee of Twelve" in 1972 emerged, with ad hoc purpose to treat of "the future operations of the university"—to define purposes and to recommend means.

—Women's House Council

The Women's House Council established, maintained, and interpreted "uniform rules for women" in attendance at N.W.U., and it served as a sort of "legislative body for co-ed rules." Members from within this council formed the Women's Governing Board. This board met weekly "to review any problems" and to enforce the council's "demerit system." Accused of operating beneath a sort of "aura of secrecy," both Council and Governing Board were subjected to varying degrees of criticism. The emerging dormitory councils supplanted both "Council" and "Board," with final reference to each to appear in the catalog for 1972.

—Men's Dormitory Council and other councils

The Men's Dormitory Council tended in some respects, by the mid 1960s, to be "a parallel" to Women's House Council; but, it never had anything to do with the fraternities. Its members, elected by the men of Burt and Plainsman Halls,

assisted in the supervision of "conduct and life" in the two dormitories. The men's unit in Centennial Hall was not of its concern.

The council for Centennial represented the two units for women and the one for men. Its responsibilities were largely coordinative and settled upon the use of the lobby on first floor and the other "common areas of the dormitory." The councils for Johnson and Pioneer Halls were separate "bodies."

Each dormitory elected its own officers, and there was always "flack around"—because decisions made were never pleasing to all concerned. Certain critics averred that "self government in a dormitory" at Nebraska Wesleyan was "not reality," but "a dream"—that the school's authorities rarely allowed students "to make their own policies." The discontented asserted that, despite "fanfare to the contrary," administrative policies at N.W.U. were consistently "censure, restrict and refuse." An "Inter-Dormitory Council" arose at behest of the SAS (1973), and it sought to coordinate varying policies and disagreements and to resolve issues which tended to cause friction between new students and "old."

Vance Rogers had hardly warmed his presidential chair at Nebwesuni before he selected a "student faculty liaison committee"—purpose of which was to engage in "conversation in my office." This group of five students and two members of the faculty was antecedent to many subsequent committees, and even to the presence of students as members of the boards of trustees and governors. By August, 1974, members of the SAS and other students were serving on committees which treated of the annual budget, student publications, library selections, activities in the Campus Center, convocations, faculty legislation, faculty rank and tenure, faculty academic standards, president's advisory council, dean's advisory council, and the university judiciary—along with board of trustees and governors. Without votes in 1970, they had them in 1974.

The "Greek Houses"

The annual catalogs of Nebraska Wesleyan repeatedly noted the significant contributions made by its social organizations—fraternities, sororities, Barbs, and Independents. Praised for their "self disciplines" and their efforts to uphold "the ideals and policies of the college," they fostered in their several ways "maturity in judgment, good manners, and scholarship." Most in the news were the "Greek houses", collectively and individually. Lapses of discipline could bring tensions with the university's administration; but, normally, problems were resolved by their two councils—"Panhellenic" for sororities and "Inter-fraternity" for fraternities. Members of the faculty were, generally, "friendly toward the Greeks"—but at no time entirely so. Most of Wesleyan's "suzy sisters and frat rats" had roots which reached far into the school's history.

The Plainsman, 1958, featured four sororities (Alpha Gamma Delta, Delta Zeta, Phi Mu, and Willard) and four fraternities (Crescent, Phi Kappa Tau, Tau Kappa Epsilon, and Theta Chi). The Crescents had just become Omicron chapter of Zeta Psi. Soon to join the other four fraternities was Alpha Kappa Lambda. Except for the Willards, all "houses" were national-international in affiliation. These nine were "on the scene" in 1977.

Until autumn, 1969, the campus newspaper regularly kept its readers alerted to the doings of these "houses"; then, no more. A succession of columns, headed with titles such as "Wesleyanotes," "Social Spatterings," and "The Social Scene," had missed but little. A sequence of reporters included the following: Hildred Bressler, Jerre McWha, Cheryl Young, Linda Hogeland, Judy Trimble, Margaret Bayer, and Heather Craig. Only "small bits" escaped the pens of these "columnizers."

So, what made news?—"firesides," "hour dances," teas for "alums" and housemothers, receptions, and "exchange dinners"; "open houses," "special breakfasts," having members of the faculty "for dinner," picnics, and hayrack rides; "kidnappings," "raids" for pin lights and trophies, and "entertainments" to follow to regain possessions; apple feeds, pizza feasts, popcorn "festivals," and "pajama parties"; "shoe-shining exchanges," "noisy times," and "butt stampings" for which the gals "lined up," each to have some "fellow" paint his fraternity letters on her "jeaned rear"; "parties" to go "to the theatre," bowling, golfing and square dancing, or "out of town" for something special; the "serenades" which often celebrated pinnings or engagements, and often to be followed by some form of "fraternal dunking"; the celebrations of Hallowe'en, Thanksgiving, Christmas, Valentine's Day, St. Patrick's Day, and Easter, with an occasion often to entertain, as special guests, children from the city's orphanages and homes; "rush," pledgings, "pledge sneaks," and "activations"; "reunion days" and occasionally asides about intramural rivalries. Also, were those competitions for "house decorations"—each "homecoming."

Larger affairs often carried special names—"Rambler Days," "Bowery Party," "Hobo Party," "Roarin' 20s," "Cupid's Capers," "Wonderland," and "Wild Some." Not to be missed were "Bad Luck Bash," "Island Paradise," "Club 2541," "Camelot," "Hawaiian Luau," and "Flintstones." There would be an occasional "Western" and more often the balls in honor of fraternity "sweethearts," "dream girls," and "enchantresses." Not to miss review were the likes of a "Silver and Blue Formal," a "White and Gold Formal," an "Orchid Formal," or a "feast of Roses." Before Christmas, the Panhellenic Ball held center stage; in the spring came the I.F.C.'s "formal" to disclose both "Big Snob" and "Old Grouch." It took some "doings" to keep up with the social calendar at Nebwesuni.

Never to be overlooked or "taken lightly" were the housemothers—with their special roles within the several "houses" and their many activities which centered in their club. The new residences for Willard, Theta Chi, and Delta Zeta—along with an "addition" and improvements for Phi Mu—merited much attention.

—"Rush"

For "the Greeks," the major push for new members came regularly at the opening of each fall semester. "Rush" was always "hectic and nerve-wracking"—a time often of "confusion and decisions to make." Actives had pored over lists of "new students" and had already made many "contacts." Panhellenic Council set the rules for the women, and I.F.C. governed the men. The sororities

used a "quota system" in effort to maintain a balance of memberships; the fraternities chose to let the chips fall where they would. "Rushees" generally "dined at the frats" and "enjoyed lunching" at the sororities. Each group sought to present itself as "the best on campus"; each prospective new member was curious, anxious, and "conscious of first impressions." Each "rush week" was a time for "smiled-out faces, talked-out mouths, walked-out feet," and possible thankfulness when "it's over!"

Coordinated scheduling enabled rushees to visit each house and then to accept invitations to dine. Then, at designated place and hour, the newcomers registered their "preferences" and hoped for inclusion in the lists of acceptance submitted by the respective houses. When "first choices" matched up, there was cause to rejoice. Always there were some disappointments. Governed by their quotas, some of the sororities had often to be "more selective." The fraternities remained "open" and often with "uneven results." Each house welcomed its "pledges," for there was cause to celebrate.

To engage in "rush," a new student paid a "rush fee"—$1.50 for Panhellenic (women) and $1.00 for "Inter-Fraternity" (men). Not all who chose to be rushed opted to pledge, or even to continue the process after "the first taste." Until the mid 1960s, perhaps three-fourths of new students at N.W.U. desired to explore the "Greek System." This interest sagged sharply thereafter and then made a slow "recovery" to about 51% by 1976.

(To illustrate, figures compiled for September, 1957, showed 105 women and 136 men "pledging"; for September, 1963, 221 students, 116 women and 105 men, "preferenced"; for September, 1974, the combined number was 170. Enrollment was greater in '63 and '74, than in '57.)

The sororities generally followed a pattern of "formal rush" at the beginning of each semester; the fraternities tended to prefer "open rush" throughout the year.

Members of Wesleyan's Board of Trustees (and then "of Governors") kept benevolent and watchful eye upon the school's "Greeks." From 1962, a minimum of 85% of the school's students were "residential"—housed on campus in dormitories or in the fraternities and sororities. Varying from year to year, membership in the Greeks constituted about 45% of the enrollment—falling to about 41% in 1973. Greek memberships, for example, reached 234 in 1960 and 470 in 1973—with 58% "living in the houses." So, the university's managers had good reason to be concerned about the "health" of the fraternal organizations. In 1973, 37% of the men were members of fraternities and 47% of the women were in the sororities. As yet, all four sororities were considered to be "pretty healthy"; of the five fraternities, administrative judgment regarded one (Tau Kappa Epsilon) to be "marginal" and another (Zeta Psi) to be in "serious trouble."

—"Greek Week"

In effort to break away from the traditional rivalries which had often been characteristic of the sororities and among the fraternities at Nebwesuni, the groups united to stage a "Greek Week," October, 1960. Their two "Councils" planned a

series of events. A convocation "opened the week," with speaker to be the president of the National I.F.C. He also served as chief consultant for subsequent discussions—which dealt with such matters as scholarship, internal discipline, campus and public services, financial management, and rushing. This venture closed with "banquet and ball." Deemed a success, it was certain to be repeated and "enlarged".

"Greek Week" or "Greek Weekend" became an annual affair—with luncheon and dinner exchanges, panel discussions, "Greek games," and "Greek dance." Emphases sought "improvement in their relations," expansion of their "social welfare projects," publicity for the "advantages of the Greek system," and increases in "Church attendances." In 1966, it became a spring occasion when, from the votings of the "house members," the identities of Big Snob and Old Grouch were to be revealed. Also, to occur would be the tapping of new members into a "service honorary," Omicron Sigma Lambda—which succumbed to be succeeded by "the Ionians," with about 22 members to represent the eight "chapters."

To create more camaraderie, the two councils and the Ionians held "weeks" in autumn, 1969, and spring, 1970. Editorial comment in *The Plainsman*, 1970, opined that their successes had come "at the expense of alienating the rest of the campus." Questioned was the importance of "Greek unity." These were years when all tradition was under attack, and on most campuses "the Greeks" were part of tradition. Most of N.W.U.s "chapters" would endure, despite the negativism. Wesleyan's groups expanded their "week"—to include additional "competitive games" (bridge, pitch, foosball, and trivia bowl), along with exchange dinners and much serenading. "Greek week ball" continued to provide opportunity to reveal annually both Big Snob and Old Grouch, and for the fraternities to identify an "ideal pledge" and the winner of the "annual scholarship trophy." For the sororities, such awards were reserved for the annual Panhellenic Luncheon.

—Support and Criticism

Wesleyan's Greeks, along with several other campus groups, engaged in many "community affairs"—to raise funds for support of the Malone Center, of the youth living nearby in "White Mansion" on Leighton Avenue, and of other "service for youth" in Lincoln; to assist in soliciting donations for research in matters pertaining to cerebral palsy, diabetes, cancer, and "heart"; to join in annual "clean-ups" of University Place. They participated in "Hike for Hope," "Honey Sunday," and "bikathons" to Omaha, Hastings, or Grand Island. They promoted "white elephant sales," candy sales, cookie sales, "work project sales" (car washes, window washes, and yard cleanings), walkathons, and relays. They sold peanut butter, as well as honey. They popularized the giving of blood to the Community Blood Bank and to the Red Cross. In a collective way, enthusiasm for such activities gained momentum after 1972—altogether, a very positive sign.

"Literary Societies" for twenty-five years had preceded "Greek organizations" at N.W.U., although some of them had taken on aspects and activities similar to sororities and fraternities. Critics accused these "earlier groups" of being selective, exclusive, snobbish, undemocratic, secretive, divisive,

and possessed of "selfish loyalties" which often weakened loyalty to Wesleyan and even to "the church." When these societies transformed in to "Greeks," they appeared to don new armor—which invited even more biting dislike from those not party to "the system."

Although these groups were often intensely engaged in fraternal and sororal rivalries ("rushing," intramural competitions, scholastic strivings), they often combined to explain, justify, and promote their roles on a campus such as Nebraska Wesleyan. They provided room and board for a large contingent of the student body; they were often the most persuasive of "field representatives" to recruit new students, and they were significant factors in the school's need to retain its registrants; they sought to instruct their neophytes in "the art of social grace" and in "the skill of group government"; they served as "workshops" for fiscal management and responsibility; they provided tutorial assistance and laid claim to higher academic achievement; they enabled a battery of members to remain in school because of "in-house jobs" to ease expense; they encouraged those adjustments which harmoniously meshed individualism with the demands of complex societal entities. With all of these, there would arise occasions when a chapter might be at odds with the school. Presence on the campus remained a matter of permission from the institution's governance, and each group disciplined itself to reasonable conformity to "rules and regulations."

From the late 1950s though the 1960s and into the 1970s, efforts to discredit the "Greek system" grew in frequency and earnestness. Issues of *Wesleyan*, *Paper*, and *Probe* furnish documentation. Minutes disclose that Dr. Rogers kept trustees and governors informed of conditions and debate. Attack brought counterclaim. Certain "old-timers" on and about the campus felt they had heard it all before. But, it was different, somehow; and, along the way, certain Greek enthusiasts suspected that certain younger and newer members of the faculty were abettors to the recurring assaults.

The assailants averred that "group pressures" curbed individualism, forced conformity, limited freedom of action and expression of opinion, and caused sacrifice of old and more important loyalties. They asserted that the Greeks hypocritically used the "social line," "study line," and "lasting friendship line" to gain "social approval." They accused the Greeks of being secretive, clannish, prone "to fragment" the student body, inclined to "frivilous activities," and expensive. They found the Greeks to be "smug" and components of a "silent majority" that manipulated campus elections and selections of members to certain "honors."

(Typical had been the 1965-66 year when "the Greek System" gleaned these recognitions: W-Club Sweetheart, Ideal Plainsman and Ideal Plainswoman, Beauty Queen, May Queen, four of six new members for Blue Key, ten of thirteen new members for Cardinal Key, and Big Snob and Old Grouch.)

Usually, campus politics were dominated by "the houses." So, the Greeks were grossly undemocratic, for the campus seemed to be controlled by the groups who compiled less that 50% of the populace. Furthermore, the critics pointed to use of

the "black ball," a means whereby one member of a chapter could veto invitation to pledge, or for "activation." The "black ball" was an instrument, so went the claim, to keep out and "to boot out"—a clear contradiction of our nation's historic struggle to achieve democracy and equality. The detractors observed that the Greeks were "old-fashioned" and "remnants of a passé society." Mark Hanna likened "the Greek system" to a "sinking ship that should be allowed to slowly sink out of the picture," and he avowed it was a barrier "to a bettering of our social and academic environment."

(*The Probe*, October 16, 1970, carried Hanna's statement, and the future would bear out certain of his assessments. Zeta Phi did fall by the wayside—but to resurrect, grow, and prosper. Alpha Kappa Lambda prospered and then folded. Phi Mu eventually lost its footing at NWU. Tau Kappa Epsilon, too, collapsed.)

It was "rush" which received the sharpest rebukes. The "smiling Greeks" lurked behind every bush, eager to leap forth to brainwash each prospective neophyte. It was a "dirty game" and a "smut mark" upon the name of Nebraska Wesleyan. The Greeks, "in their efforts," herded the "poor rookies" from one pillar to the next post. The smiles, the "back-patting," the hand-shaking, and the "hugging" aimed "to acquire freshmen"—as if "to be purchased at a cattle auction and to be fed and fattened." Part of the procedure was to stab your competitors in their backs. Furthermore, the newcomers were deceitfully kept unaware of the "grim and bitter realities to come"—were they "to pledge." Critics likened "pledge life" to conditions of "near slavery"—a combination of "duties" and "hazings." Revelations informed readers that "help weeks" had replaced in name only the "hell weeks" of yesteryears.

All coins have two sides, and those who spoke in defense of the fraternities and sororities were the first to aver that "Greek life" was not for every student—male and female. Difficult to refute was observation that "fall rush" always transpired while new students were engaged in "orientation" and in making their "initial adjustments" to college life. "Rush" could become for some freshmen "distraction" and "interference"—which might permit "a tail to wag the dog." Admitted, "preferencings" were made often from "shallow aquaintenances."

The Student Affairs Senate eventually passed resolutions to advise that rushing be delayed until October, or even to the onset of each spring semester. Implementation of such recommendations augured heavy financial losses for "the houses" and only a modest lessening of strain upon academic endeavors. The timing and rules of rush remained in the respective hands of the Inter-Fraternity Council and the Panhellenic Council, and the criticisms went on "just the same."

—"discriminatory clauses"

News items by the late 1950s dwelt at length upon the "discriminatory clauses" which existed in the constitutions of many "Greek orders"—that many were exclusively "anti-Jew and anti-Negro." Wesleyan's trustees, June 6, 1960, instructed President Rogers to make certain "no fraternal group" on the campus have in its constitution and by-laws "clauses which restricted membership to

certain races." Rogers advised each "house" that "such restrictive clauses" were "unacceptable at N.W.U.," instructed each to place on file for examination copies of constitution and by-laws, directed each to notify its national headquarters, and informed students the "situation at Wesleyan" would be reviewed the following February, 1961.

At its request, the Board of Trustees became well documented on the matter. Minutes recorded (February 20, 1961) that "all showed no so-called discriminatory clauses." Nebraska Wesleyan was "not alone" on a treating of the issue. The school's "fraternal members" had also responded by asserting that "membership is a privilege, not a right," and "entirely up to the discretion of a chapter." Letters to the trustees stressed the "democratic principles" which lay beneath the procedures whereby persons were "admitted to membership." Dr. Rogers later publicly avowed that Wesleyan's fraternities and sororities were "unencumbered by restrictive clauses in their charters." Members of the I.F.C. voiced a suspicion that the trustees intended to direct that Wesleyan's chapters be required "to invite to join any person who might be of a minority and wish to join." The trustees had no such design, but their purpose, along with that of Rogers, was that the school avoid any possibility for "adverse publicity." Strong commitments to observe "rights of minorities" and "equal opportunity" pervaded the board's membership.

Despite these assurances, critics continued to claim that the Greeks at N.W.U. continued to be prone to "intolerance." James Merryman, after detailed research into the history of the fraternal groups on the campus, offered his finding to *The Wesleyan* (March 4, 1966). The schools sororities and fraternities were "free" in their constitutions of discriminatory clauses and had recurringly pledged "many who were not white, Protestant, Caucasian." The issue eased somewhat.

—Panhellenic Council

The Panhellenic Council promoted "co-operation and co-ordination" among Wesleyan's four sororities—Alpha Gamma Delta, Delta Zeta, Phi Mu, and Willard. Each house selected three members to serve in this council, and the presidency rotated "in order" from year to year. Major events to be planned were the Panhellenic Ball (a December occasion) and the spring luncheon (usually in April). The latter served to award a trophy to the chapter with the "highest Scholarship" for the preceding two semesters and another trophy to "the pledge" who had maintained the highest grade average. This luncheon was a "dress up affair"—of gloves and hats, no less. Grover Click, in his "The Bullpen," wrote of the "sororitas femalis"—"a species quite difficult to identify," and one sort of bird which "decorates itself in a variety of plumage…, intended to attract the fraternitas malis." Simultaneously, Mike LaChat and William Lee Cox suggested that names for the sororities might better be "Dulce et Decorum," "Eata Bita Pi," "Flemma Sic Pu," and "I Felta Thi." Panhellenic remained one of the more effective "governing bodies" on the campus.

—Inter-Fraternity Council

The Inter-Fraternity Council (IFC) consisted of two members from each chapter, with the officers to rotate annually from group to group. Each "spring formal" was occasion to recognize "Big Snob" and "Old Grouch," to award a trophy to the fraternity with the highest academic GPA for the preceding two semesters, and to award $100, as a scholarship, to the "ideal pledge of the fraternities." It was a "co-ordinating body" for the fraternities, and united often with Panhellenic to engage in a multitude of joint projects. Grover Click said of "the fraternity man," that he was generally "an excellent student of poker, football, or sex, but ranked near the bottom in classwork." Click also observed that "a frat man" nearly always bought "used textbooks," because he would rarely open them, preferring most of the time "to comb his hair and shine his shoes." Whatever Click may have implied about scholarship, statistics from the registrar's office consistently showed that Greek men and women consistently recorded higher GPAs than their non belonging counterparts.

—The Sororities

The women of Alpha Gamma Delta had roots on the campus which reached almost to the time of the origins of N.W.U. The Theophanian Women along the way became known as Kosdians before they adopted a Greek identity, Alpha Kappa Delta. They merged (1924) into Alpha Gamma Delta, and of all the "houses" at Nebraska Wesleyan have the longest resided at their current address 2541 North 50th St. The Alpha Gams became center of campus attention in May, 1962, when one of their members discerned at a late evening hour that she was "being trailed by a man"—while walking from 48th Street to the residence. She made quick entrance, explained to others the cause of her "being frightened," and decided to call the police. Observing that the man had positioned himself nearby in the shadow of a large tree, she called a friend at a not too distant fraternity house. The men quickly fanned out, cornered and surrounded the stalker, and threatened him with "all sorts of punishment" were he to attempt escape. According to eyewitnesses, the intruder was much relieved to have the police arrive. *The Wesleyan* reported: GAMS SAFE: THANKS TO WESLEYAN MEN. In March, 1976, the women of Alpha Gamma Delta, for the eighth consecutive year, received at the annual "Brunch" the Panhellenic scholarship trophy. Each year, at homecoming, the Alpha Gams engaged in their "up and down" teeter-totter marathon, a three-day endeavor, night and day, to raise funds for charitable projects. Statistical profile disclosed in 1973 that 48 members occupied the residence (capacity of 48), and with actual membership at 76.

The Delta Zetas observed in 1958 their fifty years "as a sorority on the campus." Prior to 1941, they had been known as the Aelioian Literary Society, then Alpha Epsilon, and then Beta Phi Alpha. There residence at 4942 Madison Avenue had been one of the more elegant homes in University Place. While celebrating their "half-century," alumnae and actives envisioned a new locale "with everything new." Professor Nettie Clark was one of the chief instigators. Inquiries in 1959 brought assurance from the Board of Trustees that the school could serve as guarantor with respect to certain loans, and a drive "for alum

support" was soon underway. *The Plainsman*, noted that the Delta Zeta's had had "moving days"—into their new house, 2401 North 51st Street. The "profile" for 1973 reported that the Delta Zeta's house had capacity for 45, with 58 in residence and actual membership "at 75."

On the Wesleyan campus, the antecedents of Phi Mu reached back to 1888, when the Orophilians formed as a literary society for men and women. As a local sorority, members kept the name of Orophilia until 1927 when they affiliated with Alpha Delta Theta, a national. They merged into Phi Mu in 1939. After World War II, these women acquired a large house at 5219 Huntington Avenue, gained the title to an adjoining lot in 1962, and proceeded to "enlarge and improve"—virtually to have by 1966 "a new house." Two years later, a news item observed that these ladies had "a jug, a washboard and banjo band." Recorded in the "profile" (1973), Phi Mu had membership of 43, with 27 in the house with capacity for 52.

The Willards had been "the Willards" on the campus of N.W.U. since 1889—first as a "literary society" and then as a sorority, never "to go national." From the 1920s they had occupied a large white frame house, 5034 Madison Avenue, which they purchased "over the years" from an owner who lived "to the north." Alumnae and actives eyed with expectations the Harrington and former Rose-Durham properties across North 51st to the east, and campaign was soon on for a new house. By 1960, the "Willard Building Fund" was accumulating. *The Wesleyan* (March, 1962) broadcast that "Willards and their husbands" were staging "Arsenic and Old Lace" in the Enid Miller Theatre to raise more funds. *The Plainsman,* 1963, featured news that the Willards had moved into "a new residence"—at 5110 Madison Avenue. These women became known for their "Ducky Derby Days," with winners exhibiting skill and stamina to blow toy ducks "across a little swimming pool." The Willards also held contest for pie eaters, for displays of "Mr. Legs," and for an occasional "Tug-of-War." Their "profile" for 1973 showed they had 42 living in the house, with capacity for 43 and a membership of 75.

In May, 1966, a chapter of Sigma Chi Omega established a core of members at Wesleyan. *The Plainsman*, 1967, pictured eight members. The chapter did not endure. There would be no fifth sorority on the campus.

—The Fraternities

We now turn to the fraternities and begin with Alpha Kappa Lambda. Although enrollment at N.W.U. was "on the increase"—into the mid 1960s, the percentage of the men who opted to join a fraternity was in sharp decline. Milton Evans, dean of men, concluded, from inquiries, that many of the unaffiliated "like some of the things the Greek system has to offer," but chose to be "independent" rather than enter "one of the four"—Phi Kappa Tau, Tau Kappa Epsilon, Theta Chi, and Zeta Psi. Evans pursued the possibility that a fifth fraternity could prosper. As of spring, 1966, Phi Sigma Rho, a "colony designation," had a membership of 24. With Fred Blumer as advisor, the new group gained charter as Alpha Kappa Lambda, a fraternity which outlawed "physical or mental torment." Activated April 21, 1968, the AKLs had already occupied the house at 5007

Huntington Avenue—recently vacated by Tau Kappa Epsilon. Theirs was an impressive start.

The men of AKL wished to purchase the old house, which the school now owned and, according to "the Governors," would make available for $15,000; however, subsequent sale must have the university's approval or "first option to buy" or to reclaim. The Governors later voted to guarantee a loan of $180,000—for "a new structure" to be built at the "corner of 50th and Huntington streets." Wesleyan's officials desired that all fraternities and sororities on the campus "have opportunity to better their housing." A new residence never rose. The men of Alpha Kappa Lambda sponsored their annual "Powder Puff Derby," with the sororities in competition; raised funds for various charities—even by presenting "mellerdramas" at The Gaslight; and soon acquired a reservoir of enthusiastic alumni. Their "profile" for 1973 revealed an "actual membership" of 35, with 24 occupants of the house—fitted for capacity of 22.

Forebears of Phi Kappa Tau on the Wesleyan campus were the men of Orophilia, organized as a literary society in 1888. In 1907, these men adopted the Greek name, Phi Beta Sigma. They became Wesleyan's first "national" when they affiliated with Phi Kappa Tau in 1923. Except for the women of Alpha Gamma Delta, and just a matter of weeks, these men have been the longest at current address 5303 Huntington Avenue. Kept in good repair and with suitable interior adjustments, the house remained "sufficient and suitable" for its members. For more than a quarter-century, these men won the annual scholarship trophy for the fraternities; they retired a succession of "cups." Their annual "Ramble Days" featured such as egg toss, balloon stomp, balloon relay, three-legged race, orange-under-the-chin relay, football throw, and other "heated combats"—along with costuming and dance. Among other promotions, they championed efforts to sign up donors for the Mobile Blood Bank of the Red Cross, with 175 students and members of the faculty responding in 1975—to top the record. Their "profile" in 1973 disclosed a membership of 79, with 38 living in the house—with capacity for 48.

Tau Kappa Epsilon had its beginning on the campus in spring, 1956. The "Try Pods," a colony, grew rapidly under the sponsorship of Edgar and Evelyn Knox, in residence at 5110 Madison Avenue, the old Rose-Durham home. In May, 1957, the group became chapter of Tau Kappa Epsilon, outlawed hazing and "hell weeks," and made known their fraternity had no "restrictive clauses." These men promoted "turkey races"—to be held annually in Magee Memorial Stadium, and they frequently painted their "Greek letters" upon the sidewalks leading to the sororities. They soon took up residence at 5007 Huntington Avenue. Membership for the group became erratic, and the men were forced to seek smaller quarters. The "profile of 1973" listed Tau Kappa Epsilon with a membership of 17, with 7 living where 12 might dwell.

The men of Theta Chi traced their presence on the Wesleyan campus to the Dialectics, who in 1903 joined other literary societies. These men in 1913 adopted the Greek name, Delta Omega Phi, and remained such until May, 1949, when they entered the ranks of Theta Chi. The "Chis" continued to occupy the old residence at 5007 Huntington Avenue. *The Wesleyan*, December, 1957, placed them at 5006

Madison Avenue. The chapter, with avid support from its alumni, embarked on campaign to fund "structure of a new residence." Wesleyan's trustees encouraged such planning and agreed, February 17, 1958, that N.W.U. serve as guarantor for loans and "to endorse all bonds." In command of the project was Edward B. Schmidt, '22 and an "old Delt," professor of economics at the University of Nebraska. The men occupied their new house in January, 1966, with address changed to 2800 North 50th Street. According to campus news, men of this fraternity enjoyed raiding sorority houses, capturing coeds, and then painting "the frat insignia on their jeans." They promoted the "blood bank program"—to open often their basement to the Red Cross "for its gear." In 1974, they brought end to the long reign of scholarship supremacy which Phi Kappa Tau had held. Their "profile for 1973" indicated a membership of 75, with 36 living in residence—but with 48 being "capacity."

The statistics of the "profile" (November 8, 1973) said of Zeta Psi, residence at 4945 Walker Avenue, "capacity" 34, "membership 7, and "in house" 1. As a recognizable entity, Omicron chapter of this fraternity had ceased. Collapse of internal discipline had led to its demise. Fraternal predecessors reached back to 1887 and 1889, to the men of Theophania (first at York College) and Everett, literary societies. The Theophanians adopted a Greek name, Theta Phi Sigma, 1915. The "Theos" and Everetts combined in 1933 to become Crescent, with occupancy of the Everett's residence at 5007 Huntington to continue. Loss of the property during World War II prompted the group's alumni to form a "mortgage corporation"—which financed a new house on Walker Avenue, with occupancy coming in 1950. Crescent affiliated with Zeta Psi in 1958. The chapter then enlarged its residence in 1960, to accommodate "12 more men." The years which followed were "very good," and by 1966 the men and their alumni seriously considered addition of a second story. But, the later 1960s brought internal decay, stalemate, and disintegration. The men collectively became "a grave concern" for their alumni, many who held stock in the "mortgage corporation." Wesleyan's trustees were also attentive, for a "large portion" of the shares had been given to the school. Wesleyan's Governors made note of the "mounting problem" (in 1971); by March, 1972, because the university was the "largest single stockholder," the Board, in its collective way, contemplated necessity "to take over the property." *The Plainsman*, 1972, excluded reference to Zeta Psi. Need to "take over the mortgage" remained, but the crisis eased somewhat when certain alumni, some being members of the boards of governors and trustees, "underwrote payments" and redeemed many of the shares. Yet, as of March, 1974, the board's "committee on investment" faced "need to purchase"—with hope "that a buyer could be found." Dr. Rogers favored whatever actions "to be deemed proper."

The Inter-Fraternity Council granted the alumni of Zeta Psi permission to conduct "rush" for autumn, 1974. Larry Adams, Andrew Benton, and Mark Chauche responded to an invitation to resurrect a fallen chapter. *The Plainsman*, 1975, noted that Zeta Psi was off to "a new start," and that the "Teke's" were also "making a comeback." *The Wesleyan* observed in October, 1975, that Zeta Psi had "Zapped Back," for its "original three" had grown to "an active nine." Wesleyan's

Governors had agreed to "take over the first mortgage on the...property" and to provide collateral "to guarantee the investment." The men had celebrated with an "Open House"—to demonstrate their resurrection from the dead. Richard W. Smith, Lincoln attorney, had played a key roll in the chapter's return. The men marked their continued recovery by sponsoring a "bikathon" in October, 1976, with Marc Chauche in charge—the goal to raise $500 "for Cerebral Palsy."

So it was—that Wesleyan's nine "fraternal houses" seemed in position to continue as the tenure of Vance Rogers ended in 1977. These "Greeks," collectively, played many roles—substantial to the general growth and prosperity of Nebraska Wesleyan. Unfortunately, there were some "negatives" and "sour notes" to be sounded. Of equal and balancing worth were the contributions made by all who opted not to affiliate with the ranks of the so-called "Greeks." These "Barbs" and "Independents," with "all the others," compiled often some 60% of the student body.

The "Barbs"

As the "Rogers' Years" opened at N.W.U., the "Barbs" were a large group whose weekly meetings often placed awesome responsibilities on their duly elected officers. The "formals" for Christmas and "Spring," even when held on campus, required hours of planning and of preparation. Other dances, "dancing lessons," and special dinners filled the school's "social calendar." Practices for choral groups and "parties" to rollerskate, swim, play miniature golf, and go for hayrack rides were regular activities. Its men and women competed in the intramurals. They entered to win awards for "homecoming decorations." These students gained national recognition for their accomplishments as "an outstanding group in U.S. colleges."

The "Barb influence" seems to have peaked at N.W.U. in 1960—and then to enter into rapid decline. *The Wesleyan* (February, 1963) lamented that the Barbs on campus had become "defunct." Kenneth Kokjer, past president, referred to "student empathy" and likened the current organization to "a useless blob of students." Wesleyan's "Barbs" had never operated under or within a "strict code"—yet, they had in past been an organization of "action and accomplishment." "Independents" were succeeding "Barbs," and the older organization disappeared from the scene.

The "Independents"

The "Independents" by spring, 1963, were "much in office" and "much in activities." As the Barbs before them, they lacked "close attachments," but drew heavily from the ranks of athletes, art, forensics, music, and theatre. They elected officers, but had "low turnout" for meetings. Editorial conclusion was that most of the members chose to be "independent Independents" and were "content to be that way." William Jones, vice president for the Independents and headed for dental school in St. Louis, bemoaned the "disunity" on the campus—not only was there the division of Greek and non Greek, but little evidence of unity existed among the Independents. The following year, with Donald Crawford and Howard Lehmkuhl "at the helm," the "Independents" engaged in resurge. Subsequent "Senate

campaigns and elections" seemed to reveal "a wedge" continued to divide "Greeks and Independents" on the Wesleyan campus, despite efforts on the parts of candidates "to preach the goal of unity."

Annual events for the Independents became their Sadie Hawkins "hill-billy party and dance" and their Christmas Formal when they crowned "Royalty." Independents excelled as competitors in both women's and men's intramurals and became enthusiastic participants in the activities for "May Fete." Their frequent "parties" turned to nearly everything—from pizza to square-dancing. Discontented with allotments of funds from the Student Affairs Senate, when compared to those granted to other organizations—including "Greeks," the "Independents" protested. Letters to *The Paper* and consultations with Dr. Rogers, Dr. Evans, and Ethel Johnson revealed the depth of the disharmony. Needed were "bridges of communication…between Greeks, Independents, and those not living on campus." Wesleyan's chief administrators fostered meetings in efforts to gain "student-imput regarding problems" which existed—and "possible solutions." From September, 1972, these "rap sessions" became productive to the extent that many "get-togethers" as means to "cross bounds" lessened the tensions between Greek and Independent and between "dormitory and Greek house." Purpose was to remove "conflicts of interest" as cause for disunity. Organizations frequently scheduled "mixers." Absence of diatribe in campus paper, and expressions of concern elsewhere, indicate that a degree of improved harmony did settle upon the school. Part of Roger's legacy to his successor may have been "a less divided campus." Too, there had been all those other clubs and organizations which performed well with their "mixed memberships."

Organizations, Clubs, and Societies
—"Honor Societies"

Catalogs, Handbooks, "annuals," and "faculty newsletters" routinely referred to "Honor Societies." Many were departmental, and other crossed lines. They recognized high scholastic achievement and "performance." The two "Keys" also observed scholarship, but as "honor fraternities" turned more to activities and services. Sometimes designed to be "recognition societies," these were numerous and some had been on the campus "for years"—

> Phi Kappa Phi, high scholarship, since 1914; Pi Kappa Delta, public speaking and forensics, 1920; Theta Alpha Phi, dramatics, 1923; Pi Gamma Mu, social sciences, 1926; Psi Chi, psychology, 1929; Theta Nu, premedicine, 1942; Sigma Pi Sigma, physics, 1947; Kappa Kappa Psi, bandsmen, 1955; Tau Beta Sigma, bandswomen, 1955; Kappa Delta Pi, education, 1956; and Blue Key, men, 1928, and Cardinal Key, women, 1947.
>
> Soon to come: Gamma Upsilon, journalism and communication, 1958, and Alpha Mu Gamma, modern languages, 1959. In the 1960s: Beta Beta Beta, biology, '64; Mu Phi Epsilon, women in music, and Mu Phi Alpha Sinfonia, music for men; and

Omicron Delta Upsilon, economics, '69. Phi Alpha Theta, history, joined the ranks in '72.

—"department clubs" et cetera

The "department clubs" abounded, and a legion of other organizations left little of interest to remain untouched. Some were to be of little more than passing fancies. Some were of more sophistication than being "just a club" denotes. Our hodgepodge is inclusive, with some groups to need additional review.

Future Teachers of America (FTA), Student Nebraska Education Association (SNEA), Student Education Association (SEA), and International Education Committee welcomed all who would teach. Closely allied was the Music Educators National Conference (MENC). An International Students Association opened to persons "not of the U.S." The "lettermen" continued with their "W" Club, and Women's Athletic Association (WAA) merged into a Woman's Recreation Association. "Yellers of the Brown," with cheerleaders and "Lettergirls," was always enthusiastic for victory—particularly when football and basketball were in season. The "Aqua-Plains" made an art of synchronized swimming. Majors and minors in P.E. eventually had a club of their own. In the passing parade could be found an Art Club, an Astronomy Club, a Camera Club, a Chess Club, an Investment Club, a Philosophy Club, an Anthropology- Sociology Club, even a Saddle Club—along with Students of Political Science, an Administrative Management Society, an affiliation with the American Chemistry Association, and the Nebraska Academy of Science. Linguists had their "L'Alliance Francaise," and their German Club and Spanish Club. The musically talented had their choruses, choirs, band, orchestra, and Organ Guild. Plainsman Players welcomed aspiring thespians and those who wished to stage good theatre. "Circle K" responded to community needs with its many services. Young Democrats and Young Republicans came to life as the cycles of political elections recurred. Nu-Med welcomed candidates for the medical profession. Into the early 1960s, Kappa Chi brought together aspirants who would pursue the Christian ministry, or other careers associated with "the Church." A Radio Club left an impressive mark. "Student Wives" made their presence known—to "eat out," "cook in," and "put hubbies through." A "flying club" folded its wings after a while. Of increasing significance to the campus became the Afro-American Collegiate Society (AACS). Of little impact was Young Americans for Freedom (YAF), with aim to promote "individual freedom, free enterprise, and anti-communism."

Most students were pleased to be invited to join a "society" or a club, for their peers had noticed their achievements. To accept an invitation seemed often to be costly, for "fees" covered the expenses of national officers and headquarters—as well as dues, pins, certificates, publications, and membership cards. An "annual banquet" might add to "the pinch." Jan Dutton (in 1971) made inquiries and discerned that annually students of Nebraska Wesleyan collectively paid more than $3,500 for "fees" to cover dues and to "join the honoraries." Charles Chevalier, in guest editorial, September, 1973, opined that many students seemed to "lose their personalities when absorbed into a group" and that others

found identification "when absorbed." Historically, Americans have been "joiners." Nebwesuni was certainly typical of our college campuses.

—Nebraska Academy of Science

The Nebraska Academy of Science held its annual meetings at N.W.U. Students in biology, chemistry, physics, and mathematics filled the ranks of this "Academy"—along with their professors and members of certain "affiliated clubs." These meetings were successively major academic events, for often the papers read and discussions held were timely and current. Almost regularly, the number of Wesleyan's students, as well as members of faculty, who presented papers exceeded those of any other college or university. Every available classroom, seminar room, and laboratory on campus had to be reserved for this annual meeting.

—Blue Key and Cardinal Key

Blue Key and Cardinal Key were "honor fraternities"—the one composed of senior and junior men and the other of senior women. These groups often "united" to perform a battery of services for the university. Each group annually selected and "tapped" for nomination to membership its replacements; for many years the "tappings" came only "at May Fete," but in due course certain other occasions, such as "homecoming" or a special convocation, provided proper settings. The two "Keys" never cross-consulted—the men to make their judgments upon "scholarship, character, and activities on campus and off," and the women upon "good scholarship, campus citizenship, service, and mature character." Only rarely did a "tapped candidate" refuse to accept membership. An editorial observation noted that members of these "Keys" struggled "to depart from their stereotypical images." Maybe they did, but not far. (Professor David Mickey served to advise the men of Blue Key, and until her retirement in 1968 Professor Bernice Halbert counseled Cardinal Key—to be succeeded by Professor Mary Smith.)

—"Circle K"

Organized "after the objectives" of Kiwanis International, "Circle K" put emphases upon service to others and a "development of leadership qualities." Edgar Knox, '59, was governor of the Iowa-Nebraska Kiwanis clubs, and he and Professor Larry Vaughan activated "Circle K" at N.W.U.—spring, 1969. At the time, more than 775 such clubs existed, with nearly 15,000 members in the U.S. and Canada. Their many charitable and beneficial services turned to assist youth of all ages and "adults in need." For men only, to begin with, "Circle K" was not a social club.

—"Investment"

A "Wesleyan Investment Club" made its debut in 1959, largely because of the prodding of Mrs. Jean Swinbank, instructor in secretarial services—and to retire with professorial rank in business administration, 1971. Students and members of faculty had opportunity to study the stock market, to invest "in savings and stocks," and to seek profit "from $10 a month." Professors Clayton Feis and

Robert Kirk became increasingly involved, also as advisors, and the club became known under a succession of names. Membership was limited to forty. Profits never "soared," but the investors "learned lots." This club escaped notice in publications after 1971.

—"Management"

Students in Business Administration organized a chapter of the "Administrative Management Society" and opened it to all Wesleyanites who might wish to visit local "establishments"—to learn of the latest developments in office machines and computers, and of managerial techniques and procedures. This effort "to keep pace with the business world" prompted many excursions, one of the most "beneficial" being to the Falstaff Inn and Brewery in Omaha. Clayton Feis and Robert Kirk were instigators of "Management," and the group maintained its momentum into the '70s.

Nebraska Wesleyan's Delta chapter of Omicron Delta Epsilon dates from February, 1969. *The Plainsman*, 1969, noted that the honorary was for "achievers in the department of economics." Eligibility for membership rested upon a "3.0 GPA"—with 12 hours of credit in "economics." A Wesleyan graduate of 1927, E. Bryant Phillips, professor of economics at the university of Southern California, installed the new chapter.

—Student "Education"

N.W.U.'s students, engaged in teacher training, were extensively active in education associations—particularly the Student Education Association in Nebraska and the National Student Education Association. Delegates to meetings returned with useful information about available speakers, new films, practical techniques for the classroom, new books, and "significances of social change." These students promoted "fund-raising," they tutored, they "observed" in local schools, and they discussed their findings. Among those who served diligently in the higher offices of Nebraska's SEA were Steve Harrington, John Carter, Tom Creighton, and Warren Mattox—Creighton going on to be president of the NSEA in 1972, for which he received commendation from Wesleyan's Board of Governors. Particularly Professor Nettie Clark imbued her students with a persuasion that teachers who belonged to the various education associations were better able to instruct their students—that those who profited from the experiences of others were more apt "to develop responsible leadership."

—"Flying Plainsmen"

"The Flying Plainsmen" had been "in air" since the mid fifties, owned a plane, urged both students and members of the faculty "to learn how to fly," and kept their rates "economical." To garner extra funds for their club, these enthusiasts recycled "waste paper," magazines, and newspaper—collectively to become known as "Fly Paper." Mrs. Swinbank remained a "prime mover," and Professor Walter French, Jr., an experienced pilot, was "chief consultant." When the Wesleyan group succumbed to attrition, its "personnel" had standing invitation to join a "Flying Club" at UN-L, but few responded.

—International Student Association

Thirty students, not of the United States, formed for N.W.U. an International Student Association (fall, 1969). Maria Downing, professor of geography and Spanish, and Louis DeGrazia, professor of religion, served as sponsors. Engulfing purpose was to promote camaraderie and "inclusion in campus affairs." Each of their "international bazaars" turned the lower level of the Campus Center into a museum of display of foreign artifacts, goods, and diverse items. Members wore "home attire" and visited about their customs. They sold tickets, purpose being to raise funds "to assist students from different lands." Then, came the "international dinners," prepared with the assistance of the cafeteria staff and members of YMCA and YWCA. Featured might be "cuisine from India"—with "beef and vegetable curry, rice, tomato salad, chutney, and purees, and fried rye bread." Desserts of France might feature "madeleines" and "sorbets." Price for a ticket in November, 1974, was $2.25. Often to lend willing hands were members of the International Education Committee.

—Languages

The "language clubs" persisted, most of the time. Several professors had their fingers in these pies. Katherine P. Brown saw to it that "L'Alliance Francaise" had soirees, singing-fests, skits, and refreshments. Carmen Esquenazi and Mrs. Downing had hands in revival of the "Spanish Club," but Joyce E. Hatinger (Michaelis) became prime sustainer with much emphasis made of a "junior year abroad"—in a Spanish-speaking country (South or Central America, or Mexico, or Spain). A "German Club" had languished because of the retirement of Marietta Snow, but Victor Lane and Patricia Rieper provided sparks for revival—with plenty of polkas, much singing, short dramas, and "GEMUTLICHKEIT everywhere." For students of modern language, study and travel abroad became increasingly common place.

—Philosophy

A "Philosophy Club" had a sort of "on and off" continuity. Professor John Walker prompted some "festivals" to raise funds to boost library purchases—"to maintain an adequate selection of books." Students and teachers often gathered in the "campus coffeehouse," lower level of the Campus Center, to enjoy "good music" and to pursue "wisdom and truth."

—Political Science

Late on the scene as an organization, Students of Political Science (SOPS) promoted workshops to treat of current governmental problems. Their "conferences" to encourage broader student participation in politics brought many speakers "of stature" to the campus. Members urged other students to apply "for the Washington Semester." Its members often entered the ranks of Pi Gamma Mu. Young Democrats and Young Republicans found "overlaps" of interest.

—"Radio Club"

An active "Radio Club" operated its station, KNWU, from second floor of Enid Miller Theatre, autumn, 1957. James Forrest and Max Kohler were in roles of

manager and engineer, and they followed a nine-hour schedule each day after "2 p.m." Music "of all variations," news "of all levels"—from campus to international—with "commentaries," and programs of varied interests comprised the menu. It was "closed circuit" to all campus residences and organized houses. In 1958 a noon-to-midnight "service to the campus" showed expansion. Floyd Colon headed the management in May, 1959. "Silent Sam," a "mechanical disc jockey," was available to make possible "24-hour per day broadcasting"—but, not to be. One of the more popular features "for the ladies" entailed "social news, fashion tips, and jokes of the week."

Perhaps to bolster a club of declining membership and of flagging enthusiasm, those who would broadcast adopted the name, "Plainsman Radio Association." Their call letters became KPRA, and they were "on the air" approximately four hours daily—with "news, music, sports, et cetera." The cutback had come in September, 1960. The station remained "closed circuit" and completely "student run," and continued to come through at "650 on the dial." With Ken Kokjer at the helm and with "everybody working for bigger and better programs," KPRA's daily schedule expanded to be again an approximate twelve hours, and to close at midnight. *The Plainsman*, 1962, noted with praise the accomplishments of the "campus radio." Again, a peak had been reached.

The Wesleyan, March 11, 1966, observed that "a Radio club" had again been organized and that goal was to put into operation an "AM radio station for N.W.U." Jim Whitten, Ben Roe, and Bill Ainsley were heading the promotion, and again a "closed-circuit station" was in the offing for the campus. Ainsley foresaw that "Station KVDR" would be in operation "the coming year," with location to be "the fourth floor" of the C.C. White building. The club's schedule and program were ambitious and full of expectations, one being to "broadcast away games." This latter was certain to be costly, and to such extent that "contributions from organizations" would be required to cover it.

Changes in plans and expectations ensued. It would again be station KWLN. Delays led to February, 1967. A "New Campus Voice" called from the top floor of the "north wing of C.C. White"—with Jim Whitten as manager, Bill Ainsley as program director, and Steve Blacketer as technical director. Twenty men and women composed the crew, and they were at work each p.m. "from 6:00 to midnite." Listeners tuned in at "630 kc"—as before; music was "nonrock"; taped interviews featured professors, administrators, and "special guests"; "games" received full time; campus organizations announced their respective events; and music and theatre were often in the limelight. Continuity persisted.

For 1968-9, "The Radio Club" expanded its hours to 54 per week—"3:00 to midnite p.m. on weekdays and 5:00 to midnite p.m. for Saturdays and Sundays." The crew had expanded to 35, and leading the pack were Blacketer, James Duncan, Keith Garrison, and Robert Coffin. Planning and action "in that northeast corner of the fourth floor" had become almost a "24 hour-a-day schedule." The club had its dues, had to maintain the "equipment," and garnered its contributions. With "all sorts of communication" at the heart of its purpose, KWLN had become seemingly indispensable. One program was known as "Bubblegum," and broadcasting stretched to 2:00 a.m.

The Probe (September 18, 1970) disclosed that for a combination of reasons "Station KWLN" was moving from "C.C. White" into the Rose Memorial Observatory. Hopes were that broadcasting could be resumed "by second semester," but overwhelming were problems of repair and "accommodation." *The Wesleyan* (April 14, 1972) announced "the return of KWLN." Mark Seaver and Sam Calvert were directing and managing, and some of their staff members bore such monikers as "Blue," "Rat," "Crab," and "Peanuts." As before, the program followed an ambitious nine-hour per day schedule. Operation at 630 on the dial picked up again in September, but a plague of "problems with equipment" caused periodic shutdowns. The "Club" endured to the end of the semester.

Revivals for the campus radio came sporadically, and "regular action" was predicted for February, 1973. The "problems with equipment" had been temporarily resolved. According to campus news, the station would resume its programs (October, 1973). But, "two seniors from Northeast High School" were expected to be "at center of the effort." The "Radio Club" had run its course.

—"Ys" and religion

Except for the two "Ys," none of the established "religious organizations" endured through to the mid 60s, and new groups did not thrive. Some "pre-theology students" formed in 1964 a "Ministerial Association." They invited others, who planned to enter "church-related professions," to attend their meetings—usually to feature guest speakers, with "discussions to follow." Annual catalogs iterated the "school's policy"—that "non-Methodist students…maintain their own church ties." The "campus chaplain" was prepared to work "with all groups." Episcopalian students formed their "Canterbury Club" and had regular meetings at nearby "St. David's." A "Baptist Student Group" gathered regularly at Second Baptist Church. Chaplain Dayton Olson sought to unite campus organizations, including sororities and fraternities, to support "Save American Youth, Inc." SAY, of recent origin, had grown rapidly—throughout 23 states and upon many campuses. Its purpose sought funds to assist "poor students" who desired to seek education. Clothing drives, "fund raisers" of many sorts, and distributed "coin boxes" offered opportunities for "all to help." Olson's departure from the university's staff brought early end to SAY at N.W.U.

—"Who's Who"

"Who's Who Among Students in American Universities and Colleges" persisted without lessening of stature. It was not a club, but it bestowed recognition each year upon an approximate twenty-five students who had distinguished themselves during "the year." Student Senate and faculty frequently adjusted "processes of nomination and selection." A committee of faculty and staff eventually narrowed the nominees "to the recipients." A "3.5 GPA" had emerged as "bottom-line qualification," but nominations served to recognize achievements and services. As an "honor," it was prestigious, definitely.

"Publications Committee"

A "Publications Committee" may have been prototype for student membership in virtually all committees at N.W.U. Composed of the editors and business managers of *The Wesleyan,* and of *The Plainsman*, and of members from faculty and administration, this "Board" supervised the school's "communication media"—radio, paper, annual, "Directory," "Handbook," and "New Faces." Purpose was to maintain standards and to see that expenditures were "within means." It did not treat of the official publications of the university—catalogs, departmental bulletins, alumni editions, recruitment pamphlets, public statements, "New Dimensions," etc.

—Campus Newspaper

The campus newspaper may have been the most demanding of publications to fall within the purview of this "Publications Board." *The Wesleyan* (*The Paper* and *The Probe*), via successive staffs, weekly took form under an aegis of "freedom of the press and the right to dissent." Three sources supplied the finances—a portion of each semester's "student activities' fee," advertisements, and subscriptions. Inflation upped all antes over the years; but in 1961 each "fee" provided $3 for the paper, and editor and manager each received $225 per semester. Other members of the staff profited from "the experiences." For readers away from campus, subscriptions stood at $2.00 per year, but to be raised to $3.50 by the end of the decade.

Editors and columnists, under a spread of titles, offered readers a rather rich diet of opinion and calls to action. We again engage in sampling. In a sort of succession came Barbara Morrison, Mary Johnson, Burton Galaway, Marilyn Miller, Judy Refshauge, Tom Potter, Boyd Littrell, Jon Page, Ralph Watt, William Wehrbein, Teri Holt, Gary Papke, Charles W. Petersen, and John Dillon. Some statements were pointed, and some were less piercing. Titles for commentary did not necessarily indicate trend of thought—"It would appear…," "This is it," "It may be True," "Comments and Considerations," "Tabled Topics," "Movies," "A New Direction," "The Week at a glance," or "Serendipity…." A weekly edition might jump from the usual of four pages to six—depending upon featured news, syndicated articles, a spreading rash of "letters to the editor," or advertisements. An edition may have run to "270 inches of copy."

This student newspaper existed to serve "a vital educational purpose." Editors sought to bring to campus "matters of enough importance to warrant attention of all readers." It was expected to present "a balance of academic, athletic, and social news." There should come those "exciting moments" when students ought "to begin to struggle with and think about NEW ideas." Editors might urge "fellow student" to USE YOUR PAPER!—to "air your gripes, comments and opinions…to the higher ups." To be "aired" might be an address given in chapel or convocation; the war in Vietnam; the importance of the Student Senate; candidates for public office—at all levels; the value of "the fine arts" or of "the humanities"; "the confiscatory and exploitive methods" of the bookstore; the problems of environment; the "faults and weaknesses of Nebraska Wesleyan"; the

paper as agency to keep readers posted on current happenings, posted programs, and "special events"; or, of "dismay from certain turns of events."

Vance Rogers gained headlines (February 12, 1970) for saying, "*The Paper* serves the greatest needs when it talks about the people—about both good things and bad things. It should primarily represent students on campus." Taken for granted was need to keep everybody informed of "the campus calendar of events"—of meetings, deadlines, special programs, and "regular doings." Expected were the occasional "diatribes versus the school." In summary, the campus paper was supposed to disseminate news, to serve as "public forum," to be a voice "of the N.W.U. community," and "to be controversial and stimulate thought, discussion, and disagreement."

As of January, 1976, "new information" was in vogue—about Elder Gallery, First United Methodist Church, the "Snack Bar," financing "Flintlock," athletics, drama, music, SAS, studies at Graz, and ACCUIS. By any measuring stick, the weekly newspaper at N.W.U. was purposeful and informative, but rarely free from some sort of dissent. Its writers were in earnest, although rarely with sense of humor after the mid 1960s. These were years of changing tones.

Editors of the campus paper stuck quite consistently to policy which required that "each letter to the editor" bear the writer's signature if publication to follow. Some of the editors would print a letter with notation, "Writer's name withheld by request"; but, usually, "anonymity" stymied any "airing" of opinion. Always at premium were the services of cartoonist and of photographer. Francis Anderson, in the late 1950s, left mark as cartoonist, and Bud Callahan and Dave Brown in the mid 60s excelled as photographers. The "advisor to the staff" played a role of significance and might have been an instructor in journalism, a member of the English department, or a director of publicity—as in the case of Darrel Seng, by the early 1970s.

Difficulties persisted. The "grimy, cluttered, cubbyhole they call office" in the basement of C.C. White Building had been a discouragement, but better quarters came with the new Campus Center. Salaries for editor and business manager at $500 per year had no more than "marginal attractiveness," but this may have improved when in 1975 the stipend for each was set at $400, with each to receive 25% of funds added from advertisements and subscriptions. As the discontents of the 1960s elicited increased expression of protest and negativism—to be "voiced" in special articles, letters to the editor, and in editorials, concerns arose that a "campus newspaper" might no longer be of "positive purpose," sufficient to justify continuation. Writers took editors to task for being either too traditional or too attentive to current criticism. At time, the paper became "a sort of rug to be regularly beaten—just to see the dust fly or to see if there is dust to fly." Not often, but "of a springtime," applicants to be editor did not come voluntarily or "from the woodwork," but had to be searched for and then "persuaded." As Barbara Moore commented in 1970, "The staff of THE PAPER puts in a lot of time and effort for very little in return." Some editors registered their own protests—for they had been criticized for "sloppy editorialships," for poor selection of articles, for "bad titles," for "non-printing" of articles turned in, for "male-chauvinism," for "female-chauvinism," for "women's appraisals of

men," for "men's appraisals of women," for being too traditional, for being too critical and too cynical, for being hostile to Christianity, for being "blind to the realities of life," et cetera. One editor willingly laid down the "Bic pen"—happy to give up "the responsibilities." Nevertheless, with all the lamentations, Nebwesuni's weekly newspaper regularly hit its "stands." One irritation repeatedly arose because annual deficits habitually occurred, and the school's business office guarded against such recurrence—by withholding release of funds. Expenditures "unbudgeted" caused "fiscal tugs-of war."

As no time did a rival arise to challenge seriously the weekly "Wesleyan." Flyers might float about to register opinion or protest not given space in the paper. Rarely did the official weekly take notice. "Corn-Pone Opinions," mimeographed on green paper, in February, 1965, announced it had been created "to compete with the established campus paper" and was hopefully "to set a spark to the creative genius among the energetic Wesleyan student body." There may have been "spark," but no more. Two years later, "an underground" surfaced, the MIDNIGHT SKULKER. Its purpose was "to nudge consciences" and to emerge "when ready." Its editor(s) almost boldly taunted, that SKULKER had "no deadlines" to meet. With suitable time having elapsed, Barbara K. Bogue, as editor of *The Wesleyan*, mourned that the SKULKER had been "hardly more than an expert in 'Cowardice in Journalism.'" Other experiments were to be hardly more than passing fancies.

—*The Plainsman*, The "Yearbook"

Year after year, *The Plainsman* sought to provide "a pictorial recording" of a "school year at Nebraska Wesleyan," to compile a book, as Sharon Hanna stated in 1962, "which would portray the past Wesleyan year in the best possible way." At later date, Vance Rogers said that such "an annual" ought to be "an indispensable record of college life"—one that contained "history of events, persons and places" and would serve as "an aid to remembrance." Successively, editors—and their staffs of business managers, photographers, reporters, assistant editors of the featured sections, blockers and proofreaders—found the task to be almost overwhelming. Deadlines for various features began early in the fall, and copies had to be on hand for distribution no later than "final exam week" of the spring semester. It was a "pressure affair"—from start to finish.

Production of the yearbook hewed to the traditional schedule through to release of *The Plainsman*, 1965. "Coverages" had remained excellent, deadlines had been met, and dedication to portray "Wesleyan's growth—physically and spiritually"—had persisted. Troubles then set in, and delays prevented release until October, 1966, for the current "annual." *The Wesleyan* noted that some students hailed it "as a lovely yearbook" and "certainly worth the 6 month wait." But, others judged it to be "the worst yearbook in the history of Nebraska Wesleyan—a fiasco." An item of added expense had entered the reckoning, for copies had to be mailed to the graduates of 1966 and to students who had not returned. (Students prepaid for their yearbooks via the "activities fees" of the two semesters.)

In February, 1967, came announcement that "publication complications" were again to cause the yearbook "to be a matter of fall delivery." Delivery by mail had again become a matter of financial concern. Too, "fall delivery" (or later) had seemed to become established routine, and delay was leading to decrease in general interest. For many students, *The Plainsman* for 1969 proved to be "an embarrassment," and several wrote letters of protest to President Rogers. Judgments argued that the yearbook had ceased to be "a memento of a year to be looked back upon and remembered." Rogers, too, expressed concern: "I don't know what is going to happen to the yearbook, because it becomes increasingly difficult to find students who will put forth the necessary time and effort for a project of this type." Well, whatever was of tradition had become of questionable value in many collegiate minds, and both college yearbook and its purpose were at stake.

When *The Plainsman* for 1969 made its appearance in January, 1970, *The Paper* found it to be "nice"—in yellow and orange; but editorial opinion added: "There must be something wrong with Nebraska Wesleyan if it can't even put out a decent yearbook....Maybe the editor hoped that by the time the annuals were distributed the students would have forgotten what did happen last year." As for organization, photography, and selectivity of content, certain satisfactions were undoubtedly met. Purpose and style had changed, and "old expectations" were left dangling.

Editors of the yearbook repeatedly complained of the limited budget of small staffs, of disinterest of students and faculty to have "pictures taken," and of repeated failures to get groups to assemble. By spring, 1975, talk was quite open that Nebraska Wesleyan ought to dispense with "the yearbook." Roaming information had it that many colleges had abandoned their "annuals." As for N.W.U., a survey of sorts had disclosed that critics felt publications such as "Flintlock" and "New Faces" were sufficient for the record. The annual for 1974 was delayed until April, 1975, and "sampled opinions" expressed concern that contents would be "a little stale." Students had "paid" $9.50 for the much overdue publication, had been "assessed" $10.10 for the current year's edition, and had "low expectations for the future." The SAS urged termination of the "annual publication."

But, whatever may have been the difficulties and altered purposes, the yearbook remained a perennial which annual sprouted and blossomed—even though increasingly in arrears. Mailings continued to be an item of major expense, and activities fees grew to absorb the cost. No doubt remained that each yearbook was a reminder of an experience at college, and workmanship was often very good. Lateness of arrival became routine. A sort of current adage arose, "Everyone loves an annual, but no one likes to work on it." Perhaps, the labors of photographers, such as Jeff Birkby and Dave Odgers, had something to do with continued desire to have a yearbook, even for 1976. Despite the mailings, year by year the numbers of unclaimed "annuals" began to create a storage problem. So it went at Nebwesuni.

—"Student Handbook" and "Bell Book"

Compiling and producing of a "Student Handbook," in combination with "Directory," had for many years been a service of the Y.M.C.A. A profit-making venture, with spaces sold for advertisements and with patrons carefully indexed, the "Handbook-Directory" continued into the late 1960s—with the Y.W.C.A., from the early 1950s, having assumed a partnership. Increases in enrollment and adjustments of many policies with respect to "life on campus" made it imperative that the university, through certain of its committees, direct this sort of publication. A College Life Committee temporarily "supervised" a "Student Handbook." Offices of registrar and student affairs "fussed with" a "Directory." The Religion in Life Committee eventually took over, and the "Student Directory" became known as the "Bell Book." Along the way had been careful editing of addresses and telephone numbers of students and of faculty and staff; for students it was important to be identified with home towns, and states, and countries; not overlooked were the "housemothers"; included were the several "houses," dormitories, many organizations, and their respective officers; sometimes, even the "chairs" of certain committees were in order. Tradition entertained a "greeting" from chancellor or president. Vance Rogers rarely failed to urge each student "to make full use" of the "Directory."

—"New Faces"

Hailed as "innovation" and "experiment," an effort "to assist old and new to know Wesleyan's students," a "New Face Booklet" featured freshmen and new students (1962). As of May 3, 1963, *The Wesleyan* noted that the editor of "New Faces" had received $50 "for the job." This publication continued. The Student Affairs Senate expended (October, 1976) "$95.00" to print the current edition (certainly no more than a fringe of the cost).

Official Publications

—"Orientation…Handbook," etc.

"Orientation and Student Handbook" hit the scene in 1968. "Student Handbook" was an "official college publication." It later bore titles such as "Passport" and "Planner." Its contents were in certain cases not to be found elsewhere—to be often the most recent decisions to acknowledge and to treat of changes. Each student had, of necessity, to pursue its content and to understand its instructions. Designed to be a "major assist" to each student, its contents carried in brief the annual calendar; "introductory information" about Nebraska Wesleyan—history, objectives, accreditation, and administrative offices; "student services"—book store, food, library, mail, health, counseling, financial aids, etc.; "academic information"—advising, registration, "withdrawal," grades, pass-fail courses, credit by examination, academic warning, independent study, basic curriculum, candidacy for graduation, etc.; "rules and regulations"—pertinent to academic freedom, alcohol and drugs, "intervisitation," class attendance, "dress," automobiles and parking, "disciplinary terminology," etc.; "university governing bodies"—seventeen to be noted in 1971, and the number to reach nineteen by 1977; "organizations and activities"—the "Greeks" and "Independents," all the

"interdepartmental clubs" and those which crossed "the lines," and the "special-interest activities" which focused upon athletics, music, political science, religion, student publications, and theatre and forensics; "recognition societies"—the so-called "honoraries," with membership depending upon various academic and service achievements; and the "appendices"—printings of Student Affairs Constitution, University Judiciary Constitution, and Code of Student Conduct. This "handbook" had as its central purpose a treatment of on-campus and in-house matters. Only the annual catalog or bulletin was possibly of greater importance to a student.

—Annual Catalog

A college's annual bulletin, or catalog, sought to inform personnel of academic institutions, persons of "the wider community," and particularly prospective students and their parents. Whatever was pertinent to academic legitimacy and respect required accurate and praiseworthy portrayal. Changes in academic program and accreditation could prompt revision and restatement of objectives. Adjustment in curriculum brought immediate revision of catalog. Volatile times nearly always caused reexamination of curricular profiles, and reassessments nearly always brought adjustments to be updated in revisions. Leland Forrest, as chancellor, had in 1957 placed upon the four chairs of the school's academic divisions responsibility to evaluate and to recommend change in N.W.U.'s academic program, and to reform and to rewrite accordingly the catalog. Proposals and implementations, as subsequently formulated and approved by the faculty, became manifest in the bulletin for 1959-61. It had been more than twenty years since such major assessment had occurred. The 1960s permitted but short interludes before restudies and "new looks" brought innovations and further adjustments. When given the task to publish the catalog, Darrel Seng, director of publicity, quickly discerned that deadlines for all materials came "earlier and earlier" with each passing year. Heads of departments and committees which shaped policies and guidelines had to meet the deadlines. All in classroom and in administrative office tried to accommodate harmoniously revised "formats and styles." The "annual bulletin" had become increasingly a larger burden of "organization, sequences, and printing." Prospective students and their high school advisors, potential benefactors, leaders of other institutions of learning, and the school's alumni turned to the catalog as "the source" of information vital to the institution's future. Each edition disclosed major revisions. It continued as such.

—"Flintlock"

The Wesleyan, November 6, 1958, informed the campus that a "new writing magazine" was soon to appear. Dr. Harold E. Hall, head of the English department and chairman of the Publications Board, was launching a contest in search of name for "new publication." Many students were engaged in "creative writing—poetry, prose, fiction, non-fiction" and time had come to publish the best poems, essays, and short stories. Professor Bernice Halbert, of the department of English, suggested "Flintlock," and "the board" declared the name "selected without a

winner." Crisis "to be met" arose because too few students, at first, responded to invitations to submit "their work" to the "selecting process"—of which Hall and Halbert were central figures.

The first "Flintlock" greeted the May Fete celebration, May 1, 1959, and it was "an expression of the creative imaginations of Wesleyan students who are currently enrolled"; and, the chosen articles came from men and women of "all four classes." The event was of considerable significance, and the trustees recorded their pleasure, June 1—having heard "from Hall" of the endeavor and of its success. The "Alumnus" (summer, 1959) observed that "Flintlock" sought to stimulate and to publish the creative writing of Wesleyan's "student, faculty, and alumni"; subscriptions were available for one year at $1.50, or for three years at $5.00; the new magazine would be edited "under the supervision of the English department."

The Wesleyan, May 5, 1961, profiled the fifth edition—four poems, two short stories, and nine essays. Represented in this 32-page "magazine" were alumni, designer of the cover among them. All authors had written their contributions while meeting assignments in English courses. Intent had been to publish twice each year—releases to be timed for "Homecoming in the fall" and for "May Fete in the spring." "Flintlock" met this commitment, until its "May issue" (1970) was the only one for the year—none for the previous autumn.

Selections had origins in "other fields." Photography and "drawings" entered frequently. Each issue of "Flintlock" gave recognition to the writing skills of Wesleyan's students, and "all of Wesleyan…read the items." It remained an "on sale" publication (with adjusted pricing). The "Nebraska Wesleyan University Press" became the official publisher. Students composed the editorial staff, and their advisors remained "from the English department."

Roger A. Cognard, '67, returned in 1971 to join the staff of the department of English. He became advisor for "Flintlock." When paucity of suitable items threatened to prevent publication for May, 1975, Dr. Cognard submitted a series of appeals—in the campus newspaper. Using pen names, "Dr. Gluckenstein" and "Captain Wesleyan," he cleverly argued the case for "Flintlock." The Wesleyan community responded, and the magazine did not falter.

—"Alumnus"

Largely in response to requests from alumni, the publications board revived "The Nebraska Wesleyan University ALUMNUS," summer, 1958. On newsprint, quarterly issues sought to iterate items and various releases treating of meetings of the trustees, of deliberations of the faculty, of coverages appearing in "faculty newsletters," of notices to "the press," and of events recorded in *The Wesleyan*. At first, editing weighed heavily on the shoulders of the director of alumni affairs (of Bill Hill and then of Karen Norton Cook); but eventually the director of publicity, Darrel Seng, gained the task. Features of ALUMNUS included, when timely, plans for commencement, "Alumnotes," marriages, "Little Plainsmen," elections of officers for the Alumni Association, advanced degrees and publications relative to achievement of alumni, campus events of note, and information pertinent to the status of the university. It ceased with "Spring, 1967."

—"New Dimensions"

"New Dimensions," to be published monthly, except for July and August, began April, 1967, "Series 1, No. 1" Each edition was a colorfully prepared brochure, designed to communicate with all the publics needed to be reached by the college. This publication continued nearly to the conclusion of the "Rogers' years." Its contents aimed to spread wide the news anent the school's aspirations and accomplishments. With its "Decade for Fulfillment" in action, N.W.U. resorted to such "news instrument" to gain public and benefactors' attention. Mission was accomplished.

—"Faculty Newsletter"

Fred Hess, while yet director of public relations, shaped format and purpose of the weekly "Faculty Newsletter." Darrel Seng took up the duty, and the "Newsletter" remained a source of news and special recommendations to members of faculty and staff. The doings of divisions and committees, nearly everything which required sharing, gained circulation. Decisions made by N.W.U.'s trustees and governors might first be publically released through this medium. Often, content of a "letter" might be little more than "repeat."

(Preservation of Nebraska Wesleyan University's archival materials had never been more than haphazard and unsystematic—dependent upon a passing parade of administrative officials. That "things," when retrieved from their dust enshrouded hiding places, should collect into a relative and amazing completeness was remarkable and to be a boon for one to research the school's historic experiences and contributions. Members of the faculty, in meeting, November 15, 1976, resolved to establish a "University Archivist," whose awesome responsibility was to supervise the assembling and preservation of the university's official records. To be kept "on file in the Library" were, at minimum, Faculty Minutes; Executive Committee Minutes; Minutes of the Committee on Academic Freedom and Due Process; Minutes and membership rosters, by-laws and special reports of the Board of Governors; Statements of Policy from "The Administration"; and "other materials so designated by the resolution of the Faculty. Each autumn, the president, or "chair," of the faculty was to appoint "the Archivist." The resolution, for whatever purpose, specified that "these files" were to be available "only to members of the faculty." Desire was to bring a more concerted effort to preserve; but, chief benefit was to assure more duplication, at least, of the several records of "doings.")

Nebraska Wesleyan University Press

The Board of Trustees announced, June 4, 1962, establishment of a Nebraska Wesleyan University Press. Largely a product of the combined thinking of Professor Hall, President Rogers, and James N. Ackerman, vice chairman of the Board, this "Press" would enable certain members of the faculty and staff, emeritus and current, to publish. First came Ethel Booth's "Where Sunflowers Grew," a review of the earlier years of the institution. To follow in quick order were Rose B. Clark's "My Nebraska Childhood" and Bernice Halbert's collection

of poems, "In the Tall Land"—this latter to be beautifully illustrated throughout by Gladys M. Lux. N.W.U.'s "Press" ventured forth with three other publications—two to lack almost entirely of public appeal, and the third a text on speech composition: John H. Smith's "Hiding the Skeleton," a dissertation treating some of the writings of George Meredith; William H. Maehl's series of essays relating to "German Militarism and Socialism"; and "Preparing Speeches of Substance," by Philip Kaye and Harold P. Sampson. Wesleyan's "Press" fell dormant by the late 1960s, eventually to be declared inoperative.

Curriculum
—The Liberal Arts and "relevancy"

Curriculum rests at the heart of every college's program. Learning is at stake. Stated objectives hopefully define purposes and give direction. Faculties accordingly compile requirements for degrees and shape their courses and lump them to meet standards of excellence and preparation for careers. Little lies at rest very long. Nebraska Wesleyan's "instructional force" seemed constantly on prowl, and its pattern for one year seemed often inadequate for the next. The '60s and '70s were not restful academically.

Chancellor Forrest's directive, early in 1957, that the four "division chairmen" direct a thorough restudy of Nebraska Wesleyan's mission and academic and curricular program, set in motion an array of special committees and subcommittees whose collective purposes were to leave "no stone unturned." The overhaul was thorough, with catalog-bulletin, 1959-61, to present the fruit of the many labors. To give focus to the finished product was a revised statement of "Academic Objectives"—four of which were almost purely "liberal arts," with the fifth to give a "career emphasis."

1. To inspire a lasting and effective intellectual curiosity.
2. To stimulate intelligent awareness of individual and group responsibility to society.
3. To deepen the appreciation of a great cultural heritage.
4. To further the understanding of science as related to all phases of life.
5. To provide terminal and pre-professional courses designed as preparation for useful and responsible vocations.

Not included were former references to "the church" and to "Christian democracy," but an introductory statement avowed:

> Nebraska Wesleyan is convinced that its supreme contribution is helping its students to become strong Christian men and women, with sacrificial dedication to the promotion of human welfare and with personal courage for the facing of life's varying fortunes.

(Deletion of this statement occurred with the issue of the catalog, 1970. It remained permanently removed.)

Supposedly, stated objectives gave direction to a college's intended line of march and pointed to goals. From an abundance of sources came frequent efforts to clarify or to extend the "objectives." Vance Rogers occasionally referred to "emergence of a mature person," one who had "ability to remember and to interpret…experiences of the past, and to evaluate." Doug Harman, in a cartoon, portrayed Dean Delbert Sampson in attempt to comfort two students, "a guy and gal"—"We just can't decide if we should give you boys and girls a smattering of education along with your social development." Professor Larry Vaughan submitted a list of "21 standards" (from the nation's Department of Health, Education and Welfare) whereby a college could be measured as to its "quality." Included in these "standards" were such to be met, in part, by students who "do much general reading," who "demonstrate competence in independent study," who "gain in critical thinking," and who, as graduates, "go into teaching in unusually large numbers." Frederick Blumer, recently appointed to be Vice President for Academic Affairs, warned (*The Wesleyan*, May, 1967): "Only those institutions which acknowledge the demand of society that its needs be met will be given place in the future." Soon thereafter, he employed the topic, "Role of Liberal Arts College," to address and to counsel a gathering of alumni. Blumer advised that a university's program should never tend "to divide the world into two alien camps—the intellectuals and the hoi paloi." He concluded with this reminder: "The future of education belongs only to those who serve humanity and who will contribute willingly to the changing needs of a changing society." Simultaneously, Kirk Naylor, president of the student senate, called for "quality education" as offered within "that personal college environment for which Nebraska Wesleyan is noted." So it appeared to be.

Blumer did not intend that members of the faculty rest on their academic oars. As of autumn, 1968, the "force" under his direction, engaged in "restudy of the curriculum"—with these "general goals" to be realized: English Proficiency; Cultural Understanding; Historical Self Awareness; Esthetic Sensitivity; Scientific Domesticity (being "at home" in a scientific world); Religious Consciousness; Physical Development (fitness); and Social Development (ability to work and live with others). This "restudy" brought no change in the stated "objectives," but it did remove the introductory statement. For "New Dimensions," April, 1971, Professor Joe F. Wampler, chair of the division of natural sciences, made note of "the improvement in academic standards" at N.W.U.

Kevin Boatright, '74, in a look back after eighteen years, referred to his time at Nebraska Wesleyan "when it was still possible to major in English and history, to act in plays, to march in the band, and to edit a campus paper 'for the fun of it!'" He alluded to the "stronger vocational emphases" which had taken over and which tended to rule out nearly all that did not apply to the "confines of the major." Robert J. Marvin, '66, in another glance backward, expressed some apprehension, for he had read that in the Soviet Union "all the best brains were going into science and technology, and second-rate talent was going into the humanities." (At this writing, we can recall vividly the dissolution of the U.S.S.R.) Well, how about

N.W.U.—had it held and was it continuing to pursue a line for the liberal-arts heritage and tradition?

Vance Rogers, for the first Honors Convocation (May, 1958) after his having become president of Nebraska Wesleyan, stood solidly on a "liberal-arts platform" to say to the honorees and all assembled: "Learning for the sake of learning is one of the motivations of the intellectual community in which you find yourselves." Engulfing objective seemed to be to attain "'a quality of mind." He then turned to the home scene:

> The church related college must assist the student in formulating a Christian philosophy of life to meet the double task of preparing himself for responsible living in a complex world and using his knowledge in terms of value judgments, moral purposes and creative living.

In an address to students and faculty, September, 1964, he averred that a college community "ought to provide the atmosphere for maximum growth intellectually, socially, morally and spiritually." To wrap it up: "...we must seek answers and discover new insights."

From all sides came support for the liberal arts traditions, and we sample. Sharon Hanna, editor of *The Wesleyan*, welcomed students, September, 1961, and urged them to use the school "as an instruction for your intellectual and spiritual development," and to become responsible for "ethical and intelligent conduct." *The Plainsman*, 1964, alluded to "the spell" of the school's spirit and urged students to prepare "for the new challenges of our future." David Mickey, '39, professor of History, had earlier written for the "Alumnus" a sort of apologia in praise of "the patterns of our heritage." As one steeped in the humanities, he would preserve as central to curriculum "the sound goodness of our past." Mickey acknowledged that influences were at work, as before, which sought to minimize the significance of these "patterns," and as devotee of the liberal arts he admonished: "Knowledge alone will never meet the challenge which faces us today." It was yet 1961.

Raymond Underwood, '31, Director of Sales Development for Lever Brothers, Inc., addressed those gathered for the alumni banquet, May, 1958, and offered this observation: "In today's social order, we have learned that nothing is constant. Institutions of learning, therefore, must adapt themselves to a dynamic and ever-changing society." Four years later, Rogers used his "President's Corner" in the "Alumnus" to indicate that his thinking was sensitive to "popular trends." Students were demanding that their "learning experiences" and "exposures" be "relevant to today's needs." No doubt about it, "relevancy" had become a key word in higher education. Wesleyan's chief executive was quite aware of the university's dual tasks—to adjust to a new "relevancy" and to preserve the centricity of its "liberal-arts heritage" and mission. He continued to strum upon the strings of "knowledge, competence, values, religious orientation"—along with "constant striving for standards of excellence." The school should remain relatively "small" (under 1500) and "residential."

1968 became a year symbolic of national unrest and resort to violence. It may have become a year when the increasingly strident calls for "relevancy and practicality and career-orientation" began to overwhelm the old appeal of "learning for learning's sake." Existentialist reasoning tended to devalue the importance of lessons to be learned from the past, and the ills of the present were often credited to too much "remembrance of things past."

Words poured in from "many national meetings"—that students "more and more" insisted that their courses "teach something relevant to their lives." Shelved and held to be passé was the old idea that "education" and "training" were not the same, but cloths of different fabric and design. Academe's "ivory tower" had to be toppled, or at least "put on a skid." Nonetheless, Dr. Rogers, as the term opened in September, 1969, suggested as a "priority" that students employ "the framework" of their programs to dream "the dreams which will lead and drive you throughout a long life." Both lines of march were to remain open at Nebwesuni.

Fred Blumer, before an Alumni Planning Conference (November, 1967), observed that the liberal arts tradition, historically "has been designed to produce freedom,...room to maneuver." Knowledge had always been something, he averred, "for which man is responsible," and "knowledge" had enabled people to become and to remain "free...from the bondage of powers," to curb the wrongs "arising from the abuses and corruptions of power." At a later date, for *The Probe*, David Mickey again took up the cause of the liberal arts as being those studies which treated of the "richness of that heritage" which had brought us "to the present." As a traditionalist, the professor restated his apologia—

> No one should be so bold or foolish as to claim an "education" if he has avoided, because of ignorance or choice, a surveying of the storehouse of man's greater achievements. No topnotch, four-year, liberal-arts college would permit its students to so neglect themselves.

As provost and vice president for academic affairs, Dr. Blumer (February, 1971) advised the school's trustees that many members of Wesleyan's faculty sought "to emphasize achievement more," with "less emphasis upon exposure." Capacity to demonstrate "efficiency and proficiency" had become a chief goal, and "electives" had become of much greater weight in students' minds than so-called "required courses." Blumer did not propose to abandon programs "tested by experience," but he did instruct "the Board" of the faculty's involvement in "degree reform" and of purpose to concentrate more upon "supporting program." By the early 1970s, "learning for learning's sake," heart of a "liberal-arts concept," was cutting less and less of the pie of education for the modern college student.

The debate offered other facets to be burnished. Howard A. Smartt, '71, as president of the Independents, had praised N.W.U. for its "excellent liberal arts program" and "strong foundations for many major concentrations"; he also cited the "many activities" and the "personal relationships with members of faculty." On campus (October, 1971) to present the "Leonard Lecture," Bishop Eugene Maxwell Frank noted that "man was advancing rapidly in several areas of knowledge," but he warned that this "increased knowledge rested generally with persons who lacked moral character." The following spring, James N. Ackerman,

chairman of the Board of Governors, was attentive to the future of the "independent, liberal arts college." His thoughts turned to N.W.U., his alma mater, which he projected must "persuade its constituency that it offers more than the public (tax supported) institution." Had there to be "a quality" that rose above the claims that the smaller, private college engaged in more effective communicative techniques "between faculty, administration, and students"?

Another inquiry had surfaced: Was an effective and usable learning to remain among "the earmarks of anyone who claimed to be educated"? Professor Philip Kaye may have put his finger to one of the keys when interviewed for *The Wesleyan* (August, 1974). He stressed "Listening"—if one were "to hear, he had to listen"; and, if one were "to learn, he must listen." An "art of listening," along with reading, lay at center of means to reach academic goals. Perhaps that "special quality" which might distinguish a school was the capacity of its faculty to inspire excellence "in listening and reading." Nebraska Wesleyan would seek to continue its march to make more widely known its "special qualities."

—"liberal education"

An editorial in *The Wesleyan* (December 2, 1966) agitated for more "liberal education" at N.W.U., with implementation to bring expansion of a "pass-fail program" and of credits to come from "independent studies." The writer did not accuse the school's professors and administrators of being bound by "backward thinking," but the gist disclosed suspicion that there existed reluctance "to accept new programs and developments"—particularly with respect to "academic structure." What this student, and others of like thought, had failed to realize was that several members of the faculty were already treating of the matters and were often the sources of the concepts. Soon to merge was an idea which envisioned a "Free University"—in which students organized and directed many of their classes. Bruce Boyd, in *The Paper* (March, 1969) took up the issue of "free education"—asserting that "it is time to let the student be free." He argued that a student, "as an adult in need of information," alone could "logically decide" how this "need" ought to be best provided. He felt hampered by all the rules and regulations.

—"Institute of Liberal Arts"

As provost, Fred Blumer had prompted the faculty to consider "prospective changes"—so as to lead in the direction of "a free university." At heart would be a "Tutorial System," wherein "independent studies into new subject areas" would be both "innovative and experimental"—and could lead to "regroupings of subject areas" and reduction of "prescribed hours." Via its legislative committee and various subcommittees, the faculty came to grips with Blumer's suggestion and by mid November had given it form—group tutorials, specialized readings, opportunities for "exploratory studies," and increased hours for pass-fail credits. The professors also recommended an expansion of the interim between semesters—to provide time for "innovative ventures." Also at work would be a special committee to formulate guidelines for "Interdisciplinary Course programs" and "specially constructed majors" which would meet degree

requirements. An additional objective arose, to establish an "Institute of Liberal Arts," with its special "ILA degree." It would take time to put flesh on bone.

The Woods Charitable Fund, Inc., of Chicago and Lincoln granted $30,000 to N.W.U., the purpose to underwrite establishment of its "Institute." The media, in March, 1970, spread the news. According to Dr. Rogers, there were in operation no more than four other such programs in the United States. The school was truly taking up the idea of "New Dimensions in Liberal Arts Education"—emphases upon interdisciplinary courses, "tutorials," special off-campus opportunities within the U.S. and abroad, studies of other cultures and "in foreign languages," "special projects" for seniors—of research and writing or "performance," and a revised series of "convocation events." It seemed fitting that this "Institute of Liberal Arts" have a special degree for those who would opt to follow its broadening pathways. Blumer suggested "Bachelor of Philosophy," but the faculty chose "Bachelor of Liberal Arts" (BLA). The catalog, 1972-3, presented the particulars "to be met." The option endured for approximately a decade. It had few takers, for the innovations and off-campus ventures as inspired by the "Institute "dovetailed into the more popular and widely respected "AB, BS, and BMusic degrees." From the exploratory and experimental probing prompted by the new program, Nebraska Wesleyan found its academic table to be noticeably enriched. There were other searchings after enrichment.

Steve Fosler, in the Student Senate, urged his associates (fall, 1970) to recommend that N.W.U. establish an "experimental university"—a school "fully free" to engage in new courses and new methods, to probe into "new areas, and to be "student-directed." Debate ensued in *The Probe*, and opinions bounced from bases of many "extremes." Questions arose: Who would be capable to judge for themselves? Who were "not yet ready"? Who would honestly search for challenges? Who would devise "a program of snaps" or of "performances" dependent upon "natural skills"—not upon serious study or training? In the wake of the debate, some professors and students did organize a "free community school"—with classes to assemble at various places with investigations and discussions to treat of topics ranging from "flowers and gardens" to "voter registration." A participant earned no credits, but aim was "enrichment of the college experience."

An "ILA program" set aside most prescribed courses—to reserve only those for "Freshman English, Speech, and P.E." Aspirants found no relief from "area requirements"—but these hours might be held to a minimum of 29, specified no course numbers, and offered "a vast amount of flexibility." With "departmental permission," credits for a new and experimental study could count toward a major or minor, and student and advisor planned the "supporting field" to meet the basic requirements for a degree. Semesters or summers abroad—Europe, Mexico, Colombia—became commonplace; the "Washington Semester" and a term at the United Nations (Drew University and New York) fit into the scheme; and a host of new studies graced the batteries of departmental offerings—such as "The age of the Baroque," "The Black Religious Experience in America," "Developing of a Black Culture," "General Semantics," "Mental Retardation," "Vocal Techniques," "Introduction to Folklore," "French Civilization," "German

Civilization," and "Spanish Civilization" and "project and topics" (at intermediate and upper levels). The "Woods Grant" prompted members of the faculty to tap their reserves of ingenuity, and the resultant "program" served to quiet the voices of criticism.

—Criticism

A university's instructional and administrative staff ought always to take seriously criticisms from its students, albeit the latter are a passing parade of transients. At N.W.U., most who voiced their opinions stuck around to graduate; others did not. Some became loyal and supporting alumni; others chose to make permanent an end of their relationship. Again, we sample:

> Nebraska Wesleyan is about to "become a second rate teacher's college."
>
> Wesleyan students go on to graduate schools or professions "more by accident or luck than by comprehensive planning."
>
> I have learned nothing "in four years at NWU."
>
> Nobody starts off stupid. All young people start off with a desire to learn. "This…is destroyed by what we call education."
>
> We're learning "what the University wants us to learn."
>
> …education at Wesleyan "is not now capable of developing a human mind.
>
> We would like to see a student body "made of intelligent, questioning cynics."
>
> Classroom education at Nebraska Wesleyan "seems like an endurance contest.…the curriculum and classes are getting in the way of our education.
>
> Wesleyan isn't "the worst academic institution in the Midwest."

Scott Robertson and Amy Bertelson, while attending "a retreat" with the school's Board of Governors (September 23, 1973), presented excerpts from a June, 1972, Report of the Carnegie Commission on Higher Education: "Reform on Campus." Recommendation by them may have implicitly stressed what they regarded to be among Wesleyan's shortcomings—more "independent studies" from all departments; competent advisors to promote "personalized education"; technological advances "to reduce needs to attend class"; "less idealism and more realism" to meet job market necessities; more credits for "cultural experiences"; no more vestiges of "in loco parentis"; and, an end to "grades." This "Report" also carried a warning: "…when rules aren't what the students believe in, there will be violations." Its "Governors" may well have concluded that this Wesleyan was adjusting suitably to certain "demands of the times."

—The "preparatory curricula" for "job market"

And, how about the "job market"? As early as December, 1957, Gilbert Walters raised this question in *The Wesleyan*, "Is Wesleyan turning into a job

factory?" The school's catalog stressed "special programs planned to provide preparations for many professions," as well as "scheduling to fit the several requirements for post-graduate study." With what seemed to be adequate emphasis upon "specialized training," the catalog stated that each student "seeking such goals" should also "have a broad background of understanding and culture." Many of the "professional tracks" followed three years of study at N.W.U. "in preparation to enter advanced study"—which upon successful completion of the first year brought awarding of a degree. Catalogs successively pointed to Wesleyan's "preparatory curricula"—designed for "life work" in these fields:

> Art; Athletics and Recreation; Business and Secretarial Services; Journalism; Law; Library Service; Medicine and Dentistry; Medical Technology; The Christian Ministry; Music; Nursing; Public Service; Science and Engineering; Social Work; Speech; Teaching; Therapy; Vocations within the Church and Week-day Religious Education; YMCA-YWCA Directors.

Under almost constant attack was the university's "basic curriculum" of 54 hours which aimed to keep each of its degrees within the liberal-arts purview. Those who would pursue career-oriented programs desired "more time to specialize"—within the 125 hours requisite for a degree. Sporadically, now and then, came suggestion that, for certain areas "to specialize," Nebraska Wesleyan reinstitute programs leading to "a master's degree"—the possibilities to include business and management, social work, nursing, medical technology, and professional education.

The "basic curriculum" lay at heart of the many changes effected by the new program inaugurated in 1959. A "curriculum review committee" recommended (spring, 1964) that entering freshmen who had scored well in their Sequential Tests of Educational Progress (STEP) be urged to take special examinations to gain credit or advanced placement in the fields of languages, reading and writing, mathematics, science, and social studies. Expectations were that a student might "test out" in no more than "three courses." So, the faculty placed no limitations upon uses for advanced standing or for credit. (Not until 1978 would 16 hours of credit draw a line.)

To take a special examination, a student paid $5. To have credit recorded, the fee was $10 per hour, with grade of "PX." Prior to STEP and the College Entrance Examination Board (CEEB) and its "Advanced Placement Tests," members of the faculty in certain departments had devised their own tests. CEEB devised its Advance Placement Tests, and several high schools offered to their college-bound students opportunities to take "advanced placement courses." Credit by examination became common procedure, particularly after CEEB developed its CLEP (College Level Examination Program) tests. N.W.U. had its arrays of rules and fees to treat of a variety of situations. CLEP testing was available to students above the freshman level, with the usual fees prevailing; one exception to note should a student be seeking credit for a course already audited, in which case the charge for credit would be $75 per hour.

Students transferring to Nebraska Wesleyan from other colleges and universities normally had no difficulty to make good use of their credits, with respect to basic curriculum and majors and minors. In certain cases, "course descriptions" had to match sufficiently. For several years, N.W.U.'s catalogs used a term, "Extramural Registration," to designate studies taken at another institution by a student already a registrant—a summer school being the usual setting. If such "extramural" credits were to apply to basic curriculum or to a major or minor, prior permission had to be gained from the "dean of the college" and from the department of "the subject matter." For purpose of graduation, to meet a degree's requirements, a transfer had to earn in residence at N.W.U. 12 hours in a major and 6 hours in a minor.

—"Associate Diplomas"

The faculty's "legislative committee" undertook in spring, 1972, to accommodate those students whose aims centered upon two-year programs to lead to professional or "preprofessional" ends. The committee, with approval from the faculty, placed before the Board of Governors their recommendations. The "governors" concurred on January 4, 1973. To begin with commencement, 1974, the school would grant two "Associate Diplomas"—Associate of Arts and Associate of Science. Recipients were to have earned 64 hours of credit, with GPA of 2.00; 30 of the hours were to have been earned "in residence" at N.W.U.; and a maximum of 12 hours might be "under the pass-fail system." Initially, one might gain such "associate degree" in these areas: Pre-Cytotechnology, Paraprofessional in Education, Library Science, Mortuary Science, Respiratory Therapy Technology, Occupational Therapy, Radiologic Technology, and "other professional and paraprofessional fields." Plans structured each of those qualifying programs to be a stepping stone to a four-year degree. Those "degrees" remained available only in "specific fields" and were "occupational in nature." The program continued for about twenty years.

—Graduation "with honors"

In general, faculty and staff of Nebraska Wesleyan considered "graduation with honors" to be at "a standard" to be achieved by relatively few. To graduate "with honors," one had to apply, to meet certain "standards," and then to be judged by major and minor professors in conjunction with a committee—earlier an "Honors Committee" and then the "Academic Standards Committee." The school's "instructional force" never long remained satisfied with "the standards," which had of necessity to adjust to other changes. Also, deadlines had to be met for applications and for submissions of evidence of high achievement. We enter a maze of alterations.

As long as the grading scale remained "1-6," with "1" being highest, an applicant for honors had to stand on these lines—a general average of 2.5 and an average if 2.25 in the major and minor fields. Also, for scrutiny would be the general and advanced tests for the Graduate Record Examination (GRE). "Honors" could come at three levels—"with distinction," "with high distinction," and "with highest distinction." When "the force" returned to the more widely used

grading system of "A-F," the minimum standards respectively became "B" and "B+," and in effect for 1964. The "B" translated to a GPA of 3.0, and policy directed the registrar to inform all seniors of such achievement and that they ought to apply for "honors," with the various deadlines "underscored."

Further adjustments had come in time for the catalog, 1970. The minimum GPAs now respectively lay at 3.2 and 2.40. The GRE was no longer mandatory; but, if taken, results could enter into "the considerations" (of the Academic Standards Committee). In process was preparation of a questionnaire—to be completed in detail by an applicant's major advisor, and which treated of such matters as special research and writing, or performance, and evaluation of potentialities for "graduate school capabilities." Too, these lines were to be drawn (after 1971)—to be considered for "Distinction," an applicant had to rank in the upper 10% of the graduating class; for "High Distinction," the upper 6%; and for "Highest Distinction," the upper 3%. The "Legislative Committee" did not rest from its labors, but chose to give a sharper bite to the requirements.

Looming in the eyes of the professors was the importance of "independent scholarship"—research and writing, or performance, with evaluation of such to rest in the hands of the senior's major department and the Academic Standards Committee. The catalog, 1975, noted that April 1 was the date to complete "independent scholarship," and these specifications governed qualifications for consideration of "honors":

Highest	—upper 3% and independent research, writing, study, or performance.
High	—upper 6% and independent research, writing, study, or performance.
Distinction	—upper 3% without independent research or performance. —upper 10% and independent research, writing, study, or performance.

A top scholar without "independent scholarship" might be awarded "distinction"; but no honors were to accrue for those below the 3% who failed to meet the standards of acceptable independence. An applicant simply had to submit an "exemplary paper" or engage in a "quality performance." These matters would lie thus for a while.

—"The Dean's List"

Persistence in making the "Dean's List of Academic Achievement" was good indication that a student should eventually become a candidate for "Honors." For many years the basic line was drawn at 12 hours of graded credit at minimum GPA of 3.5 for the semester considered. This standard required for a semester at least a balance of credits at the "A" and "B" levels. "Pass credits" did not enter the picture. With "grade inflation" and with increased use of "pass-fail" options, the old standard became too inclusive and easily attained. So, in effort to recognize for the "List" no more than 5% of the full-time registrants, the faculty upped the GPA to 3.75. To discourage overuse of the pass-fail privilege, 15 hours of graded credits

for a semester's work became minimum, with a GPA of 3.80. Thus, "roughly 5% of the student body" would continue to make "the list." It was spring, 1975.

—Grades and "GPA"

The "all important GPA" depended upon "grades"; after return to the "A, B, C, D, and F scale," the "honor points" per earned hour became for "A" 4, for "B" 3, "C" 2, "D" 1, and "F" 0. Respectively, the grades were interpreted to mean Excellent, Very Good, Average, Marginal, and Failing. Wesleyan's "instructional force" never seemed to be altogether happy with "the grading system." Professors whose departments offered "honors courses," those studies reserved for students whose entrance qualifications were unusually strong and with design to be of greater challenge, urged "more points" for their special offerings. Others, with Professor Louis DeGrazia as advocate, would eliminate all grades except "Pass" and "Fail." At stake seemed to be "the traditional mode of what (had) been called learning." Stephen Good, in his "The Ring" (for *The Wesleyan*, March, 1963), enticed his friend, "Sigmund," to discuss "scholars as opposed to students." So, Sigmund engaged in a simple division: scholars did not "quibble about the grade," but "read for love of knowledge, etc."; students, on the other hand, were "degree-seekers (s)" and quibbled "all the time about the grade." But, whatever, the "traditional mode" prevailed—with certain adjustments.

—A "dead week"

Many of this Wesleyan's students were usually on the prowl to seek ways and means to improve their "grades." By 1968, the hue and cry had singled out the week preceding "final exams" as a time when all quizzing, testing, and examining should be shelved and "dead"—so that more time be available for "review and preparation." The faculty's "legislative committee" decided to experiment with a "dead week," but only on a voluntary basis. This "pre-examination week" was by no means to be "policy." In 1969, the faculty opted to continue "the experiment," and the week before "finals" became a "silent week"—but no professor was bound by "a new rule." Nevertheless, most students wanted the ban followed, and some didn't hesitate to protest vigorously should a teacher break ranks. It was interesting to note that no student seemed concerned about a major theatrical production to occur for "dead week," or that basketball games be scheduled for "silent week," or that track meets and baseball games for spring come in the week before "finals." But, practice becomes custom, and "pre-examination week" virtually became a law unto itself—to be "dead." Eventually the faculty did make the week a silent one, officially, and they named it "Culmination Period." By then it was almost time for the school to celebrate its centennial.

—"Progress" toward a degree

Members of N.W.U.'s teaching faculty were aware that many students, "qualitatively," were likely to remain "hardy perennials as sophomores"—unless sufficiently prodded to make "suitable progress toward a degree." Adjustments, effective by 1959, stipulated that a student have earned 26 hours of credit to become a sophomore, 58 to gain junior status, and 90 to be a senior. To gain a

degree (minimum of 125 hours of earned credits), one's grade-point average was to be at least 4.25. Under the 6-point scale, this at minimum meant that one-fourth of the credits be at "low average," with the rest at "poor." Several members of "the force" felt the challenge to be too low and in need of being "tightened up"; but, evidence seemed perhaps to be to the contrary. A typical semester could show that for academic reasons 13 students were told they could "not return"; 16 students were encouraged to withdraw, or to register "on probation" for reduced hours; 15 students were "placed on probation"; and 44 were "having difficulty with their academic progress." So, the challenge stood.

With conversion to the "A-F scale," the grade-point average became 1.4—which upon first glance appeared to raise slightly the challenge. The faculty's "legislative committee" remained restless, put "the bit" between its teeth, and proceeded to grind valiantly on the matter of "progress toward a degree." Resolution came in November, 1967, and students would slip backwards into "probation" were they to fall below new standards—

Freshmen to attain an average of	1.6
Sophomores to attain an average of	1.8
Juniors to attain an average of	1.9
Seniors to attain an average of	2.0 (to graduate)

"Warning" would alert any student who had become "marginal"; "Academic probation" would indicate substantive lack of "progress"; "Suspension" could descend upon a student who failed to improve upon effective use of a following semester or summer session; an "appeal" might, under circumstances, be made to the Executive Committee, but "academic suspension" required only that a "deficient student" await a semester's lapse before making application to "resume the course."

With urgings from the SAS and with approval from the faculty, the university established a "Learning Center" (spring, 1976) to formalize a common practice whereby students tutored other students. More than 170 signed up to assist "for a minimum of one hour per week." Upswing in the school's retention rate may have reflected impact of the venture.

—The "student load"

A normal "student load for classes" at Nebraska Wesleyan was bracketed at "12 to 17 hours per semester." A minimum of "12" was required "to qualify for participation in activities"; the "17" had dual significance—a "matter of tuition and finances" and prevention of "academic overload" for a student. To register for "extra hours," one had to gain permission and then to pay the prescribed additional tuition. A student, to undertake simultaneously a study "off campus," had also to gain permission—this also to prevent "overload." Increases in tuition, felt sharply in the late 1960s, brought an 18th hour into the "maximum cost." The faculty's Executive Committee was "in charge" of approvals for "extra hours." The catalog, 1970, dealt with the changes.

—Travel and Study Abroad

Only rarely had a student at Nebraska Wesleyan engaged in foreign travel or study abroad—before or while enrolled. It was with special attention that the campus greeted in fall, 1957, two students who had been abroad for two years, Beryl Feather and Kenneth Metzger. Their fathers had served respectively as agricultural advisers in Pakistan and Turkey. Beryl had earlier completed her sophomore year at N.W.U., had attended universities in Rawalpindi and in Beirut, Lebanon, and would graduate in 1958. Kenneth had completed his high school studies at American schools in Turkey, had starred as a basketball player in Izmir, and would graduate in 1961. Both were enthusiasts for travel and study "in foreign lands."

Wesleyan sponsored an annual tour to Europe each summer, and students had opportunity each time to earn three hours of credit—a project to be undertaken as agreed upon through counsel with a professor. In 1968, the university affiliated with the Association of Colleges and Universities for International-Intercultural Studies (ACUIIS). This affiliation fostered increased responses from both faculty and students for study abroad—largely for summers.

ACUIIS annually received a "major subsidy" from the United Methodist Church, whose Board of Education formed a consortium of more than 20 colleges in effort to promote opportunities "for overseas study." A summer program at the University of Graz (Austria), with orientation to be conducted in Vienna, served first as focal point. Drs. Milton Evans and Clifford Fawl were among the first of Wesleyan's faculty to sponsor groups of students. Dr. Leonard Kramer, professor of political science, served as this Wesleyan's chief coordinator, as well as counselor for the Washington Semester and the United Nations Semester. Wesleyan's students, to participate in ACUIIS, were of sophomore or higher status; each was limited to a summer session and could earn from 6 to 9 hours of credit. ACUIIS suggested particular opportunities for those who might opt to work within the school's ILA. ACUIIS offered and expanded studies and projects available in India, Sri Lanka, England, Colombia, Peru, Ecuador, Pakistan, Mexico, continental Europe, and elsewhere. Chief participants from N.W.U. were students of Spanish, who engaged in summer-studies in Mexico and Central and South America.

By 1970, students at NWU were hearing much about "a year's study abroad." Professor Robert Meininger had often urged students to seek at least a summer's study at the Sorbonne, in Paris, for classes there were organized "for all levels of proficiency." As the '70s unrolled, Wesleyan's students could enroll for a "Junior Year Abroad"—programs available through other colleges and universities. Special "airfares" were available for students. Two years of study in a foreign language became "basic for eligibility," and opportunities were by 1976 more popularly available in France, Germany, Spain, Italy, and Israel.

Venture of a different sort also grew rapidly in the 1970s. Student Overseas Services (SOS) identified most of the opportunities. Summer employment in European countries beckoned, and wages might range to $450 for 60 days. Jobs were available at resorts, hotels, offices, shops, restaurants, factories, hospitals, farms, and construction sites. Countries with available opportunities included

Switzerland, France, Germany, England, Spain, and Italy. For a fee of $75, the Council on International Education would assist "in job finding," and it would "give information" for $25. One could "go and search." (A student, not from Nebwesuni, reported that his summer's work was on the estate of a "Scottish marquis"—"to flush grouse.") Preparation for a participant involved "gaining of work" and of health permits, passports, and visas—plus "purchase of the ticket."

—Auditing and "night-classes"

Two other efforts at "cultural enrichment" merit brief review. By the mid 60s, Wesleyan's staff earnestly began to urge students "to audit"—at no charge, but with attendance requirements to be met if the "audit" to be recorded on transcript. Only 6 of 1264 registrants responded in January, 1964. In future, permit to audit depended upon "availability of space" in a class; and, were one to seek credit through CLEP, the fee for each credit hour was significantly increased should the course have been audited. Requests to audit never became a problem at Nebwesuni.

Initiated for 1974 was a program to earn "college credits" by persons classified as "Special Non-Degree Students." To be attracted, and even for some "night-classes," would be "older students"—retirees and even "senior citizens." Certain "high schoolers" might enroll. Later, should one decide "to enter a degree program," the credits could be "transferred over." Response to this opportunity was surprisingly positive, and it expanded into more definitive goals—a "Wesleyan Institute for Lifelong Learning (WILL).

—"Black Studies program"

Students and faculty were genuinely pleased in November, 1969, when Roxanne Arvin, a sophomore, was chosen to be "Miss Black Nebraska." Interviewed for *The Paper*, she expressed hope that Nebraska Wesleyan would expand its "program of black studies." At the time, two courses were available—in literature and in history. *The Probe*, a year later, carried protest from "Black students" on the campus, for the school appeared to be making little effort to recruit more "minorities," had no "Black faculty," and had no "Black Studies program." In two years' time, students of "African descent" on campus had increased in number from 28 to 34. One spokesman put it in these terms: "We…are becoming tired and impatient with the biased nature of Wesleyan. We are growing weary….We shall be rebellious…."

Return of Clifton Bullock to the campus, to serve as assistant dean of men and as director of minority studies, added within the ILA a study of the "Black Religious Experience in America." By January, 1974, the departments of anthropology, English, history, music, religion, and sociology offered courses treating of "minority studies," although no formal program had emerged. These offerings helped to meet curricular requirements for majors and degrees. The faculty's "Legislative Committee," after lengthy and painstaking debate, rejected Bullock's proposal that "a course in minority studies" become prescribed within the basic curriculum. The "16 to 10" rejection (February, 1975) revealed a prevailing opinion that the basic curriculum was already overloaded; furthermore,

a high percentage of students were already using "the courses" to meet curricular requirements. The issue of "minority studies" remained firmly a matter to be further discussed—as lying within the "liberal-arts tradition."

—Waivers, Substitutions, and "Drop and Add"

The faculty's "Academic Affairs Committee," and then the "Executive Committee," had constantly to respond to all sorts of requests for waivers, substitutions, and adjustments within the curricular requirements. Most frequent was plea to gain relief from the rule that all credits "within the final 30 hours" be earned "in residence." It was not "rule of thumb," but the committees rarely rejected appeals which were "within reason" and bore professorial endorsement. The committees turned sticklers for those seniors who failed to make "degree application" by the deadline, usually April 15. This was a matter of printing of diplomas, inscribing of names, and "signings." The "unattentive few" could participate in commencement processions, but receipt of diploma would likely await end of the following summer session—with payment of added fee for "absentia." Neglect could become costly.

Students often exercised a prerogative to alter their registrations once a semester or term was underway. Decision "to add" had, understandably, to come virtually at the start of class sessions, both advisor and teacher were to approve the request. To "drop" a course as adjustment to registration was also a formality. The period for "Drop & Add" usually encompassed no more than the first two weeks of classes. Afterwards, "to drop" became more complicated. A request "to withdraw" bore signatures of both advisor and instructor, and the latter informed the registrar—the student to be passing or failing. The recorded grade for the transcript would be, respectively, "WP" or "WF." The "Legislative Committee" resolved in December, 1967, that "no drop" be permitted after the twelfth week of a semester—with the appropriate "letter grade" to apply at term's end. The committee made further adjustment in May, 1968—a student could withdraw during the "first half of a course" and receive a "W"; after mid term, there could be no "drop." Now the belabored professors had no longer to wrestle with questions of "WP" or "WF."

—Audiovisual equipment

Classroom instruction tended in many instances to be transformed by usages of audio-visual equipment. Projectors of all sorts became commonplace—for slides, film strips, and "movies." Under Title VI of the Higher Education Act of 1965, schools could apply for grants to enable them to purchase "visual aid materials"—particularly "television equipment." Mrs. Jessie Yost served as Wesleyan's "coordinator," and the school received a grant of $3,700 to be expended in fall of 1967—for "TV equipment." Professor Arthur Nicolai, of the department and education, inherited "control and issue" of the equipment, and policies were shaped by a new "Institutional Television Committee." Title VI provided for "matching funds," and the procured equipment included cameras, recorders, monitors, view finders, lenses of several sorts, and "projectors and

sets." The school's Development Office assisted in many procurements, and many departments used their annual budgets to meet needs.

—R.O.T.C.

The "Legislative Committee" had placed before it for consideration this question: "Should credit be granted to Wesleyan students who enroll in the two-year R.O.T.C. program at the University of Nebraska?" The committee's members mulled over the issue (fall of 1965), but without resolve. At the time, participants in the program were of junior and senior status and could earn as many as twelve hours of credit. Some members of the committee felt "use of military force" to be inconsistent with "the Christian ideals of N.W.U." The credits were fully bona fide, and coming from the University of Nebraska could hardly be rejected. Administrative decision probably resolved the issue, but the credits would apply only to meet the required 125 for a degree—as "electives."

The "Basic Curriculum" and the "Degrees"

—Course "levels" and G.R.E.

When Leland Forrest in 1957 requested that the faculty, under direction of the four "division chairmen," restudy the "general education" program and requirements for degrees, and then to make appropriate recommendations for change, it had been twenty years since such review had been made. Aside from and along with the "prescribed courses" and the specifications for majors and minors, "General Education" required a minimum at 27 hours of credit from "9 fields"—this to assure that any degree from N.W.U. have at its heart a liberal-arts design and purpose. The review of 1957-8, with several special committees at work, restructured on old patterns and emerged with rearrangement and innovation. The faculty had converted "General Education" into a "Basic Curriculum," and incoming students, fall of 1959, were bound by its provisions, with older students to opt to remain with their former plan or to use the new. Portents of future adjustments arose when the Student Senate and the faculty agreed to form a liaison committee, composed of five students and two professors—to confer on matters pertinent to academic planning and the new curriculum.

As before, 125 hours of earned credits drew the base line for graduation. Within the framework, 17 hours were "prescribed"—Freshman English-6, Masterpieces of Literature -6, P.E.-4, and "Orientation" (for entering freshmen)-1. Of major significance were the new "prescribed areas" (23 hours) and "optional areas" (12 to 16 hours). All courses "prescribed" and "optional" were specified and designed by the departments to meet the needs for "general education" and practicality, and to serve within major and minor programs.

For the "prescribed areas":

A. Mathematics and Natural Science—minimum of 8 hours, from at least two fields, with one course to be a "laboratory science."
   Astronomy (*); Biology, Botany, Zoology; Chemistry; Geology (*); Mathematics (*); Physics and Physical Science. (*—no qualifying "lab.")

B. Social Sciences (Group 1)—minimum of 12 hours from at least 2 fields.
Economics, Geography, History, Political Science, and History of Religion.

C. Philosophy and Religion—3 hours from one.

For the "optional areas"—from 2 of the 3:

A. Foreign Language—10 hours in one language.
French, German, or Spanish.

B. Creative and Interpretive Arts—6 hours from at least 2 fields.
Art, Industrial Arts, Music, and Speech.

C. Social Sciences (Group 2)—6 hours from at least 2 fields.
Education, Psychology, Religious Education, and Sociology.

(Keep in mind—that, for a degree, the courses "prescribed" and for the two "areas" would accumulate to 52, at minimum, of the required 125 hours.)

Concentration of disciplines for the B.A. and B.S. degrees remained virtually as they were before, and the new program posed no particular problem for most students who sought these goals. On the other hand, those who were to seek degrees in education or in music, or were to seek clarifications to teach (along with their degrees in arts or science), or were to aspire to meet certain job-requisites dependent upon heavy concentrations in business administration and economics, or were to undertake to meet "the natural sciences" required to gain entrance into schools of medicine and dentistry had to be attentive and diligent in their planning of schedules—particularly were they to reach all requirements within an eight-semester time-frame. For these students, few "loose hours" were available as "electives." An easing of the pinch might be gained should one "upon appeal" gain grant of a waiver or "substitute." Too, a change of major, with its supporting minor of "fields," would almost certainly entail an extra semester or a summer session.

This Wesleyan's instructional and administrative forces were fully aware that their reconstruction of curriculum was not "something for all time," but would be "something to be periodically reviewed and adjusted." Discarded had been the "divisional major." But, had such action been wise? Other questions remained—among them being: Should more than 40 credits in "the major field of concentration" count toward a degree? Should hours of "lower-level courses" be limited within the required total of 125? Should a minimum of "upper-level credits" be required "for a major field"? Ought "language study" be prescribed for a A.B. degree? Ought the "basic curriculum" be fully met "for all degrees"? Satisfaction with the new program didn't last long.

So, in 1963, a "Curriculum Study Committee," with Professors Harold Hall and Joe Wampler to serve respectively as chairman and secretary, took up "an awesome task." They would review "all degrees" and "reweigh" all curricular requirements. Their deliberations, with approval from the faculty, greeted

incoming freshmen (September, 1964). A supplement to the catalog for 1964 outlined a new profile, and upperclassmen could exercise their option(s). Well, what was "new"?

As reorganized, the "Basic Curriculum" totaled 54 hours. All parts, except P.E., could be fulfilled by "special examination."

- 11 hours prescribed: Freshman English (6 hours), Speech (3), and P.E. (2).
- 3 hours from Fine Arts: Art, Drama, and Music.
- 14 hours in Humanities: from at least two fields—Foreign Language, Masterpieces of Literature, and World Civilizations.
- 8 hours in Natural Sciences and Mathematics (same as before, with "lab" requirement).
- 6 hours in Philosophy and Religion.
- 12 hours in Social Sciences: from at least two fields—Economics, Geography, History, Political Science, Psychology, and Sociology; and Education 105 ("Human Growth and Development, I,"—for the Bachelor of Music Education degree, only).

Worthy of note were that prescribed credits in "Phys Ed" now stood at 2 (reduced from 4), but the faculty had reduced to ½-hour credit each of the four prescribed courses; that no more than 64 hours "at lower level" could count toward a degree; that credits for a major field be limited to 40; and that a minimum of 18 hours be earned "at upper level," with at least 9 to lie within the major field. To be noted, "Orientation" for freshmen had been dropped and "Masterpieces of Literature" removed from the "prescribed" category. In autumn, 1966, as led by their "legislative committee," members of the faculty restored the hour's credit to each of the prescribed courses in "Phys Ed," but retained the "2 hours' requirement." Absence of harmony reigned among "the force."

With malice toward none, Fred Blumer, now Provost for the university, placed before the "legislative committee" a lengthy motion which asked for "a complete revision of the catalog"—with reference to "basic curriculum" and other matters; ultimate aim was to guarantee "continuity and a common direction to our total program." Eleven months later (November 13, 1969) the Board of Governors had before it the "latest faculty revision." All "degree candidates" would have to meet the requirements. Students seeking certification to teach and those to pursue careers in medicine would have fewest opportunities for "free electives."

This restudy was probably as thorough as that which followed Forrest's directive of 1957, and its left intact the framework. Of significance was the placing of many intermediate-level courses throughout the structure of the "basic curriculum"—even a few at the "upper-level." For the "Humanities," a reduction from 14 to 12 hours enabled a student to qualify with 10 hours of "foreign language" and 2 hours of "Music Literature"—thus reducing the central program

to 52 hours. One could continue to meet all parts—prescribed courses, fine arts, humanities, mathematics and natural sciences, philosophy and religion, and social sciences—by "special examination," for waivers or for credit (PX). As news of the revision spread (via catalog for 1970, "Handbook," and *The Paper*), judgments held that the current curriculum remained "basically the same." Members of the faculty knew the extent of their efforts to effect genuine change and accommodations; students recorded their opinions, which spread all the way from "fine" to "it stinks." Chief critics were those professors who wished to make "heavier concentrations" in their majors and minors and, accordingly, to place less and less values upon "education in the liberal arts." The school's 18 departments offered 32 "majors" for undergraduate degrees. The academic dust lay settled not for long.

Before the end of the fall semester, 1970, the faculty established a special "Basic Curriculum Review Committee"—the purpose, to examine "plans" from other colleges and to make recommendations. Also to fall within the purview of this special committee was the panel of degrees offered by Nebraska Wesleyan, with their separate distinguishing stipulations—Bachelor of Arts, Bachelor of Science, Bachelor of Arts in Education, Bachelor of Music, and Bachelor of Music Education.

The A.B. remained an attempt to structure a "traditional educational experience" within the liberal arts, a seeking after "the heritages of the past." Standard for this degree at N.W.U. included a "major" of 25 hours, a "minor" of 15, and "basic curriculum" and electives to meet the minimum of 125. The adjustments for 1964 called for these "prescriptions"—most in "areas": Masterpieces of Literature or "Honors English" (which also met the requirements for Freshman English), 6 hours; World Civilizations, 6 ; Foreign Language, 13 in one; Fine Arts, 6 from 2 fields (speech excluded); Philosophy and Religion, 3 from each field. For obvious "practical purposes," this degree declined rapidly in popularity at Nebwesuni. Curricular change in 1972 afforded options within the "Humanities." In 1976, the Legislative Committee, by decisive vote of 18 to 1, rejected a proposal to reinstate "language study" as a "prescribed requirement" for the "A.B. degree."

The program in effect for 1959 specified that candidates for the B.S. degree have a major of 20 hours and two minors of 10 hours each—with all fields to come from the "natural sciences" (mathematics included). Available was a B.S. "in Nursing." The adjustments for 1964 opened the degree to nearly all fields and specified a "major" of 35 hours and a "supporting program" of 30 hours—with "departmental requirements" to be met. For "practical purposes," this degree increased rapidly in popularity at Nebwesuni, and "interdepartmental programs" were soon to be underway—as students and advisors agreed "upon programs."

The school's other degrees—Bachelor of Arts in Education, Bachelor of Music, and Bachelor of Music Education—had their particular stipulations. The curricular programs for 1959 and 1964 left lessened "electives" for candidates who sought these degrees. The two "in education" were destined for discard, effective in 1971.

Janet Richey, for *The Wesleyan* (May 25, 1961), had entitled an article, "I'm a Senior…What's your Excuse":

> A senior becomes aware that his parents have put him through four years of college in order that he could become quite proficient in griping about unfair tests, outdated library books, meetings, grundy teachers, chapel speakers "who don't say anything," required class attendance, more meetings, May Pole dances, the pessimists posing as intellectuals, campus publications, the book store….Perhaps a major in Griping should be offered at Wesleyan with a B of C (Bachelor of Complaining) degree to be awarded at commencement. Whoever said "War is Hell" forgot about college.

Wesleyan's faculty never brought up the issue of a "B of C degree," but these professors never rested from their chosen labors. Sought would be increasing of options and lessening of specifics. At the same times, they had to maintain academic respectability and "excellence." Changing atmospheres pressed "onward and upward" for new adjustment and even innovation.

Prompted by suggestions from the "executive committee" and the "legislative committee," various members of faculty and staff considered programs which might lead to new degrees for the school—bachelor of fine arts and bachelor of philosophy. Neither gained momentum, but "the force" fastened its attention upon "interdepartmental programs"—to blossom into a new sort of bachelor of science degree and a "bachelor of liberal arts" (B.L.A.). Clearly the trend was to permit greater freedom in planning and in selection (student and advisor, together), and to eliminate specifications of courses and to turn to "fields" as shaped within the curricular framework. To be "opened" were virtually all panels of courses from the several disciplines. The BLA grew from the "Institute of the Liberal Arts." Throughout, intent sought to provide more flexibility to design an acceptable "program"—even for the "B.A. degree," and particularly to meet a student's goals for career.

The catalog, 1972, focused upon four degrees—BA, BS, BM, and BLA. A candidate for a degree now had to meet one of four "special requirements": to score above the 50th percentile in the "Field Test of the Undergraduate Record Examination"; to complete satisfactorily "a departmental comprehensive in the major"; to complete satisfactorily a "thesis or independent study"—to demonstrate ability to conduct research; or, to complete successfully "a performance" appropriate to the discipline (most likely in art, drama, music or speech). With respect to "departmental comprehensive" or "independent study," accommodations were provided for students who would be completing requirements for a degree in science via "a 3-5 program" with Columbia University, for instance, or for students who had entered professional schools, such as medicine.

N.W.U. offered the following "departmental majors" in 1976:

> Applied Music, Art, Biology, Business Administration, Chemistry, Economics, Education, Elementary Education, English, French, German, History, Mathematics, Music, Music Education, Philosophy,

> Physical Education, Physics, Political Science, Psychology, Radiologic Technology, Religion, Sacred Music, Sociology/ Anthropology, Sociology/Social Work, Spanish, Speech, Speech Education, and Theatre Arts.

As "interdisciplinary majors," these were available:

> Biophysicist, Biopsychology, Interpersonal Communication, Liberal Arts, and Music-Theatre.

In addition, were these from the Department of Education:

> Chemistry-Education; Physics-Education; Social Science-Education; Science-Mathematics-Education; and Language-Arts-Social Science-Education.

Were a student to seek a "double major," standards require that there be "no duplication of credits" within the two majors, and policy directed an applicant to declare one to be "primary." Other curricular requirements could "cross over."

Members of the faculty turned their collective mind to another concern, that most students who came to N.W.U. had little, if any, academic backgrounds in "intercultural studies." Pending for consideration was a proposal to place withing the frameworks for the BA, BS, and BLS degrees a six-hour requirement in "International-Intercultural Studies." The departments of English, history, music and sociology/anthropology—along with the ILA—already offered courses to qualify. The matter rested for future consideration.

Almost from "ages past," this Wesleyan's professors had molded their courses to fit into three instructional levels—lower, intermediate, and upper. The "foundation courses," basic to further study, thus "lower," received numbers 1 to 99; those more advanced were "intermediate" and received numbers 100 to 199; and those clearly advanced for juniors and seniors received numbers "200 and above." Standard had stipulated that 40 of the 125 hours for a degree be "at the upper level"—with established policy to permit elevation of an intermediate course to "upper" should additional work (research, thesis, readings and reports, experimentation) be fulfilled in progress. Student and professor at semester's onset agreed upon the "additional work." The system limited application almost exclusively to qualifying juniors and seniors. Few other schools used this procedure, and questioning doubts persisted. Each department (nearly always the professor) determined "the nature and extent of the work"—a matter of academic freedom" and personal judgement. Boyd Littrell, writing "From the Editor's Desk" (October, 1961), referred to "wide variations."

N.W.U.'s instructional force came to grips with the problem—to end the process. Only students who had matriculated before September, 1964, could "raise" an intermediate-level course. Also, within "degree specifications," no more than 64 hours at "lower level" could count toward a degree; and a minimum of 18 hours of credit at "upper-level" became absolute—with 8 of the hours to apply to the major and 6 to the minor. Certain "equivalences" might enter a picture and gain acceptance. These and the other curricular changes, coming as they did, one after the other, meant simply that the university's registrar had to be nearly

"mad driven" when checking transcripts to make certain that each applicant had met all requirements for a degree—the options becoming multiplied as they often were. Student and advisor shared in the responsibilities. Unhappy was he or she who discovered too late that a void in particulars had escaped detection and that delivery of diploma awaited more work. It was so!

Members of the "legislative committee" had by autumn, 1967, turned attention to a more sophisticated use for the numbers, 290 - 299—that these ought to be reserved for "independent study," "special projects," "thesis research," or "special performance." For several of the departments, "Selected Topics" appeared in the 290s brackets, and credits came in lots of 1, 2, or 3 hours. A department might require a minimum of 2 hours, for instance, in "directed study"—to fulfill its "major." Definitely to be "advanced" and of "high standard," these "senior projects" were often "engaged in jointly"—geared to equate with a "graduate seminar." In effort to maintain continuity of high quality and "uniformity of standards," general policy directed that department heads approve the respective projects falling within their respective purviews. Some departments placed "in the library" copies of their better "compositions."

As a "special service" to its graduating seniors, Nebraska Wesleyan offered them opportunity to take on campus the "aptitude and advanced" portions of the Graduate Record Examination—this to enable each participant to evaluate "capability to enter graduate schools" and to have the scores "to submit upon request." Next step was to make taking of the GRE "a graduation requirement"—still at no apparent cost. The policy stipulated "no standard in results," except for "honors" applicants. A first run created crisis in May, 1965, because 31 "listed seniors" had failed to take "the GRE." So, these unhappy people had, at their own expense and "off campus," to take the test(s) and furnish results before receiving diplomas. Subsequently, "Faculty Newsletters" repeatedly urged all "senior advisors" to prod their students in future to heed the requirement. So, they did, and conformity ensued until 1970—after the faculty had rescinded the order, in part because N.W.U. would no longer be serving as a testing center. Some students "submitted inquiry," for they wanted partial refund of the "fee for graduation." The "fee" had never been sufficient to cover "expenses of graduations," and it provided no margin for rebates. Seniors who would need scores from the GRE's new "Undergraduate Program," for whatever purposes, now paid the testing fees. In 1974, the "legislative committee" recommended that a student, who opted to use the GRE to meet the "special requirement" for graduation, make "an acceptable score" in the "field test."

Traditional hopefulness suggested that a student, by end of sophomore year, be sufficiently "learned" to make decisions for a "major." Such "decision" often brought change of advisor and always an earnest mindfulness to departmental programs and specifications. Undue delay in this matter often resulted in "later graduation," as could a "switching of majors." To "transfer in," after one's sophomore year, almost with certainty posed a crowding of requirements and could necessitate "more time." Minimal "hours in residence" assured conformity to an established and respectable departmental program. Rules directed that a student be governed by curricular specifications at time of initial

matriculation—provided that enrollment be continuous or "unbroken." A "returnee" might face conformity to change. Standard policy permitted students in residence to opt to take full advantage of changes made in the curricular program.

—"Honors Convocation"

An annual "Honors Convocation," a significant and traditional calendar event, preceded commencement week. Its purpose was to identify and to honor the new members elected during the past academic year to the several societies which recognized high academic achievement. In 1966, these were the groups: Phi Kappa Phi, Alpha Mu Gamma, Beta Beta Beta, Kappa Delta Pi, Pi Gamma Mu, Psi Chi, and Sigma Pi Sigma. To join these at later dates were Mu Phi Epsilon, Omicron Delta Epsilon, and Phi Alpha Theta. For each program were announcements of various awards—such as the "Kappa Delta Pi Honor Key" to an outstanding student "in Education"; the "Wall Street Journal" to the "top business student"; the A.A.U.W.'s "outstanding senior"; and the silver and gold keys for Phi Kappa Phi. Initiated in May, 1977, was a disclosing of the identities of students to graduate with "honors"; and, for this, teachers and administrative personnel had to coordinate certain "hurried tasks." This "Convocation" was a prestigious affair with many visitors present.

The Library

Writing as "Hubby" for *The Paper*, under the title "You, Me, and We" (November 14, 1968), David Hubner noted that he had inquired of an alumna, 78 years old and who had been on campus for "homecoming," what "she had liked most about her education here at Nebraska Wesleyan?" According to Hubner, she "let me have it with both barrels—THE LIBRARY!" To her, the library was the most important building "on any campus"—"Where else can you go to research so many important minds?" After 45 years, N.W.U. was about to have a new and much enlarged "library facility."

This Wesleyan community is much indebted to Harriet Ann Willmeng, '77, for her "History of the Nebraska Wesleyan University Library," a master's thesis, 1978. The school's Rachel Ann Lucas Library, completed in 1923, had served well and adequately. Because of "losses," the operation had become one of "closed stacks," with process to "reopen to students" not resumed until 1954. We select from Willmeng's review some points of interest, with more detail to follow:

—"library cards" now to be used (1957), issued "free" to each registrant and professor, and necessary for "checking out."

—overhead florescent lighting installed in the large second-floor reading room, with all lamp fixtures removed from the tables.

—N.W.U. in 1957 expending no more than $2.17 per student "each year" for new acquisitions; this compared to nearly $5.00 for many other schools of similar caliber.

—Ted Kneebone (1960) followed Silvanus Hull Nisson, who for 4 ½ years had served as "head librarian."

Rachel Ann Lucas Library

—The Music Educators National Conference (MENC) in 1961 opened a section in the library's "Curricular Lab" and added "all types of literature" to be used by students of music.

—The Student Senate, already expending funds for purchases, appointed members (1964) to serve on a committee to select new purchases for the library.

—Count revealed in 1965 that "Lucas" now housed 80,000 volumes, and overcrowding had necessitated many adjustments; located in the lobby of the lower level were the "study services," card catalogue, circulation desk, study tables, and chairs. Except for stacks, the upper floor had spaces only in small offices for personnel.

—Kneebone initiated a series of "Book Grabs" to rid shelves of excess duplicates and "dead wood," for "stacked books" had begun to crowd out students."

—Gift in 1966 of "the library" of the late Dr. E. Glenn Callen proved to be the "largest single collection" ever received by the university.

—Kneebone departed in 1966, and Margaret Thommen headed the library's staff "for an interim" and to await Lois W. Collings.

—Plans were in the offing for a new library.

—Almost immediately, Mrs. Collings put underway transition from the Dewey Decimal Classification System to the Library of Congress System.

—February 4, 1970, was moving day into the Cochrane-Woods Library building.

—Inventories soon revealed that many books were "disappearing" and that "controls" had to be installed for "checking out"; soon "Tattle-Tape" virtually eliminated the escapes. The new library had no windows which opened.

—A grant from the W. K. Kellogg Foundation, for $8,000, enabled the library to connect with the Ohio College Library Center (OCLC), January, 1977.

—The Library had also become a "learning center" for uses of the closed circuit TV transmissions.

Leland Forrest had alerted the trustees to the school's low expenditures for library holdings, and Vance Rogers pushed hard. Statistics show that for library acquisitions N.W.U.'s budgets had increased gradually from $10,468 (1953-54) to $50,000 (1964-65). Of course, this had speeded the crowding situation "in Lucas." But, in 1965, this Wesleyan was expending no more than 3.82% of current budget, while other "comparable institutions" were at 5.1%. Dared Nebwesuni attempt to do better—the situation within "Lucas" being what it was becoming?

The building had always been praised as an "architectural gem," but its flat roof recurringly leaked—sometimes to extent that heavy tarpaulins, canvas and then plastic, were draped over stacks in efforts to shield the books. Painstaking surveys had concluded that the building did not lend itself to enlargement or "extension." Dr. Rogers, in an early "Improvement Plan" (September, 1961) referred to "a new library." Kneebone spoke openly about "adequate space, better heating and air-conditioning"; "book preservation" was a priority, as well as "comfort and convenience for readers." Needed was a building with windows which did not open, for students were "throwing books out, to the ground below"—to be sure, to use them "for research" and to avoid the inconveniences of "check-out"; but, many volumes were showing up "in second-hand book stores." Oh Well!

For *The Wesleyan* (February, 1966), Bill Muggy likened "Lucas" to a "gymnasium annex" or "an obstacle course"—with narrow passage-ways running "between maze-routed tables" and partially blocked by "hurdle-high waste baskets." To use the current periodicals, one had to resort to "knee bends, jumping and neck-twisting maneuvers"—while, at the same time "elbowing others who wanted the same copy." Furthermore, Muggy observed, one sometimes had "to wrestle with weighty tomes" and to suffer from "headaches, bruises, sore muscles"—and with "not even the ½ hour's credit gained from a PE class." Was there to be wonder that many of Wesleyan's students preferred "to use" Lincoln's public libraries and the library at the University of Nebraska?

Ted Kneebone resorted "to idea after idea"—to reorganize the library "to facilitate uses" of its resources. One experiment permitted a checking out of books "without restriction"—a volume to be "called in" when needed "by others." For him it became a frustrating and losing game. Mrs. Collings found the atmosphere

to be clearing, for in 1967 a new edifice was "in the air," and this Wesleyan's students had agreed "to tax themselves" $12.50 per semester, for thirty years, "to help pay off the loan."

A "planning" had been in process for some time. Professor Jerald Walker had headed a special committee. Mrs. Thommen had served as "consultant"—for "representatives" from each academic division, from the student senate, from administrative personnel, and from the trustees. Taking shape on "the drawing board" was a building to cost at least $1,250,000—a structure of 55,000 square feet, to facilitate more than 200,000 volumes, and with seating facilities for 400 students. (For "Lucas" it had respectively been 8,500 square feet, 80,000 volumes, and seating for 100.) The proposal was considered to be "conservative." A "controversy" had centered upon a question of windows—to be or not to be "in the northern and southern exposures"; and, the windows won. Title III of the Higher Education Facilities Act of 1963 enabled much of the financing, and via the U.S. Commissioner of Education a grant of $416,000 and a federal loan of $520,000 were on line. N.W.U. would underwrite the loan with a bond issue, a "Trust Indenture," and the student-pledge of $12.50. The remaining "equity," quoted to be $313,000, was for the school to find, and the "Decade for Fulfillment" had been envisioned. One of the first fruits of "the Decade" made headlines early in 1968, for the Woods Charitable Fund, Inc. of Chicago and Lincoln had, for "Immediate Needs," given $345,000 to name the new library as a memorial to Nelle Cochrane Woods and Frank Henry Woods.

Construction of Wesleyan's "Cochrane-Woods Library" began in March, 1968. Excitement reigned, and nearing completion were the Olin Hall of Science and Centennial Hall. A large crowd assembled for ground-breaking, and contracts for "Construction, Mechanical, and Electrical" totaled $1,017,750. Expectations were for "completion" by September, 1969. Delays due to weather and "workers' strikes" afforded Mrs. Collings five additional months to prepare for a move.

Day to occupy this "new $1.4 million Library" fell on February 4, 1970. By truck and other means, campus personnel had already transferred the heavy items—such as card catalogues, cabinets and files, certain tables, display racks, instructional equipment, machines, et cetera. Approximately 85,000 books awaited students, members of faculty and staff, and "anybody who would volunteer"—for "transport to new shelves." For most it would be "a waistline to chin" adventure—to follow a beaten path from "Lucas," past the west end of the Campus Center, and into "Cochrane-Woods." The library staff had grouped, taped, and coded all books for a "new arrangement," with all services to be "in order" the following morning (and even for the "physically handicapped").

Louis DeGrazia hauling books

A review of the day referred to Lois Collings as "the engineer." Dismissed classes had formed "book brigades," and each porter had followed a "chartered route" which led to the "coded sections." Members of "Circle K" and of other organizations made certain there was no lull in the action. The entire campus seemed to line up for this "bucket brigade," and coffee and doughnuts had greeted each carrier at "resting places" along the way. The "smooth, efficient operation" reached completion at 3:30 in the afternoon and had to have been one of the "speediest moves on record." Editorial comment likened "the spirit of the day" to have been one of "carnival and picnic."

(The old "dandelion-digging days" had been such. Professor Nettie Clark recalled that she, a junior in 1923, had also carried books into the new "Lucas Library" from the old location in south end of top floor of Old Main. Hers was a distinguishing honor, and she claimed it.)

Even before "Lucas" had become such a problem, Nebwesuni's students had often used the available facilities of U.N.L., the "Ag Campus," the public libraries of Lincoln, and that of the State Library Commission. Whatever "relief valve" might have been supplied by these accessible "stores," pressures always mounted to increase as rapidly as possible N.W.U.'s library resources. The school's librarians repeatedly reminded professors to stagger their orders—from early in each fall semester and to delay no later than March 1. Desire was that costs always be covered by current budgets. A minimum of two months was the expected time to elapse between receipt of order and readiness for circulation. Constant complaint from teachers was the length of time taken for the procedure; and the other side of the coin revealed that many professors were either "late with their orders," or submitted "everything on deadline." Heads of departments were key figures when it came to timeliness.

Key to growing worth of any college's library is the diligence of selection on the parts of the members of the faculty. Gift are sources of fringe benefits, and these were among those which gained publicity:

—the men of the school's chapter of Phi Kappa Tau expended $300 for new books, and they assisted in the choosing of the selection (February, 1962).

—"Columbia records" donated more than 60 new "LPs," with a gift of $300 to acquire classical, "popular and broadway" albums.

—also in 1962, the Student Senate purchased the 54-volume set, "The Great Books of the Western World," edited by Robert M. Hutchins who said the collection compiled "the substance of a liberal education."

—various benefactors added several periodicals for the fields of elementary education, psychology, international affairs, and western hemispheric affairs, along with certain "reviews" and "abstracts."

—Mrs. Frances Day Callen, March, 1966, presented her late husband's "large collection" of books and periodicals, judged to be "highly significant." Sequel to this came in February, 1971, with the dedication of the "E. Glenn Callen Seminar Room," the furnishings being a gift from John E. Sampson, '63, of $8,000.

—Senator Carl T. Curtis transferred to N.W.U. a 50-volume series relative to the U.S. role in world affairs (February, 1970).

—a complete set of "Cliff's Notes" came from Cliff Hillegass, for "on reserve" reference (October, 1976).

Increases in departmental budgets were boons to regular purchases of books, but these struggled to keep pace with the rising costs. Significant was an upsurge of acquisitions enabled by "Title II" grants from the government. Mrs. Collings, in fall, 1967, notified each department of its "allotment," and each order had to be on a "special card." These grants for "qualifying institutions" continued for two years—to enable returning full-time faculty and new members "to have money for new books"; and, this was the scale—for professors ($250), associates ($200), assistants ($100), instructors ($75). Prior to "Title II," the trustees had inaugurated "a special budget item," to be an annual provision, to enable a department to expend $500 "to catch up in purchases of books," the first to be mathematics. Then, in time for September, 1967, a recommendation came from the "executive committee" that each new member of the faculty, of rank of associate or full professor, be allotted $500 "for books for the library." These "boons" were adding to the pressures within "Lucas."

Through the years, "book loss" had remained a constant thorn, and it festered repeatedly. Ted Kneebone not only engaged in his "weeding exercises," but he completed in 1962 an inventory to be checked "against orders" recorded since the mid 1930s. His research disclosed that "replacement purchases" for a minimum of 1,500 books had been made since 1940. Also of concern, "books missing" continued at a rate approximating "200 each year." Necessitated was "inspection of all books and brief cases at the exits"—not to be a popular inconvenience. Mrs. Collings made early observation, that "too many books" were disappearing. She hired students "to monitor the door." To exit from the new library, students had to pass before "assistants" who used various "devices." Reports from other campuses, spring, 1970, affirmed that "theft and vandalism" was widespread, a sort of counterthrust against "the establishment."

The Wesleyan, soon after classes resumed, September, 1974, quoted Mrs. Collings, who estimated that more than 1,800 books "had disappeared since 1968," and that replacement would cost Nebraska Wesleyan $18,000—the larger blocks of missing volumes being "in literature." Because of "thoughtlessness or carelessness," failures to return had accounted for some of the losses, and the university continued its old policy to withhold credits and transcripts until all fines were paid.

With "book loss at the library" continuing, Mark M. Kuzma, student representative on the Board of Governors, urged (December, 9, 1976) that there be installed an "electronic book detection system"—cost to be about $24,000.

Magazines and periodicals, encyclopedias and other "reference volumes" were enlarging "the plague of disappearances." So, by March, 1977, decision had come "to stop the crooks." To be inserted into the spine of each book and bound volume would be a metallic or magnetic strip, and to exit from the building a person had to pass before a special "electronic device." *The Wesleyan* summarized: "What a task!" The staff at the library had for the many months ahead a labor almost without surcease, the insertions of the strips. But, the odds for battle had somehow to be evened. Thus, "Tattle-Tape" gradually took over.

Kneebone regularly used his "Juniper Citadel" to spread news about the library, and to inform the faculty of monthly purchases and acquisitions. After his departure, the most consuming feature of the "faculty newsletter" was that which dealt with new additions to stacks and reference shelves—with each report arranged by disciplines and "system numbers." Mrs. Collings also stressed other services provided by the expanding facilities of "Cochrane-Woods." Holdings were pushing 110,000 volumes by spring, 1977.

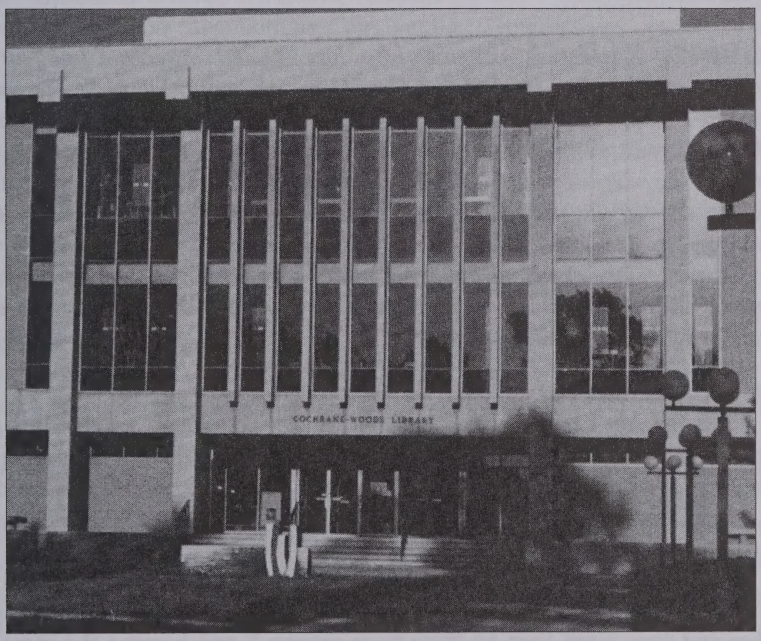
Certain situations remained constant. Books "most on demand" were nearly always "on reserve"—and often to be used only in the library. Each spring, when freshmen were busy with their research for essays "in English 2," use of the Library and its resources zoomed to taxing levels—with new students burdened with packets of note cards and impatient to "wait in line" to get to "card catalogue" and "reference shelf." To ease pressures, many students had often requested "Sunday hours"; but, such extension of services would be a "budgetary matter." In autumn, 1961, limited hours for Sunday afternoons began as an "experiment," but it eased into permanency—even though use did not justify expenditures for more help. With enrollment decline in the late 1960s, the library's budget reflected certain "reductions," and did not include "additional hours." Certain students, and some professors, found it fitting to complain.

With the stacks "open," many students, untrained in reading of the classification numbers, desired to be helpful and often returned books to the shelves. Misplacements were legion, until the librarians had, almost fiercely, discouraged the generous actions, and to instruct all to leave books on reading tables, or to place them on the "return carts." As "Lucas" became crowded, spaces for chairs became restricted, and only the move into "Cochrane-Woods" alleviated the problem. Abuse of periodicals persisted, and particularly vulnerable were those pertaining to sports and "news affairs." "Razoring out," or "heisting," or "ripping" left many magazines mutilated, and the vandalism grew in gravity when a "bound periodical" had been attacked. This practice did not ease with occupancy of the new building.

Students often complained because the only place to return a "checked out book" was at the "front desk." The Student Senate resolved the inconvenience when it purchased a suitable "book drop" of "drop box" to be placed just within the exterior entrance for "Lucas" (1962). "Cochrane-Woods" had its "built in" facility which could be used each hour of the day. But, fines for late returns were always highly irritating, and students often became irate because Wesleyan's "entrenched bureaucracy" would refuse to release grades or diploma until fines had been "cleared." A lost book required a "replacement fee." When, in 1968, "ID cards"

were to be used for "checking out," simplification of procedures ensued. Ted Kneebone introduced and Lois Collings enlarged a "free week," usually at semester's close, to be used as a "period of grace" when students could return books "free of fines." Custodians and head residents, frequently after a term's end, found "missing books" under sofas, on closet shelves, or standing next to a "bunk leg." A report related that a fraternity's house manager had gathered and returned a "store" of nearly thirty volumes—all overdue at the library.

"Rules" sought to prohibit food and drink "in the library." College students seemed to enjoy a game of "hide and seek." Rarely did room temperature prove satisfactory for many—either too hot or too cold; in Rachel Ann Lucas the windows needed to be opened or shut, and in Cochrane-Woods comfort depended upon the "central system." The "noise factor" was often to arise as a "test of courtesy." The old library was definitely not "a place to meet" in preference "to study." The new library eased certain limitations. After February 4, 1970, there was cause to rejoice on the campus of Nebwesuni. But, new regulations brought new grumblings.



Cochrane-Woods Library

Wesleyan's library increasingly served the campus in "special ways." Kneebone, in his "Juniper Citadel," repeatedly called attention to his "special services department" and to the library's "curriculum laboratory." Audio-visual equipment had become widely used, and "special services" stored, instructed about, and "checked out." Too, the library staff had by the mid 1960s considerably

expanded reference sources by means of several "exchanges." In time for fall semester, 1964, Kneebone had reserved a small room for listening to records—all catalogued by composer and title, and to be much used by "music majors" and others registered for "music appreciation."

The move into the more spacious Cochrane-Woods building enabled the library to expand its "music services"—to include greater accommodations relating to sound cassettes, projectors, films, slides, tapes, et cetera. Available by fall, 1970, was the library's first 3-M Micro-Reader-Printer. Information disclosed that "paper and ink are very expensive" and that each "print out," although to be made simply by "pushing a button," would cost "25¢." Mrs. Collings further facilitated use of inter-library loans, those "exchanges" which Kneebone had arranged with UNL, Union College, and the Southeast Community College. For members of the faculty, "identification cards" enabled the borrowing, but for students, at first, an "exchange" could come by means of a "faculty card." Wesleyan's board of governors, in February, 1975, approved "reciprocal student borrowing," as urged by Collings, whereby in Lincoln the "institutions of higher education" opened their resources to their neighbors' registrants—certain "niceties" to be observed.

—NETCHE

Formed in the time to greet Lois Collings's coming to N.W.U. was the Nebraska Educational Television Council for Higher Education (NETCHE)—with all of its video materials, resources, instructions, and directives. She was coordinator for Wesleyan, and she saw to it that students and teachers possessed the latest bulletins to read, the newest techniques and devices to learn of and to use, and the procedures to be followed "well in advance" when making reservations. Burdens upon her staff became heavy, for demand soon surpassed 1400 requests from students per semester—each "to get" and "to return." The faculty were "in addition."

—Files of Examinations

Probably not unique to the campus of N.W.U. was a service begun by several of the professors, to keep current in the library "files of examinations." Neither mandatory nor policy, and it may have originated from a request of the SAS, this procedure found fulfillment because many teachers had, for their several reasons, regularly ignored their previous tests—choosing to keep "things" new. That each "Greek house" had its FILE was widely known, and it seemed only fair that "Barbs" and "Independents" have equal access. These files increased in number and size, were kept on "two-hour reserve," and became the most used items in the library. Some students were to photograph contents. Oh, well!

—OCLC

When the W. K. Kellogg Foundation gave to N.W.U. a grant of $8,000 (spring, 1976) to tie school's library into the Ohio College Library Center (OCLC) and its data bank for library resources, it enabled the school's professors to enjoy a revolution in the process of identifying and ordering of new books. The grant not

only financed an instructing of the library staff to use the new computerized system, but it provided the machinery. Now available were the "enormous…resources" of titles, digests of contents, cataloging identities, and ordering cards which the "Center" provided. Also the network enabled the members to use their "connecting terminals" to locate references available through "inter-library loans and exchanges." The college's annual budgets then maintained the venture.

—"Library Science"

Kneebone carried title of "Assistant Professor of Library Science." His "program" was sufficient to enable certified teachers to have "endorsement" to serve as public school librarians. Mrs. Collings pressed diligently to expand N.W.U.'s offerings for "library science." She and Mrs. Gabriele E. Cope, who joined the staff in 1968, gained recognition as teaching members of the faculty, with "advancements in rank" and "other advantages." The enlarged program in library science, with Cynthia A. Sherman in the ranks, soon led to an "Associate Degree in Library Science" and a minor for either the A.B. or B.S. degrees. Their classes embraced OCLC, DIALOG, referencing and cataloging, all aspects of administration, and acquisitions, circulation, "interlibrary loans," "serials control," and "literature." As Lincoln's only adequate program in "undergraduate library education," it attracted attention. When Wesleyan launched its "Institute of Life-Long Learning" (WILL), adjustments met demands to arise from both current students and oldsters and "returnees" who preferred "evening schedules."

(Collings and Cope served the university until their retirements, respectively in 1983 and 1984, each with rank of professor emerita. Of note, too, had been a decade of service by Mrs. Gertrude Ainsley, as librarian assistant, from 1967.)

Academic "Divisions"

At Nebraska Wesleyan, a grouping of its academic departments into three divisions had been purely for communicative purposes, with the three chairmen to serve on the chancellor's executive council and to relay information to the several department heads. Chancellor and academic dean appointed these chairmen, and each might serve endlessly if it be "the pleasure" of the chief executive. Each division's "chair" was almost certainly to be a department head. To "chair" a division was more burden than significant. Leland Forrest, prior to his terminal illness, had taken steps to extract the teacher-training program from the social science division. This fourth division of "Professional Education" would include teacher training, physical education, industrial education, and library science. "Industrial arts" was soon to terminate at N.W.U., and annual catalogs repeated these "collections":

Humanities: Art, Languages, Literature (English), Music,
Philosophy, Religion, and Speech.

Social Sciences: Business Administration, Economics, Geography, History, Political Science, Psychology, and Sociology.

Natural Sciences: Astronomy, Biology, Chemistry, Geology, Mathematics, and Physics.

Professional Education: Library Science, Physical Education, and Teacher Education.

As result of a special study, "Nebraska Wesleyan University Faculty Organization," the faculty and trustees effected in April, 1965, establishment of a "Division of Fine and Applied Arts"—to be composed of the departments of art, music, and speech and drama. The five divisions seemed destined for some permanency. "Drama" would become "Theatre Arts."

Sam Dahl, as academic dean, did some counting, and summarized that the school had 19 departments, enjoyed the services of 95 professors and instructors, and offered from 250 to 275 courses. When Professor George S. Corfield took retirement the following year, 1966, the stage was set for N.W.U.'s chief administrators to find reason to close the department of geography and geology. Although shallow rationales were offered, it was a matter of dollars and cents and enrollment within the department. The catalog for 1969-70 revealed the completeness of the deletion. Two courses, "Introduction to Geography," appeared within the framework of offerings for "Education and Teaching"—studies deemed crucial for elementary certification and for qualifications within the secondary field of social sciences. Vance Rogers continued to inform the public that "Nebraska Wesleyan was strong from A to Z—Art to Zoology!" Dahl's count of 19 departments had been lessened to 18. The departments now clustered as follows:

Humanities: English, Foreign Language, Philosophy and Religion.

Social Sciences: Business Administration-Economics, History, Political Science, Psychology, Sociology-Anthropology.

Natural Sciences: Biology, Chemistry, Mathematics, and Physics-Astronomy.

Professional Education: Physical Education, Teacher Education, and program in Library Science.

Fine and Applied Arts: Arts, Music, Speech and Theatre Arts.

—"special programs"

Fred Blumer, as Provost, had kept the "Governors" updated regarding the several "special programs available" at N.W.U. Included in his list were

Medical Technology; Nursing; Radiologic Technology; Health Education; Corrective Therapy; Pre-Physical Therapy; Occupational Therapy; Hospital Recreation; Community Recreation; Engineering (such as the 3-5 arrangement with Columbia University); Business

Education; along with the "certification opportunities"—Elementary Education, Secondary Education; Athletic Coaching; Chemistry; Music Education.

Blumer also noted the many "innovations" current among the several departments. As the school entered the 1970s, statistics showed that its graduating seniors were concentrating their studies mainly in these fields: Business and Economics, Elementary and Secondary Education, Biology, English, Political Science, Psychology, Religion, Sociology, and History.

—a "case-study"

A post-centennial "case-study," which followed the school's celebration (1987), cast some reflections upon "the Rogers' years." Professors interviewed referred to an active encouragement of "competition among departments." Emphases increasingly weighed upon numbers of students in classes and numbers of departmental "majors," possibly to an extent "that value of a department depended upon its capacity to gain and to hold students." Stephen Good (1962), while writing "Editorially Speaking," had judged most of Wesleyan's departments to be "quite strong," with some "sorrowfully weak." Good had not taken his stance based upon a watching of the dollar-flow from tuition into the school's coffers. The Baldwin-Whitcomb "study" noted, too, that members of the faculty had tended "to form little huddles," prompted by their disciplinary loyalties—with some reaching into the "divisions." In his "final address" to the faculty (fall term, 1976), Dr. Rogers coupled "strong academic departments" with "good teacher-student involvements"; these, he noted, have been "the foundation of our college." He praised the faculty for "hard work, dedication, commitment, discipline, innovation and imagination."

—elected "chairs"

An abundance of longevities of service to the university had created lacks of mobility here and there within the departments, even to discouragement of some newcomers to remain. "Tenure" virtually prevented any tampering with departmental leadership, but members of the faculty took measures to control selection of their "division chairmen." The Faculty Affairs Committee recommended (October, 1971) that "members of a division" now elect their chairman. Approval ensued, and guidelines directed the process. Initially, elections were staggered for terms of five, four, three, two and one years—so that in rotation each division would respectively elect its chairman to serve a full five-year span, one division electing each year. Should an "elected chairman" be a department head, leadership of the department had to be relinquished, and a new "head" appointed. A new "chairman" must come from a different department than that of the predecessor, even if such had been appointed by the school's president "to fill a vacancy." An "appointed chair" was ineligible to succeed self. Furthermore, should members of a division become disenchanted with their "chairman," they could by a two-thirds vote "recall" and create a vacancy. Elections and appointments might be a bit tight, now and then, for chairmen had to be "tenured." Wesleyan's "instructional force" was placing certain limitations

upon "presidential prerogatives," another evidence of change on the campus at Nebwesuni.

Occupation (1975) of the new Smith-Curtis Building (for classrooms and administration) may have tended to promote semblances of "growing disunities" and feelings of "less togetherness." In Smith-Curtis were the departments of the "social sciences" and of "professional education." The "natural sciences" were happily ensconced in Olin Hall. The "fine arts" were performing in a minimum of three buildings. The department of "phys ed" continued in its athletic facilities. The "humanities" were in virtual possession of Old Main.

—The "Humanities"

The faculty of the humanities division resolved to define their place within the broad objectives of the college. Leon Satterfield had much to do with the shaping of a "position paper," which gained inclusive circulation. 1977 was designated "a year of the humanities" (the natural sciences, the fine arts, and the social sciences had had their respective "year"), and a visiting consultant had shared ideas anent recruitment and admissions, reading lists, "basic courses," relationships with "other disciplines," expectations for future, etc. The division's "booklet" sought to bring its departments into a unity of focus. We need to recall that decline in use of the bachelor of arts degree was contributor to certain worries within the department of this "division." A "liberal arts college" hardly dared to permit any weakening of its "Humanities." There was strength to be drawn from "divisional unity." The "Rogers' years were winding down."

Special Programs

—Washington Semester

The "Washington Semester" was from 1953 one of the most enriching special programs available to Wesleyan's students. Regularly, from three to five participants, of junior status, were in the nation's capital, fall semester, at American University, to earn from 12 to 15 hours of credit, all "upper level"—from courses, seminars, and projects which entailed research, interviews and consultations, and theses. Eligibility for consideration depended upon one's having studied "National Government" and having achieved "a good scholastic record." Until his death, summer, 1964, E. Glenn Callen, professor of political science, directed the "program" at N.W.U., and a special committee had always to assist in the "final selections." Those chosen, when listed, read as if from a college "Who's Who." Their letters to be printed in the campus newspaper and their annual reports in a February convocation were of enticing associations with congressmen, justices, cabinet members, and directors of governmental services. Senator Carl T. Curtis, alumnus, played a key role to open certain doors. Teddy Smith editorialized for *The Wesleyan* (February, 1964)—that the "whole semester was a succession of eye-openers." She urged her readers "to break out of your cloistered shell" and to seek "a new taste of the world." An "all-women foursome" for the first time, 1965, composed the school's delegation. For another decade, this "semester" remained a featured program available to students of Nebraska

Wesleyan. Professors William Cascini and Leonard Kramer had, in turn, followed Callen as the school's chief advisors.

—United Nations Semester and interim seminars

Dr. Callen informed the campus, November, 1963, that Drew University, Madison, New Jersey, had invited Nebraska Wesleyan to participate in "the United Nations Semester," and that a participating student could earn from 12 to 15 hours of credit via courses, seminars, and research projects—with much action to occur in New York City. This was a "spring term" affair. Scholarship "help" of $300 would assist a student to meet certain additional expenses. Bruce Peterson was the school's first participant. Underwritten by special grant, this particular "semester" had limited duration, and two delegates from Nebraska Wesleyan were "on deck" in 1966. To emerge from the Drew program, perhaps, were series of seminars conducted at the UN in New York City, for two weeks during "January break"—interim between semesters. A student could earn three hours of credit. Dr. Leonard Kramer, professor of political science, annually gathered and counseled attending classes—eighteen participants attending in 1969 and fifteen in 1970 (for example). Each student footed his/her bills for transportation, expenses in "the City," and tuition. Summer seminars were also available at the UN, and Kramer urged students to take advantage of these special opportunities.

—ACUIIS programs and seminars

Leonard Kramer was a foremost advocate for participation in the ACUIIS program (of which we have dealt), and he served eventually as "Associate Director of ACUIIS, Inc." Brochures treated of "interim seminars" of two weeks, and of opportunities for extended studies to fit into schedules for summer or semester—"seven weeks" being popular. As late as October 29, 1976, an "interim seminar" in Israel would cost $1,350—airfare included. The Graz (Austria) center remained foremost, and by 1976 most countries of the world were available for ACUIIS studies. These "international-intercultural studies" had become increasingly common for both student and teacher.

—"extension"

As carry-over from services past, a few departments continued to offer "courses by extension"—arrangements to be made via the registrar; "the professor" to be completely in charge; and "completion" to be within one year. The procedure was destined for early demise in the 1960s. Of a different sort were the classes directed by Wesleyan's professors for nurses at the hospitals in Lincoln and at the penitentiary for inmates—the enrollees aspiring to earn "college credits," and degree.

—The "Placement Bureau" and "Career Planning"

Wesleyan's "Placement Bureau" was always very busy. Its primary purpose had been to direct certified teachers to job opportunities—with at least 111 "placements" accomplished in 1958. Also the offices of the personnel deans had served as registries for jobs and had frequently hosted "agents" from companies and industries seeking to interview qualified candidates for employment. The

school's "Placement Service" expanded greatly during the 1960s and sought diligently to bring together recruiter and job-seeker, and it functioned within the purview of the office of student affairs.

A "Career Planning Service" emerged—with a "special library on careers and occupations" available, as well as "counseling and planning." This "Service" safeguarded personal files of credentials and arranged interviews. A service fee of $20 became standard by 1975. Notices on bulletin boards, "opportunities" published in the campus newspaper, and increased volume of "applications and interviews" revealed nothing new, particularly, but collectively these did indicate the extent to which training for careers had permeated the purpose of a college curriculum.

The Departments

Prior to the curricular reforms of the late 1950s, the heads of this Wesleyan's several departments had, across the board, shaped programs that had produced excellent results—measurable in the successes of former students in graduate studies and in professional careers. These programs had remained intact, and procedures to effect change had been purposely simple.

For the 1960s, increasing enrollments had already resulted in departmental expansions, and the expertises of recently employed professors were soon to be reflected in additional offerings. Teacher and head of department perfected description of a new course, submitted rationale of need, determined requisites if needed, designated place within the numbering system, and suggested time for initial scheduling. Successive "faculty newsletters" record the pressures brought to bear by professors and department heads—to activate proposals. With requests for "additions" came recommendations for deletions—to remove courses no longer "fitting" into the scheme of things. Burdens of approval or rejection fell first upon the Academic Affairs Committee, and then upon the Executive Committee, whose members became, from time to time, "nearly smothered."

This "executive committee" proceeded to "set some directives": each proposal for change had to bear endorsement from the head of department; each "new course" must have been taught twice as a "selected topic"; "description" must be ready and acceptable for the catalog; and any innovation should not "require new staffing." Deletions, "level changes," adjustments of requirements for "major and minors," and increased emphases upon "independent research-study" combined to alter established departmental profiles. There would be no slowing of the pace of curricular change—certainly not by September, 1976, at Nebwesuni.

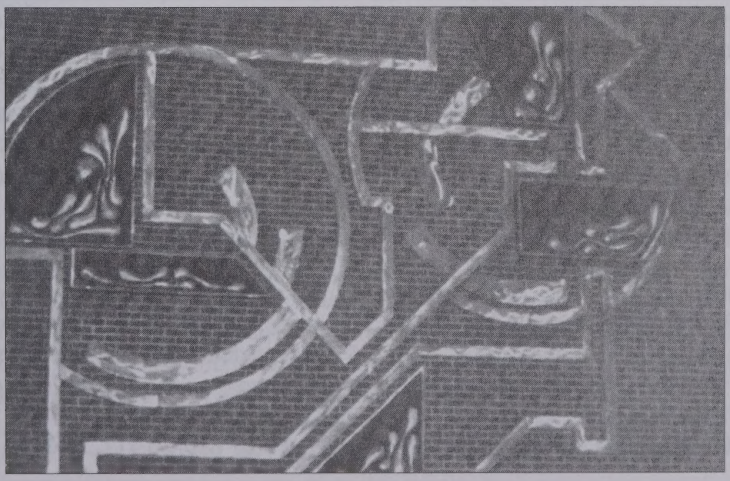
—Art

N.W.U.'s inclusive program exhibited many strengths—throughout its departments, "A to Z" (Art to Zoology). So, what was going on? The art department experienced a succession of "leaps forward." Gladys M. Lux would retire in 1967, after forty years of association with the college as "resident artist" and as head of department. Her "Little Gallery," with its lowered ceiling, venetian blinds, and improved lighting (room 207, C.C. White Building), had become

known for its annual "hangings" of the Church-College Exhibit, of Nebraska "Rural Art," and of "the senior display." Her "gallery" was never without a "show." She had spirited the "culture carpet" for the south wall of the cafeteria in the Campus Center—for showings of hobbies, crafts, "collections," and covers for new books "in the library." Each "hanging" seemed to reflect her "special touch." A "Wesleyan Art Association" became reality before her retirement. Also, the new Fine Arts Building contained the "Elder Art Gallery," to be a memorial to Edith Dimmitt Elder, '08, and her late husband, Jay C. Elder—dedication an event of February 11, 1966, with a "Great Plains Exhibit" of 100 pieces, works of 65 artists from 14 states. Maynard Whitney succeeded Miss Lux as head of department. His successors were to be James Engeseth and Elizabeth Stanley Wallace.

The department expanded "in all areas"—as an alumnus noted, it grew "from a child directly into an adult." Instructional facilities had remained in "C.C. White," but only until the Van Fleet Building had been vacated by the department of chemistry and physics—which enabled "art" to burgeon with more of drawing, painting, design, sculpture, ceramics, printmaking, and study of "art history." Whitney designed and students virtually constructed a new kiln, adjacent to "Lucas," and this was a "down-draft, natural-gas, four-burner, 17-cubic foot" facility. Within the department, to be stressed in "New Dimensions," was "experimentation"—with independent "creativity and initiative." A recent gift of three valuable paintings, from the estate of Carol White Mortensen, had also contributed to the "enthusiasm and verve" within the department. When Betty Wallace joined the staff (1973), she brought her talents as sculptor and ceramicist—pottery being, as she said, "a poor man's sculpturing."

Maynard Whitney's "gallery talks" almost became a tradition, with each "conversation" to treat of a "new show" in the Elder Gallery. Excitement of a special sort arose in April, 1969, when Les Bruning, a junior, won the competition to design a sculpture for the new city-county building in Lincoln. Bruning called his 24-feet in height and six-feet in diameter piece "Joining of Two Forces on a Common Plane." His model remained on display in Elder Gallery. For 1977,



Bruning's "brushed aluminum sculptures" would grace the east and west walls of the O'Donnell Auditorium in the Fine Arts Building—to remain for public viewing.

According to Mrs. Wallace, "Van Fleet," designed and built to house a "teacher's college," was "ideal for the art department." Rooms were large and easily accessible, and the steps throughout were easy to mount. Only the flat roof of the old structure (from 1917) caused problems, for it leaked "from one end to the other." Having become structurally unsound, the building was razed in 1975, and the department found space too cramped in the Fine Arts Building. So, in February, 1977, "art" headquartered in the basement of Old Main and took over the vacated rooms of the top floor. Three flights of stairs provided communication for a "divided department." Momentum had not slowed, and did not.

James Engeseth, while serving as head of department, assisted in the country's bicentennial celebration by painting and displaying in "Elder" his series—"the presidents and scenes from America's past." A "frog theme" persisted throughout, and public interest was keen. By 1976, it was evident for students at N.W.U. that their whetted talents in art could lead to "a financially viable career"—for along with the practice there were "commercial design, gallery management, graphic communication, scientific and medical illustration, art therapy, art library science," and, of course, teaching. Betty Wallace, soon to head the department, had worked hand in glove with the Wesleyan Art Council and had promoted the University Place Art Center, with its "Wesleyan Laboratory Gallery." Wesleyan's students had precedented opportunities to display their "works," to make sales, and to gain college credits for "management internships"—"a going affair not developed anywhere else in the country." Too, the department was leading the state in the use of "the computer in art," had inaugurated a program for "children's classes," and had turned to "older seekers" who would enroll through WILL.

With continued emphasis to "allow wider exposure" to art, the department, after recurring inventories of its holdings, extended its "hangings" onto the walls of offices, classrooms, and halls throughout the university. To become an annual event of major significance was the initial, highly competitive show, in Elder Gallery, to honor the late Fred N. Wells, Lincoln businessman and patron of the arts. A "juried competition," it garnered large public response, October 24 to December 12. Because of awards provided by the Wesleyan Art Council, the spring displays of "all students" and for "seniors" had become major attractions. Yes, by June, 1977, Nebwesuni's art department had experienced remarkable growth in size and in contribution to the institution's record for excellence. (Mrs. Wallace would retire in 1990, Emerita Professor of Art.)

—Biology

Biology introduces us to the natural sciences, and it includes zoology. Almost from time immemorial, "biology" had resided in the basement of Old Main. From those depths had emerged a parade of persons who had left impressive marks in the areas of research, teaching technology, medicine and dentistry. There would be no slowing of the pace—a not atypical year being 1973-74 when 13 of

"Wesleyan's own" gained admissions to medical schools and 3 to dental schools; 8 had entered programs of respiratory therapy, medical technology, and radiation technology; 24 would become registered nurses. These, of course, had poured forth from the Olin Hall of Science, occupied in 1968.

As of 1957, Lewis A. Schafer and Yin Ming Hsu were central to the sustaining of departmental momentum which performed within the long shadows cast by Claude J. Shirk, Laona Underkofler, and Samuel B. Shively. Under auspices of Cornell University, Dr. Schafer for a year and a half directed a program to improve methods of research and teaching in the Philippines, to reflect his forte in plant pathology. His "animal laboratory" at N.W.U. was considered to be "unique among colleges." Illness forced for him an irreversible leave in 1968, and leadership of the department then rested with W. Leonard Staudinger.

Dr. Hsu, whose expertises lay in the fields of anatomy, parasitology, and radiation, was a "tough taskmaster" who received plaudits from former students whose meeting of her standards had enabled them to succeed well in their professional studies and research. During the '60s, as a young professor with skill and enthusiasm, Gordon A. Wesner, Jr., left positive marks in behalf of the department of biology.

(Dr. Hsu retired in 1971, emerita professor of biology. Dr. Schafer received retirement status in 1987, emeritus professor of biology.)

With Dr. Staudinger at the helm, and in its new quarters in "Olin," the department of biology continued to flourish. Increasingly, emphases were upon research and "independent study." Summer workshops, along with others sponsored by the departments of chemistry and physics, proved to be among the "best recruiting devises" for the college. These "training sessions" for various categories of teachers and students seemed always to be "great experiences." Professor Marvin A. Bichel recalled to fond remembrances the "heat, humidity, bugs and poison ivy" which the National Guard Camp near Ashland, Nebraska, added to the learning environment; and to the trips to the zoo in Omaha, to the "powwows" at Macy, to the Brownville summer theatre, to the boat rides on the Missouri, and to countless historic sites. For more than twenty years, until his retirement in 1888 (emeritus professor of biology), Dr. Bichel served as chief advisor for student heading into medicine and its allied professions. He avowed that "N.W.U.'s pre-med program" was "the best in the state." No one at Nebwesuni questioned his judgment.

Glen E. Dappen took over where Ming Hsu had prevailed. Dr. Dappen's research centered upon the "insectavoria" of eastern Nebraska, with 26 orders of insects and bugs revealed by 1976. In future, his interim and summer workshops would direct students beyond the nation's borders. William E. Boernke joined the department in 1971. The school's "governors" established "on a trial basis" a department of medical terminology. At this writing, Drs. Dappen and Boernke continue their remarkable services to the university.

—Chemistry

Wesleyan's department of chemistry, from 1938 to 1959, experienced frequent changes in leadership. Reorganization and upswing followed the arrival of Paul H. Laursen, 1959. Immediate goals were to improve, enhance, and enlarge the department—to bring, as President Rogers noted, "its level of attainment into line" with the other "science departments" (biology and physics). Dr. Laursen's "attainment" soon gained attention and benefits. For examples, from the National Science Foundation and the Research Corporation of America, respectively, came grant and gift of $9,900 and $50,000—for equipment and commensurate programs of teaching and research.

Norman E. Griswold and Harold D. McBride joined the department in 1963, and Daniel B. Howell in 1965. George H. Coleman linked up in 1969, "chemistry" having recently moved from "Van Fleet" into Olin Hall of Science. Coveted recognition came with the fall term, 1969, when the American Chemical Society approved the department's program and awarded membership—a "hats off" accomplishment achieved by very few "small colleges."

Research, independent studies, interim and summer workshops (often funded by the National Science Foundation) became evidences, too, of "substantial progress." Laursen reported in October, 1975, that 8 recent graduates of the department were working on their doctorates, and 13 others of not so recent vintage had gained theirs—these to compare with only three for graduates from the years 1945 to 1957.

(Laursen, from 1976 to 1987, served N.W.U. as academic dean and provost, returned to the department and retired as emeritus professor of chemistry in 1993. Drs. Griswold and McBride served to their respective retirements in 1998 and 1988, each recognized as emeritus professor. Dr. Coleman retired in 1994, as emeritus professor. Dr. Howell continued to retirement, 2002.)

—Physics and Astronomy

Wesleyan's department of physics and astronomy needed no introduction to the milieus of higher education in state and nation, for J.C. Jensen had seen to that. His successor, Walter R. French, Jr., permitted no slowing of pace or shortening of outreach. Walter G. Elwell and Carroll L. Moore had joined him in the department. Elwell would become the school's "Director of Computer facility," and Moore turned to astronomy and "general science." (Elwell retired in 1986 and French and Moore in 1988—each as an emeritus professor of physics.) David Goss became associated with the department in 1964, and Robert W. Fairchild in 1975—each to continue "in saddle." Stability of the program prevailed.

The three machines which constituted Wesleyan's seismograph (in the Rose Memorial Observatory) remained in operation eleven months of each year. The "machine" measured tremors "on three thrusts," and its recordings were significant for national surveys of earthquakes. In 1959, the Coast and Geodetic Survey of the U.S. Department of Commerce installed "new equipment," but its years were numbered—even though it remained the only government-controlled seismograph in the area. The apparatus had become worn by 1965, and neither

school nor government proposed to replace it. Plans for Centennial Hall eclipsed the locale of the small observatory, and the Olin Hall of Science provided a planetarium. The U.S. Geologic Survey reclaimed the seismograph, but N.W.U. preserved a "model." Another school "acquired" the telescope, and some equipment brought $300 "by sale." Some refractors remained on campus. Abandoned, except for an occasional meeting or as place to store radio equipment, N.W.U.'s "Rose Memorial Observatory" fell in 1974 to a razing crew. The Rose legacy" had vanished, and a plaque in the new planetarium commemorates the name of Charles Dunham Rose.

"Operation Moonwatch," in its second year at Nebwesuni, was prepared to track during autumn, 1957, whatever the Russians would put "in orbit." This Wesleyan's "watchers," with their self-made telescopes and "viewers," had already won some prizes in regional competition—there to be eventually about 150 such groups throughout the nation. Moore and French had appealed for "more hands," and early morning, October 17, would provide, weather permitting, about 90 minutes for observation of "Sputnik." Clouds intervened, but some five to ten minutes of "clear vision," about five o'clock, enabled viewing. James Pearson said "the rocket was as bright as the average star in the sky." Newsmen and photographers, along with an assembly of participating students and others, including members of the faculty, had turned out. A few weeks later, when so-called "Muttnik" passed over, the certainties of dense cloud-over had discouraged any attempt to observe and to try for photos. "Sputnik and Muttnik" had caused some Americans to suffer from an "inferiority complex" and to ponder "the sources of our weaknesses." The U.S. began to play "catch up" with a launching of its "Baby Moon" (early February, 1958), and Wesleyan's "moonwatchers" were able to spot it, February 8th.

1958 was designated to be an "International Geophysical Year." N.W.U.'s "Moonwatchers" participated in the activities "of IGA"—which, according to Professor Moore (*The Wesleyan*, February 26, 1959), resulted in cooperative efforts throughout the world "to treat gravity, weather, oceans, glaciers, auroras and airflow, geomagnetism, ionospheric physics, comic rays, and solar activity; rockets and satellites." Wesleyan's "Academy of Science" made of its sessions "opportunity to learn" from this "cooperative effort for world understanding." As President of the United States, John F. Kennedy would call for American supremacy in "space science," and we know the rest of the story.

Moore continued to recruit "watchers" from his classes in astronomy. A parade of students successively observed and photographed "falling fireballs" (meteors). They followed the nation's success with its rocketry and flights. Equipped with a "Spitz A3P Projector," the planetarium in Olin Hall portrayed "stars, planets, moon and sun on the overhead—all in motion or arrested." Eclipses, both lunar and solar, became prime targets for his classes. Moore became a legendary follower of eclipses, and to the far corners of the earth. He excelled with explanation and with photograph.

(Carroll Moore, acknowledged to be Wesleyan's chief "moonwatcher" and to be invited, was present at the launching of Apollo 14, January 31, 1971—direction being, of course, "the moon.")

Walter French, late in 1958, received appointment to serve in advisory capacity for the National Science Foundation—in part because of his successes to gain grants for "purchases and summer institutions." Dr. French served to evaluate the foundation's "In-Service Institute Program." The Hill Family Foundation had established at N.W.U. a program for "individual research, study, and experimentation." His own summer institutes became virtually legendary—being almost annual affairs, often to be funded by the N.S.F., and occasionally to be interspersed with those of N.W.U.'s "other science departments." Some grants soared above $65,000, provided for "multiple terms" and stipends and transportation, enrolled applicants from throughout the nation and Canada, and varied work to meet the needs of teachers in all levels of intermediate and secondary education—including nuns who for the first time were permitted to take residencies in facilities not provided by the Catholic Church. Other foundations responded. These grants funded various "undergraduate projects."

Other "break-throughs," for example, centered upon installation at N.W.U. of a "neutron source to be used in general atomic and physics laboratory work" (1962). The Atomic Energy Commission loaned 80 grams of plutonium, and experiments directed by both Dr. French and Dr. Hsu (of the biology department) dealt with "either slow or fast neutrons"; and, the "Commission" underwrote the project with a sizeable grant. At later date, a "carbon-14 dating laboratory" became "operational" in Olin Hall. A survey conducted in 1975 by Dr. Lewis S. Salter, Dean of Knox College, deemed the department to be "one of the best in the nation." The march of its graduates into research, teaching, and industry continued to be impressive.

(Of note after 1970 was the "Combined Plan," a 3-2, five-year, program—initiated with the "school of engineering," Columbia University. This "agreement" enabled students at N.W.U. to pursue a three-year liberal-arts study, and then to enter a two-year schedule "in engineering"—in New York. One could earn two degrees—a bachelor's from Nebraska Wesleyan at completion of the first year at Columbia, and a degree "in engineering" from Columbia. Similar plans subsequently developed with Washington University, of St. Louis, and with the Georgia Institute of Technology. Later designation would refer to a "Dual-Degree Program.")

—Mathematics

Joe F. Wampler's leadership in the development of mathematics stretched from 1954 to 1992, when he retired as emeritus professor. A study of the mid 1960s showed that Nebraska Wesleyan continued to rank high in the schools of the nation whose majors went on to gain doctorates. *The Plainsman* of 1967 had this to say of Wampler's subject—

> Mathematics, once known only as the language of science, is being more widely applied in other areas of the liberal arts. The Mathematics Department at NWU seeks to introduce its students to modern concepts, such as the postulational approach to the number system, integrated calculus, abstract algebra, sets, topology, and statistics.

So, it was to be, and with emphasis to be increasingly upon a discipline "of practical use" to the non major. Following 1963, Dr. Theckuduketh Daniel Nainan for several years taught in the department. Stanley H. Luke, after 1968 served with Dr. Wampler. Dr. Luke departed after a decade. There were others.

—(the "science program")

Decision of the Olin Foundation to construct a hall of science on the campus of Nebraska Wesleyan created a stir nationally. The school's biology department would move in from its long sojourn in the basement of Old Main; "chemistry" would transfer from the second floor of "Van Fleet," and "physics" from the first floor and basement. Mathematics found its new quarters. "New Dimensions" announced, June, 1968, that initial grants to boost the expanding program "of the sciences" had poured in from various sources. Among these "sources" were the College Science Improvement Program, the National Science Foundation, and the Union Pacific Railroad Foundation—the grants already totaling $390,000. The school's "science program" was poised to surge ahead to "higher levels of undergraduate instruction," and a "Year of the Sciences" ensued on campus, 1969-70. The regularly directed summer institutes and workshops greatly enhanced the reputes of the departments.

Paul Laursen, Vice President for Academic Affairs, publicized (September, 1976) reception of a grant from the National Science Foundation of $109,000—to establish "a flexible computer facility"; this would promote N.W.U.'s "undergraduate research capabilities"—to finance equipment, to train staff, and to provide "hook-ups with other equipments." CAUSE, the foundation's "Comprehensive Assistance to Undergraduate Science Education," had shaped this grant. Nearly all disciplines were "to tie into the computer tank"—an example being the department of history, with its turning to "quantitative research." Grants from "National Endowment" enabled the "Humanities Division" to evaluate its programs "in the college environment." These had become promising times for Nebwesuni.

—Nursing

Each year, Bryan Memorial Hospital, for its "nurses in training" program, might place a minimum of 20 students on Wesleyan's campus. These young ladies often resided in Pioneer Hall while engaged in "pre-clinical training"—a taking of courses which would meet requirements for N.W.U.'s "basic curriculum." These prospective R.N.s often commuted by special bus—to and from the hospital. Ahead lay the coveted "Bachelor of Science Degree in Nursing."

—Business Administration and Economics

The department of business administration and economics experienced steady growth, and it eventually averaged no less than 35 graduates per year—these to go into "graduate study," research, and "job circles" often dependent upon achieving "the coveted C.P.A." A "real esprit de corps" arose within the department. Certain members of its instructional force left bold marks: Mamie E. Corns who retired in 1961 as emerita professor of business administration, after more than thirty years with the university; George E. Crawford, James B. Heisler, and Robert W. Kirk whose sojourns did not carry through to retirement; Clayton D. Feis, who headed the department for more than twenty years and retired in 1984, professor emeritus of business administration and economics; Neal A. Chism succeeded Feis as head of department, but died in 1988 after 23 years on the faculty; Jean C. Swinbank, to retire in 1971, after more than 20 years on the staff, as emerita professor of business administration, and whose forte was "secretarial science"; LaVerne Rudell, whose thirty-year sojourn with N.W.U. led to retirement in 1996 as emerita professor of business administration; and Loretta L. Fairchild, who returned to her alma mater in 1975 and continues to serve as professor of economics.

Ensconced for decades in rooms and offices at south end of top floor of Old Main, the department shifted to "Van Fleet" when the department of chemistry and physics moved into Olin Hall. Then, in 1975, occupation of "Smith-Curtis" brought the department into the commodious facilities provided on the middle level, north side. It had gained membership in the honor society of Omicron Delta Epsilon and The Society for American Management. Growths in classes of accounting, management, marketing, business law, corporate finance, and money and banking filled its rooms to capacity, and careful planning balanced career goals with liberal-arts enrichment. Corporations with business enterprises in Lincoln and Omaha fostered "internships" and seminars. Symposiums and workshops brought in large assemblies of students from nearby high schools. The department had become "a booming affair," with effective recruitment.

—Education and Teacher Training

Nettie M. Clark returned to Nebraska Wesleyan in 1950 to direct its program to instruct "elementary teachers." Julius A. Humann, on the occasion of Miss Clark's retirement, 1970, observed that those who "work upon immortal minds,...engrave on those tablets something that will brighten all eternity." Humann had used a statement of Daniel Webster, and the inference was clear; for, Nettie Clark had brightened indelibly the spirits of "My girls," as she enjoyed referring to the young ladies seeking certification via her classes. Her closest colleagues recalled she was "uncompromising to insist that NWU-trained teachers were unsurpassed in their readiness and ability" to go into the public schools. Naomi J. Wilson joined this mission, 1957; she had been on the staff at Chadron State College, and would retire in 1973. Ruth Amen returned to Lincoln from an impressive career in New York City; and for five years, 1969-1974, strengthened the training program in "special education." Betty J. Grassmeyer was in the ranks from 1972 to 1993. Dr. Lois T. Coleman directed "elementary training" from 1970

to 1994. The school's Board of Governors bestowed upon each a title of "Professor Emerita of Education."

Sam Dahl learned from his doctoral research, in the "early fifties," that "at that time" 25% of the "functioning superintendents" in Nebraska "were NWU-trained in their undergraduate work." To him, this was an "amazing revelation," and he became a member of the faculty, 1952. His leadership of the department of education was brief, for he assumed (1954) the position of "Dean of the College," which he filled for 17 years. He returned to the department and retired in 1976 as professor emeritus of education. Successors as heads of the department were Milton D. Evans, who in 1962 crossed into administration as dean of students—with responsibilities which led to a vice presidency for student affairs, and to retirement in 1982; Larry E. Vaughan, who had returned to N.W.U. in 1957 and would retire, 1983; and Art C. Nicolai, whose years at the school began in 1966, with retirement to come in 1989. Drs. Evans, Vaughan, and Nicolai respectively bear the titles of professor emeritus of education. And, much has transpired within the teacher-training program at Nebwesuni.

From year to year, demands and requests for certified teachers reached well beyond the school's supply with its "placement services." Extent of the department's reach can be appreciated from sampling statistics. By the end of April, 1958, thirty-three of Wesleyan's "education majors" had signed contracts for the ensuing year, and this figure did not include those certified for secondary teaching who were not "majors in education." An article in September, 1966, disclosed that 52 of N.W.U.'s students were engaged in "practicum roles" en route to certification. Larry Vaughan had compiled some totals in 1971 (October) to show that more than 250 students enrolled at the school were in the various phases of training—to lead to certification. Another set of findings noted that of the 53 doctorates earned by Wesleyan's alumni, during the years 1967 to 1971, twenty-one were in the "fields of education." Clearly, the department did not lack in claim to excellence.

Often, grumblings arose from students who considered as excessive the hours in "professional education" required at this Wesleyan to gain certification "through its department." The state, as of 1962, required a patterned block of 18 hours to assure minimum standards for "professional training" and "skill courses." That N.W.U.'s program exceeded this minimum by "6 to 9 hours," a condition which seemed to require equivalence of a major in the profession if to be certified, appeared on surface to be unwarranted and self-enhancing—by the department. The Student Senate, on occasion, made inquiries into the certification programs of other colleges. One critic acknowledged that Nebraska Wesleyan had "a long reputation," but opined that it was the "quality of person to begin with" and the school's "liberal arts program" which accounted for the "reputation." Stephen Good's friend, Sigmund, referred to this "critic" as "that mean ol' nasty W.B.L." Complaints about "standard of instruction" within the department rarely made copy in the campus newspaper, but too much of "theory" and of "philosophy" persisted for target and for doubt.

Nebraska Wesleyan led the state in abandonment of "two-year certification." Dr. Evans announced, February, 1958, that N.W.U. was

terminating the program—that after conclusion of the current academic year, all certification via training "at Wesleyan" would be dependent upon a bachelor's degree. Surveys had indicated that "teacher-training" in Nebraska had ranked "among the lowest in the nation," to be explained in part because of the continued use of "two-year programs." The state's unicameral legislature needed to act. Wesleyan's leadership in this matter had "something to do" with its department's becoming accredited by N.C.A.T.E.

The National Council for Accreditation of Teacher Education had become powerful to an extent that schools in many of the states would not hire teachers whose training "took place" in institutions not approved by this Council. A "pressing need" fell upon Nebraska Wesleyan "to gain membership," and an "NCATE team" visited and "surveyed" the department and school in December, 1960. A favorable verdict arrived in May, 1961, and N.W.U.'s graduates found that 19 additional states were "open for application." Of note, too, that 70% of the nation's "teachers programs" had become accredited. This Wesleyan's "placement services" now had a growing problem, for "demand" became much increased. A "review" by N.C.A.T.E. would come in 1968, and subsequently "at five-year intervals." In wake of the initial "survey" came decision to phase out N.W.U.'s department of "Industrial Arts"; so, "industrial education" closed (spring, 1964).

Nebwesuni's teacher-training program increasingly involved all departments which provided the courses needed to compose "teaching majors and minors"; as stressed by Dr. Vaughan, it had become "an effort of the total faculty." Conferences adjusted the slates of course-work to better prepare elementary teachers to meet the 12-hour minimum for each "teaching field," and to qualify "secondary candidates" with 18-hour minors." Students maintained "close liaisons" with their "ed advisor" and with each of their "teaching field advisors"—for art, biology, business administration and economics, chemistry, English, foreign language, history, library services, mathematics, music, physical education, physics and astronomy, political science (civics), psychology, sociology and anthropology, and speech and theatre arts. Increasingly at Nebraska Wesleyan a professor from within the discipline of the subject matter taught the course in "methods," and observed the "practice teacher" at work—to offer encouragement and suggestions afterwards. When the program turned to the so-called "professional semester," its aspirants for certification found themselves on duty with "practicum assignments"—throughout the Lincoln system; and elsewhere, including Waverly, Beatrice, Seward, Omaha Westside, and Omaha Central; and for elementary, secondary, and "special" responsibilities. In addition, the faculty established a "Teacher Education Committee," central purpose being to review qualifications and to approve candidacies for certification—there being minimum GPAs, "blocks of courses," and other standards to be considered. Underlying and encompassing philosophy stressed education of all children—"to the limits of their capacities," and to accept them "as persons of worth and differences."

Candidates for certification had other "things" to regard. All were prospective members for the local, state, and national "education

associations"—with dues to be paid. They could attend the annual sessions of the "Nebraska Teachers' Convention"—in Lincoln, Omaha, elsewhere. More enticing were memberships in the Student National Education Association and the Student Education Association of Nebraska—of which in 1972 Tom Creighton and Warren Maddox respectively served as presidents. They could participate in CUTE, Cooperative Urban Teacher Education—to do "cadet teaching" in Omaha's "inner city." With onset of the 1970s, they had to take the National Teacher Examinations, given four times each year; and these were both "common" and for "areas." April 1 was annually the deadline for application to Nebraska's Education Department for certification, and this to be accompanied by a "personal health certification from a physician." To precede these, applications had been made and approvals received to enter Wesleyan's teacher-training program and to engage in the professional semester and practicum teaching. "To plan ahead" was basic rule for the game. Often, eight semesters provided insufficient time "to work it all in."

—English

Harold E. Hall had succeeded Ethel Booth as head of the English department and would at later date, while addressing in 1960 an "alumni awards luncheon," speak of his department's goals. He sought to produce a student body, every last graduate of which would be a "person capable of understanding what he reads and hears, capable of speaking and writing his language with clarity, comprehensiveness, conciseness, concreteness and conviction." By his own confession, Dr. Hall was "declaring war against apathetic illiteracy." Already, and so soon, he had already become renowned for his "Pink Slips." His selected "Boners and Bloopers" had set a trend for the entire campus. He had gained from the Hill Family Foundation a grant "to evaluate college teaching of English"—a four-year study with workshops and evaluations, and a writing program of an "experimental nature." *The Plainsman*, 1967, said of the department, "It hopes that its students will acquire some appreciation for the imaginative and utilitarian use of the language."

Demands upon the department remained heavy—not only because "freshman English" (composition) and "masterpieces of literature" were prescribed within the basic curriculum, but also its varied courses remained attractively challenging. Innovation in 1965 of "Honors English," which combined the prescribed 12 hours into six—a prestigious alternative for entering students whose high school transcripts and SAT scores indicated ability to meet the challenge of more difficult tasks, set pattern for other departments. This department remained the largest in the university, with an impressive record of long-tenured professors. Hall came to Wesleyan in 1953 and retired as professor emeritus of English in 1989. As for others:

Ethel M. Booth had returned to her alma matter inn 1914 and retired in 1959, professor emerita of English.

Roger A. Cognard returned to N.W.U. in 1971 and continues as professor of English.

Rosalie L. Fuller, 1957 to 1973, retired as professor emerita.

Nanette H. Graf, on staff in 1965, retired in 1993 as professor emerita.

Bernice H. Halbert, with the university from 1928 to 1967, retired as professor emerita.

Kenneth R. Holder served the department from 1972 to 1987 when he became Vice President for Academic Affairs, which office he held until his death in 1991.

Ethel M. Johnson, as dean of women, 1952-74, retired as professor emerita of English.

William C. Kloefkorn, member of the faculty from 1962 to 1997, retired as professor emeritus, and had become widely acclaimed as State Poet of Nebraska.

Nixon Mumper joined the faculty in 1956, to retire in 1972 as professor emeritus.

Richard H. Quinn's 28-year sojourn with the school began in 1972; as associate dean, he directed N.W.U.'s institute of lifelong learning (WILL), 1979-83; he became "assistant provost" and then "assistant to the president" and would be interim "vice president for academic affairs," 1996-98; resigning in 2000, he carried rank of associate professor of English.

Leon Satterfield came to N.W.U. in 1960 and continued, to retirement as professor emeritus—2000.

John S. Smith joined the department until 1961 to teach for nearly a decade, until his untimely death.

Mary D. Smith was a "special force" within the department, 1961 to 1998, to retire as professor emerita.

This role for longevity speaks well of stability, but also of collective excellence.

Others were in and out of the department, and three of these became centers of controversy over matters of "tenure track." Enrollment had increased steadily into the later 1960's and Wesleyan had hired (1968) Laura Casari and Mary S. Shanahan, both with earned doctorates, on a "temporary basis." Each was a specialist in British literature, the department was already adequately staffed in "that field," and declining enrollment set in. So, the two ladies received notices (January, 1970) of their "dismissals." As noted in *The Paper*, this was not "a matter of quality teaching." Hall's "long range goals" for the department were at stake, and he had the backing of Rogers and Blumer, respectively president and provost.

But, certain students would protest, and the complaint came quickly and mounted in volume; February became a month "for action." Central question became: "Why are some of the best teachers in the English department to be released?" Or, "Why let go a good teacher once you have found one?" A line of reasoning argued that students who pay tuition at a rate of $725 per semester

should have "right to choose and retain or to terminate an instructor." The Student Senate passed a resolution requesting that a committee of students be formed to confer with the provost and the president "about hiring and tenure of faculty for 1970-71." The school's administration had handled the matter correctly, had given the required "timely notifications," and would continue to be "responsible for an environment where the students receive an education."

Release of Mrs. Casari fed into another matter, for she had introduced a course treating of "Black Literature," and this significant innovation seemed headed for permanent demise. The following autumn, Kenton Moore, via *The Probe* in October, seriously criticized N.W.U. and Dr. Blumer for having failed "to institute a program pertinent to the needs of black students." In addition, Moore questioned the sincerity of the administration's efforts to find "Black Faculty," or even a "Black counselor." He then resigned "in disgust" from his membership on the faculty committee for rank and tenure.

Weeks later, Nancy C. Wolf, a member of the department since 1966, fanned the smoldering ember when she took issue, in *The Probe*, with her department's "continued emphasis upon the importance of courses in English literature rather than those treating of an American culture." She found fault because of failure to continue the course "in Black Literature" and because of "conforming to what graduate schools and critics have emphasized in the past." She argued it was time "to cease planning undergraduate programs just to meet the requirements handed down by graduate schools and program directors." Mrs. Wolf would be "up for tenure" in 1972.

Routines and timetables required that Dr. Blumer, as provost, place each year before the Board of Governors, for their February meeting, the names of professors recommended for tenure and for promotion. Other factors entered in, but recommendations from the heads of departments were decisive and only rarely compromised. Thus, when Dr. Hall asked that tenure be denied for Mrs. Wolf, Blumer concurred, as did Dr. Rogers as the president and Dr. L. Edward Mattingly, chair of the humanities division. Ordinarily, such decision would pass without serious challenge. This proved to be an exception—during the weeks of late January and through spring, 1972.

Students had returned from the "Christmas break." Rumors had leaked, news had spread, inquiries were made, some explanations given, and *The Wesleyan*, January 28, reported. There had been action aplenty. Students had been meeting in the Campus Center, with as many at "250 at one time," had formed a "Coalition for Faculty Justice," and had selected a steering committee which could have been likened to a "Who's Who"—Rhea Miller, Richard Lombardi, Amy Bertelson, Lynn Tierney, Robert Beecham, Jan Good, Doug Mesner, Roger Bell, and Robert Bartle. "The "Coalition" openly rejected Dr. Blumer's explanation—that the matter was one of "stagnation within the department of English, not of teaching ability or of finance." Threats mounted—that students pay neither fees nor tuition, that they "occupy Old Main," and that they engage in "a hunger strike." Bartle was editor of the campus paper, and chief reporter was Kevin Boatright.

Hall, Blumer, and Rogers did not stint in willingness to meet with students and "Coalition"; and, as reported, the sessions were "positive and orderly." Students, by February 11, had gathered "on nine occasions"—with "over 1600" altogether, without a "breakdown for repeats." And, as reported, the "Coalition" would have met with the Board of Governors, February 10, and their requests were to have included—student-voice in matters of "tenure decisions," students to be members of the Board, implementation of the pending "student judiciary," departmental meetings to include "the majors," and revision of the faculty's committee on "tenure and rank." To support their demands, Wesleyan's students had enlisted the support and presence of representatives from the "Student Congress" of Doane College and from the "Associated Students" of the University of Nebraska.

Without "direction" from the "Coalition," but with some of its "leaders" there, about fifty students took it upon themselves "to occupy Old Main." Boatright gave his "impressions" of the occupation, which he found to be orderly—even with "an amorous pairing off," though "a bit embarrassing"—and posing "no threat to the building." A second "occupation" was disturbed only slightly when Dean Milton Evans and Darrell Seng inspected the building "for purposes of security against fire" and "lit up the interior" in the process. The incidents were without confrontation.

Of course, the city's newspapers had perked up their ears and had taken up their pens; but *The Wesleyan* kept balanced focus. Mrs. Wolf stated she had not received an explanation of the reasons for "denial of tenure," but she made known that "an appeal" would be placed before the "faculty affairs committee." Inquiries for a more widespread opinion among Wesleyan's students disclosed an increasing "lack of favor" with the respect to the "Coalition," and that a definite "indifference" prevailed—even among those who had had classes with Mrs. Wolf. Too, a growing opinion held that many were in "the action" for "fun and kicks." Recent graduates had given varied opinions relative to "her teaching." To be considered was the "high regard for Professor Hall"—as teacher, department head, and "person of honor." A "unanimity" may have been absent among the members of the English department—relative to the matter of "tenure," but there was no "division of loyalty." Some drama was expected—for that meeting of the Governors, February 10.

Robert Bartle had opined in *The Wesleyan*, "In this process, we stand omitted"; he would present the "Coalition's case" to the Governors, and 50 other students accompanied him. They requested "tenure" for Mrs. Wolf and placed much emphasis upon "voice with due representation in the process of tenure determination at the university." Another concern was "promotion of faculty." At heart of the inquiry was the issue of "dismissal for cause" and the "administration's lack of justification." To an extent had emerged a question: "Who shall make the ultimate decisions with respect to the governing of a college?" That the "existing structure" would remain intact was, perhaps, a foregone conclusion; but of almost equal significance was an enhancement of respect for "student opinion" and an encouragement of its legitimate expression.

"Faculty Handbook" and established procedure had not prescribed for "the Board" an automatic jurisdiction in a matter of "denial of tenure." Governors could act upon the four nominees for tenure as recommended by the provost; but only "an appeal" could place Mrs. Wolf's case before them, and she had placed the matter in the hands of the "Faculty Affairs Committee." Governors and trustees joined Rogers in praise of the students for their "conscientious and fair" expressions of their concerns, and by voice vote commended the "Student Coalition for Faculty Justice." The Board assured the students that their memberships on the boards of governors and trustees would be on the agenda, as well as "review of the whole matter of granting of tenure." A week later, in his editorial column, "Hue and Cry," Bartle noted that the Coalition was "about to die a natural death." The SAS nevertheless lodged a formal complaint "against the provost" and urged "revision of the procedure for recommending faculty members for tenure."

In the wake of the controversy came a "caucus on tenure"—a meeting of about 25 non tenured members of the faculty. N.W.U.'s "procedure" permitted a person to teach for six years before the "tenure issue" be decided, and this group concluded that the process amounted to "exploitation." Therefore, "periodic evaluations" ought to be worked into the system. The faculty, with approval from administration and board, soon provided for evaluations to take place during the second and fourth years of employment—the findings to assure assistance in teaching "improvement," or to justify dismissal. The "committee on tenure and rank" had its responsibility and tasks much increased, and among its members were students.

Mrs. Wolf's case ceased to be matter of burning intensity, but it lingered. The Faculty Affairs Committee, with Glenn Bush as chairman, sought a "compromise" and recommended in March that she be granted a year's time "for review" and that the decision for tenure be delayed "until 1973." Dr. Blumer, as provost, rejected such delay. Resolution lay in the hands of the Academic Freedom and Due Process Committee, and the Governors.

Reports and minutes indicate that the matter was "at rest." Mrs. Wolf may have opted to press no further appeal, but to sever at semester's end her relationship with the school. Students did continue to use *The Wesleyan* as means to voice their opinions that there had been "no justice for her." One lengthy discourse implied that Wesleyan's administrators often dismissed "the better teachers" and retained those who engaged in "dreariness," used textbooks "as flat as warm beer," gave "boring assignments," offered "endless explanations," mindlessly regurgitated "meaningless facts," and caused "many young people to give up hope."

(Maybe the campus had not been so deeply stirred since the days of the Cutshall-Durham rupture of the mid 1930s; but, this uproar left no enduring scar.)

Of increasing delight for the Wesleyan community was outpouring of poetry from the pen of Professor William Kloefkorn. His second volume of poems was "off press" by November, 1973, and he promised more for near future. John G.

Neihardt, Nebraska's "Poet Laureate," died that month. Kloefkorn emerged as possible successor. Governor Charles Thone proclaimed Kloefkorn to be Nebraska's "State Poet" (September, 1982), by which time this "Poet" had "written 18 books."

—Modern Languages

Mainstay within the department of modern languages had been Marietta Snow. Her "German classes" had become somewhat legendary. "Tante Schnee" retired in 1959, on the faculty since 1922, as professor emerita of modern languages. Her chief associate, since 1946, had been Katherine Piazza Brown, conversant in the romance languages, but forte being French. Madame Brown in certain ways became a sort of "piece de resistance"—particularly to promote clubs for conversational French and Italian, the honorary society of Alpha Mu Gamma, and language classes for children. To follow in the footsteps of Miss Snow was V. Patricia Rieper, whose tenure with the school carried from 1961 to retirement, 1980, as professor emerita of German. Along the way, her able associates "in German" had been Victor H. Lane and Roger L. Welsch, each to depart for different pastures.

The teachings of Spanish at Nebwesuni fell in 1966 into the guiding hands of Joyce E. Michaelis (nee Hatinger), and this proved to be boon for the department. Her enriching contributions have continued "in high gear" unto this writing. Vicente Colon, after many years as director of admissions, returned for a brief time to teach Spanish, but rapidly declining enrollment led to his "dismissal." Maria T. Downing also taught Spanish, but her chief responsibilities lay with the classes in geography, requisite for teacher certification. Mrs. Downing retired in 1984, with the citation for meritorious teaching.

As for "French," Robert A. Meininger, from 1968, and Anthony R. Epp, from 1971, put the subject on special level. They served students of Nebraska Wesleyan with praiseworthy results. Both branched into other linguistic disciplines. Dr. Meininger retired as professor emeritus of French, 2000. Dr. Epp remains "in saddle." Each served the school in a variety of ways.

As long as her health permitted, Katherine Brown kept the classes for elementary children, grades three though six, running at good pace. A typical Saturday morning might find 23 youngsters for "Le Francais"; 11 for "El Espanol"; and 16 for "Das Deustch." Cost was $5 per semester. Language students from "the department" conducted the teaching, and "advanced study" became common. To be hailed a "program of success," these classes reaped deserved kudos.

The department established its initial "language laboratory" in 1961, and students used extensively the tapes and records—all "to repeat, practice, and press on towards perfection." The members of Alpha Mu Gamma led the "less advanced students" in presenting programs of dance, song, and skit—all to reveal "good voices and skill in instruments." Of course, use of English was VERBOTEN, and Fraulein Rieper was "inspirational." Enthusiasm for such activity did not survive beyond the 1960s.

We have reviewed the place of language study within the "basic curriculum"—its impact upon the bachelor of arts degree and its growing option with respect to the institute of liberal arts. Victor Lane made a rather telling point, that readily available "laboratory equipment" enabled many students to gain proficiency in a language "without need for credit"; implication seemed to be that prescription of "Language" for a degree had become passé. Students were turning increasingly to interim- and summer-workshops abroad, to a semester in Europe or Latin America, and even to "work projects." Exciting news spread over the campus (March, 1972) when Barbara Kaeding received a Fulbright Scholarship to study in Germany—with transportation, tuition, books, and monthly stipend provided.

Roger Welsch, of German-Russian heritage, was at N.W.U. a near decade, beginning in 1964. His interests turned increasingly to "a study of folklore." He gained grants which enabled him, with students, to search for and to record "songs and stories." He placed within his purview the lore and music of many of Nebraska's ethnic groups—Bohemian, German-Russian, Native American, etc. Demand grew for his lectures and performances with respect to "cross-cultural experiences." Along with "tales and songs," his revelations included architecture, arts and crafts, "round barns," wine-making, and blacksmithery. "American Indian Movements" had become a special concern. Before ending his sojourn at N.W.U., he had published five books. His "folk art display" had been featured in Elder Gallery. Ahead lay greater demand for his talents, more publications, and spotlight on Nebraska Public Television.

—Geography and geology

The school's department of geography and geology had flourished since 1954 under the guidance of Professor George S. Corfield—to be joined by Robert H. Stoddard who returned to his alma mater in 1961. Of special interest and attraction had been Corfield's annual trek to the Black Hills of South Dakota "to study the geological wonders, caves, and dams, and gold mines, there." From report, "sleeping out" had its share of problems for some; "the heart of the Badlands" was always a chief attraction "for study"; and in addition to the learning, there was "fun, gaiety, and swimming" (in the plunge at Hot Springs). Corfield rounded out "his 12th trek" in 1964, and Stoddard added three more. The men often returned from the four-day ventures "bewhiskered," and enrollment for the study had often reached to 25. Of the department's mission, Stoddard said it was "to study…the biconditional effect of man and his environment upon one another. The geography student is concerned with climate, configuration of the land and sea, and the economic considerations of man's use of his environment."

Dr. Stoddard's departure to teach at the University of Nebraska in Lincoln doomed the department, for president and provost averred they were unable to find a suitable geographer, "with Ph.D." Decision came in February, 1968, to "phase out" a discipline which had been for more than a half-century of stable significance within the school's curricular program. Dr. Maria Downing, on the faculty after 1956 to teach Spanish and later to assist in geography, was available to teach the introductory courses in the subject—as needed for teacher-

certification. The department had accumulated a wealth of legacies. Corfield was on hand to assist in the invoicing and labeling of the many materials, rocks, and minerals, and in disposing of a wealth of maps and charts no longer needed for the "social studies" purposes which now lay for Mrs. Downing to pursue. Part of the reality of the situation lay in the beginning of a trend toward enrollment decline, and the school's budget would now be spared the demanding salary of a department head. Dissatisfaction with the administration's action was widespread and skeptical—of the bland explanation given.

—History

Of a battery of able historians who filled the ranks of their department at N.W.U. during "the Rogers' years," only David H. Mickey served through to retirement. A returnee to the campus in 1951, he headed the department into 1978, ceased his classroom teaching in 1983, and took full retirement in 1987 after serving as "co-chair" of the school's planning committee for its centennial celebration. Ronald C. Naugle joined the department in 1966, engaged in doctoral pursuits relative to quantitative research and analyses and interpretations, became a specialist in Nebraska history, and continues to serve Nebwesuni as a highly significant member of "the force." Among those of lesser tenure in the department of history—all to arrive with the coveted doctorate or to be in process of gaining it—were the following. William H. Maehl, to N.W.U. in 1956, served the department for nearly a decade. For shorter stints in the early and mid 1960s were Floyd J. Fithian, Harold Cooper, and Cecil B. Currey. From 1969 to 1972, Vinton M. Prince and Allen Shepherd served well the department, the former cut short because of curtailment of faculty for financial reasons and the latter on "temporary assignment" during the absence of Ronald Naugle to pursue his doctorate. Nancy Craven Hazelwood was member of the faculty for nearly two decades, from 1968; enticed by administrative beckonings, she took departure from the department and institution. Thomas W. Grabau, who joined the department in 1974, became absorbed into the tasks of "institutional advancement and development"—to take departure in 1998.

Beginning in 1959, and for five years, the department directed an "essay contest"—open to students who had taken the "survey" of American history and who would research and write upon a "constitutional issue." Sterling Morton underwrote the awards, a gift of Humble Oil Stock valued at $10,300. Stipends for winners were annually to be respectively $125, $75, and $50—sufficient to expend "the interest." The "endowment" became source for purchase of books for the school's library.

For a few years during the 1960s, the department shared custody, for purposes of study and display, of an impressive collection of memorabilia from U.S. presidential elections. Several of the many items were rare, and some had come to the school from the Lyle Furst family of York, Nebraska, and from a friend of Senator Carl T. Curtis. A misunderstanding resulted in an irretrievable disassembly of the trove.

To be popularly received and admired "on campus" during the fall semester, 1965, was Joseph Csaba, "visiting distinguished professor" in history, from

Budapest, Hungary. Dr. Csaba had found "communist restrictions" in his country to be almost overwhelmingly suppressive, and he might easily have taken asylum in the U.S. His wife, Rosa, was with him, and she could hardly wait to return to see her children and grandchildren. There was no alternative to his return. Once the communistic grip on Hungary had been broken, traveling Wesleyanites enjoyed reunions with the Csabas.

To enrich its classes taught under titles such as "Americans from Africa," "Africans in America," and "Black History in the United States," the department extensively used the NETCHE series produced under the guidance of Dr. Edgar Allan Toppin, and the televised series of Alex Haley's "Roots." Also, Kenneth Clark's 13-part film series on "Civilization" became essential to any study of the culture of "Western man."

Ronald C. Naugle was among the early professors of the nation to offer classes in quantitative history and to apply such to social and economic studies which made use of computer and statistical techniques "applicable to processing data." Dr. Naugle employed census information, city directories, official records of births, deaths, and marriages, voter registrations, and taxes assessed and paid—all to become sources to understand "social and economic and cultural developments." The department's mission remained to assist students to make "logical interpretations" of mankind's historic experiences—essential to a liberal-arts education.

—Political Science; Sociology/Anthropology

E. Glenn Callen had for nearly forty-five years been a member of the faculty and had become professor of political science and sociology. To have taken retirement in 1965, Dr. Callen died in late June, 1964, result of an automobile accident. Recognized as "the Father of the Nebraska Merit System," he was a "traditionalist" and "good at facts and figures." He was a "walking reference guide to all....students who sat in his classroom"; alumni remembered his humor, jokes, and "incredible memory"; he enjoyed "to wear a pansy in his lapel each spring"; this man "with snowy, white hair" loved "the Wesleyan world"; he was "topic of remembrance" whenever alumni gathered, and current students wished to name a men's dormitory (Plainsman) in his honor. William M. Cascini, who had served with Callen since 1957, soon headed a separate department of sociology/ anthropology, and Leonard K. Kramer joined "the force" in 1966 to head the department of political science—each to retire respectively in 1996 and 1973 as "professor emeritus."

During the two years' elapse of time after Callen's death and Kramer's arrival, Dr. Cascini was hard pressed and under much strain to keep in good focus the disciplines which had fallen to him. Despite efforts to "fill the gaps" with well-trained "part-time help," students became restless and were complaining by spring, 1966. Those who voiced criticism were warning that "social science majors" were looking to other schools, for both political science and geography had become "much restricted." An editorial observation opined that "depletion of the ranks" of some of the school's departments was result of "almost criminal negligence." Dr. Kramer's arrival would soon lift many of the clouds of despair.

There had been no more than a slight flagging of interest in the "Washington Semester," and Kramer added participation in a semester's off-campus study of the United Nations. He was chief advisor for sessions of a "Model United Nations." He was an enthusiastic promoter of study abroad as provided by ACUISS. He used the *New York Times* as "textbook" for his course in "International Relations." He fostered workshops and "institutes" to treat of Czechoslovakia, eastern Europe, the Soviet Union, the earlier "Opening of China," "The People's Republic of China," and other aspects of "international affairs." He was an ardent student of "Early Political Thought." He inherited responsibility to select a speaker for the annual "Griswold Lecture"—his first being, April, 1967, Paul G. Hoffman, a chief administrator within the United Nations. He desired "to provide all students with general practical knowledge of government and current events." And he sought "to cultivate…openness and freedom in the learning process."

(Mrs. Henry L. Bomgardner, widow of the late Dwight P. Griswold—alumnus of N.W.U., Governor of Nebraska, and U.S. Senator, had established the "Griswold Lectures" by means of an endowment. U.S. Senator Leverett Saltonstall of Massachusetts had, in April, 1966, given the initial lecture. The "Griswold Lecture" continues.)

Richard D. Marvel, already a distinguished member of Nebraska's unicameral legislature, brought to the department an expertise in state and local government. When Kramer retired in 1973, Dr. Marvel became head of the department of political science. Heavy responsibilities with the state's "senate" caused "division of time," and part-time persons proved somewhat "on the short end." So, the welcome mat was out to receive Jan P. Vermeer in 1974, and his tenure with N.W.U. continues. The department had additional strain because Marvel aspired to become governor of Nebraska.

1976 proved to be an interesting year for the department. The nation was celebrating bicentennial of our Declaration of Independence, and Nebraska Wesleyan would have its "Year of the Social Sciences." Topics for workshops, lectures, panels, and convocations ran the gamut of many issues—welfare rights, students' rights, prisoners' rights, abortion, consumer "rip-offs," juvenile justice, "law and minority communities," universal medical treatment, euthanasia, child abuse and "family law," rights of tenants and of landlords, the "prison system," the "Buckley Privacy Act," legal constraints on "bureaucracy," "changes in youth," et cetera. Senator Marvel directed a second annual "Robert A. Taft Institute of Government Seminar" in June, at N.W.U. From throughout the mid west many elementary and secondary teachers participated in this two-week workshop and consulted with a host of local, county, state, and national "figures." This "Institute" was suitable culmination to "The Year."

Beneath this outward evidence of renewed "vim and vigor," a bit of turmoil had been put to rest. Instructional strains within the department, along with an undercurrent of expressed dissatisfaction from students because of Marvel's often consuming obligations to his role in the unicameral, particularly during each

spring semester, had caused Fred Blumer, as vice president for academic affairs, and President Rogers to seek surcease of the difficulty. They proposed to merge the departments of history and political science—to relieve Marvel of all administrative responsibilities. End in mind, ultimately, seemed to phase out "political science" to a point of teaching little more than state, local, and national "governments"—to meet the "social studies" requirements for teacher certification. Was this an "echo" of the fate of "geography" at Nebwesuni? Also, seemed a parallel of desire to rid the budget of another higher salaried department head. The administration's rationale held the merger to be "a forward step." Resistance was solid from both departments, and Professor Mickey argued "the case for the negative" in a statement to the vice president. Included was this:

> ...The demand, today, is unprecedented that we send forth an increasing number of young persons well-schooled in the arts of government and with those perspectives which reflect attitudes of integrity which I hope a college such as ours will instill in them.

Mickey averred that the collective wisdom of the two departments foresaw such merger to be "a long step backward." Blumer's reply: "...no attempt will be made to merge the History and Political Science Departments." End of debate!

(Declining health became determinant factor in Marvel's career. He died in December, 1983. Dr. Vermeer had succeeded him as head of department in 1981.)

As for sociology/anthropology, Dr. Cascini's long tenure lent stability to his department, and graduates poured forth to make their marks in sociology and social work. Glenn Bush, from 1965 to his death in 1986, along with Erma M. McMurry, who was with the department, 1972-78, made substantial contributions to the university. Dr. Joyce A. Wike, from 1967 to her retirement in 1983 as professor emerita, gave distinctive direction to her discipline of anthropology. The department maintained its membership in the Council on Social Work Education and sponsored workshops and seminars—among them being topics relating to "social welfare," "aging," "mercy killing," "women in perspective," and "race and ethnicity as factor in society."

—Religion; Philosophy

John Rosentrater had since 1936 headed N.W.U.'s department of religion and philosophy. When Lewis Edward Mattingly joined the faculty in 1947, "Dr. John" turned more to "philosophy"—to leave more of religion to "Matt." With Rosentrater's retirement in 1960, as professor emeritus of philosophy and religion, the department would soon divide into its component parts—with Mattingly to head the department of religion and William W. Mountcastle, Jr., to direct philosophy. Dr. Mountcastle remained with the university until 1969. Dr. Mattingly retired in 1972 as professor emeritus of religion.

(John Rosentrater was a person of "profound wisdom, insight and learning"—"a true philosopher and of abiding Christian faith." He was recipient from World War

I of the Purple Heart "with oak-leaf cluster," of Victory Medal, and of three bronze stars—awards received but a short time before his death, due to loss of records in the War Department, but recovery because of the diligence of search by an alumnus of N.W.U. He died in his home, Broken Bow, Nebraska, June 7, 1966.)

Of philosophy, William Mountcastle said that it "acquaints its students with the traditional questions about the ultimate nature of Being and the purpose and the meaning of human existence." Of the department of religion, Mattingly stated that it "seeks primarily to give its students an understanding of the Judeo-Christian tradition upon which so much of our Western culture is built."

As professors of philosophy, William E. Pfeffer and John Mark Walker cut wide swaths. Pfeffer came to N.W.U. in 1966 and taught to retirement in 1992, as professor emeritus. Walker's tenure began in 1969 and continued to 2002, to retire as professor emeritus. The former was famous for his whistling; the latter for his performances as guitarist and singer.

To serve Nebraska Wesleyan via the department of religion, Frederick E. Blumer joined the staff in 1962 and would transfer (1967) into administration as provost and vice president for academic affairs. Dayton L. Olson returned to the campus in 1960 to be chaplain, also instructed "in religion," and departed in 1966. Jerald E. Walker, succeeded Olson as chaplain for a brief stint, and continued for a few years with the department. Louis DeGrazia, from 1967 for about thirty years, filled many roles on the campus, and his contributions were of major significance. A.O. Vannorsdall was with N.W.U. for a decade, from 1970.

—Psychology

(The "Alumnus," fall, 1966, informed alumni of the death (April 21) of Roy W. Deal. His wife and five children were "all N.W.U. alumni," and he had been the first of 18 "family persons" to attend N.W.U. He served on the school's staff from 1919 to 1960—as instructor in industrial and mechanical arts; as professor of teacher training, educational testing and measurements; as professor of psychology; as dean of the college. He was distinguished for his "Masonic work." Few others could rival his "contributions.")

Dr. Deal retired in 1960, as professor emeritus of psychology. Colleague with Deal had been Leona M. Gambell who would end an eight-year tenure in 1965. Clifford L. Fawl became head of the department of psychology in 1960 and would retire in 2000 as professor emeritus. During the 1970s, Dr. Fawl shared leadership of the department with Dr. Ludi T. Benjamin, an enthusiast for research and the history of the discipline. Marty Klein, for more than a decade after 1973, directed the department's experiments with pigeons and rats, et cetera; but his interests soon concentrated more and more upon the phenomena associated with sleep.

Occupation of new quarters provided in the Smith-Curtis Classroom Building (1975) afforded the department greatly expanded facilities for laboratory experimentation and research. Training of rats to engage in various competitions led to holding of a first "Rathletics"—with such feats as long jump, high jump,

hurdles, and "tight walk." Named was a "superrat." Students trained the "rathletes, and Dr. Klein's class in "Learning and Motivation" prepared the trainers for their work. "Rat Fair" or "Rat Olympics," by whatever name, remained an annual event at Nebwesuni—with students from other schools to enter their rats in the competition. Special workshops and seminars became commonplace.

—Music

Oscar Porter Bennett, with this Wesleyan's department of music since 1924, retired in 1970. For thirty-five years, until 1966, he has been head of the department, and was succeeded by Floyd H. Peterson—whose sojourn was not lengthy. As "Pop," he had become a person of legend—all having to do with "Chautauqua circuits," "Back to the Bible" broadcasts, choir direction at Lincoln's First Presbyterian Church, the "operas" at Lincoln's Pinewood Bowl, and his many years at N.W.U.—Men's Glee Club, oratorios, mixed choruses, "Chapel Choir," operettas and operas, baritone soloist, and mentor of students who would be performers and teachers. His wife, Geralyn Walrath Bennett, taught violin at Wesleyan, 1927 to 1967. As noted in *The Paper*, Bennett's "final curtain call" came in February, 1970, when he lowered his baton with the closing production of "La Boheme." As "professor emeritus of music," his life, along with Mrs. Bennett's had by no means run its course.

A host of highly talented persons served in the department of music during these "Rogers' years"—among them being

Beth Miller Harrod, 1967-91, as visiting professor of piano.

* Jean E. Henderson, 1973 to the present (viola).

Mary Louise Holding, 1949-77, retired as professor emerita of music (voice).

Mary D. Howell, joined faculty in 1966 and continues to the present (flute).

* Larry E. Jones, 1976 to the present (piano).

* John H. Lauber, 1971-76 (voice).

Paul W. LeBar, 1942-61, retired as professor emeritus of music (organ).

Margaret Snodgrass Lindgren, 1925-31 and 1946-73, retired as professor emerita of music (piano).

Janet S. Marshall, 1952-69 (cello).

Robert L. Marshall, 1952-69 (band).

Robert R. Morrow, 1967-97, retired as professor emeritus of music (French horn).

* Leonard E. Paulson, 1947-67 (voice and men's glee club).

* Pauline May Bell Slonecker, 1930-71 retired as professor emerita of music (piano).

Ruth O. Stephenson, 1961-97, retired as professor emerita of music (voice).

* Paul R. Swanson, 1976-92, retired as professor emeritus of music (voice and head of department).

Charles W. Tritt, 1957-80, retired as professor emeritus of music (organ and head of department).

William A. Wyman, 1975 to the present (voice).

(* —graduate of N.W.U.)

Most shared in the teaching of music history, conducting, counterpoint, composition, and "appreciation." And, "Gallery Concerts" were commonplace, along with the more frequent student recitals.

As these years passed, a student majoring in music might plan a program to lead to one of several degrees—Bachelor of Arts, Bachelor of Music Education, Bachelor of Music, Bachelor of Liberal Arts, and Bachelor of Fine Arts. The BME and BLA had short runs, but the others endured. The so-called "basic curriculum" seemed nearly always to place a particular burden upon the "music major"—to fit all requirements into a four-year schedule.

N.W.U. continued to be recognized for its many "groups" of excellent musicians—"variety of talents" and "performance and showmanship." Singers performed in concert as university choir, chapel choir, women's glee club, or male a capella chorus. Annual tours, roadshows, "operas" and oratorios, and seasonal programs kept the publics, near and far, memorably entertained. The "Pride of the Plainsmen Band" marched and countermarched with its letter girls, drum major and majorettes; the concert band would have its spring tour—soloists and ensembles; a dance band was a regular feature; there might be a "brass choir." Common fare included orchestra, string sinfoniettas, and chamber music ensembles. The campus newspaper kept all informed of what was current and soon to be. *The Plainsman* each year presented the photographs and added appraisal and commentary.

A succession of significantly able and talented musicians directed Wesleyan's choral units—among them being Oscar Bennett, Leonard Paulson, Mary Louise Holding, Charles Tritt, Paul Swanson and William Wyman. The school's "choral program" remained a recruitment asset, with its several "annual tours" designed for that purpose. Dr. Paulson's "Concert Choir" served to represent the "State of Nebraska" (July, 1964) at the New York World's Fair. Another example of "far reach" came when Wyman conducted the school's "Concert Choir" of 50 voices (December 28, 1975—January 6, 1976) on a tour of Romania. The *Reader's Digest*, as sponsor of "American Ambassadors Abroad," partially funded the tour, and each member of the choir had to cover "up to $600 of the expense." Well in advance of departure, the campus was alive with chili feeds, cookie sales, special projects by fraternities and sororities, and umpteen "campus-wide involvements." Many of the "business houses of Uni Place" also entered into a "variety of projects." This would be just the first of other such tours as means to give emphasis to an "internationalization of our student's education." Dr. Wyman had already made "great hit and positive impression" with his swing choir—"Touch of Class." *The Plainsman* (1976) had also made note of a "Ladies Acapella Choir."

Dr. Charles Tritt had joined the department to assist and then to succeed Paul LeBar, professor of organ and hymnology. Then, as head of the department, he conducted the university's "Concert Choir," and each year the group toured into neighboring states. Apparently, Tritt had a mischievous streak, for it was as one alumnus wrote: "We just never knew WHAT he might say or do next. He made us

work hard, but he also made us look GOOD." Tritt was an earnest promoter of quartets, of ensembles, of "workshops," and of Mu Phi Epsilon.

One of Tritt's greater pleasures was to supervise installation of a forty-nine rank Aeolian-Skinner Organ in the O'Donnell Auditorium of the new Fine Arts Building. This gift from Mrs. Ruth Grievish Jones Cadwalladder consisted of 2,847 pipes—ranging in length "from nearly one inch to thirty-two feet," weighing "about 7 tons," and having "four dimensions—Great, Positive, Swell, and Pedal" The three-manual console was movable, but not detachable. Information to the alumni, spring 1965, noted that this $80,000 "Cadwallader organ" would take two months to install, tune, and voice. (Mrs. Cadwallader had been a student at N.W.U.) With much anticipation and greater expectations, Tritt had already organized a "student organ guild."

"New Dimensions," October, 1967, publicized another significant gift to the department of music. Glenn Gildersleeve, '19, and his wife Hazel (Wepking)—a student at N.W.U. in the early 1920s, were professional musicians and teachers. They had collected a trove of recordings and rare materials treating of art songs, light opera, opera, and varied compositions. Her recent death prompted Dr. Gildersleeve to present the "collection" to his alma mater's department of music "in her honor." This gift, valued at many thousands of dollars, enabled Nebraska Wesleyan to claim to have "one of the better music libraries in the central area of the nation." He had recently retired as professor emeritus of music from Madison College, Harrisonburg, Virginia. Much seemed to be astir.

A matter of pride was the department's full membership, since 1960, in and accreditation by NASM—the National Association of Schools of Music. Furthermore, many of it's majors and minors annually entered the teaching profession, and students in large numbers became members of the Music Educators National Conference and of the Student Educators Association (MENC and SEA). These students who met "certain criteria" became members of Mu Phi Epsilon, and their annual recitals raised funds to meet "some need in the department"—such as purchase of a harpsichord (1973).

The annual musical operetta or opera, seemed often to reveal this Wesleyan's best collective talent. These were among the shows of these two decades: "Pagliacci," "Gianni Schicchi," "The King and I," "Brigadoon," "The Vagabond King," "Flower Drum Song," "Kiss Me Kate," "Camelot," "The Sound of Music," "The Music Man," "La Boheme," "Man of La Mancha," "Of Thee I Sing," "The Pirates of Penzance," "Two Gentlemen of Verona," "Susannah," and "Fiddler on the Roof." Through the productions of "La Boheme," Oscar Bennett had been at the helm, and he passed the baton to a succession of able conductors—eventually with William Wyman to direct. We dare to single out a few productions for reference.

For December, 1958, Rodgers and Hammerstein's "The King and I" merited, according to *The Wesleyan*, "rave reviews." Dr. Philip Kaye, just a year on the faculty as head of the department of speech and theatre, had joined forces with Bennett. Lois Marek, William Wagner, and Mary Kluver had headed the cast, whose "uniformly rare talents were displayed"—even "to the children." Two

years later, "Brigadoon" received many accolades—another Bennett-Kaye triumph.

"Pop" Bennett has always reached out to enlist assistance from colleagues of other disciplines. For example, Gladys Lux (art) often designed settings and Cheyls Hester (women's physical education) worked on chorus routines. Lincoln's Flavia Waters Champe served often as choreographer. We can turn to the production of "Camelot" (February, 1965) to review extent to which "a large collection of persons" put together " a record-breaker." *The Wesleyan* gave details: Sally Anderson served as choreographer; Mrs. Phyllis Blanke designed and made the costumes; Henry H. Blanke, Jr. and David M. Clark received credit for "blocking, set design and construction, rehearsing, staging"; Leonard Paulson "rehearsed the chorus" and coached the "lead and role singers"; Stanley Gaulke assisted Bennett to direct and to rehearse the orchestra; Sara Adams, a student, was "stage manager behind scenes"; a host of students composed the crews for advertising, staging, box office, and ushering. Three "full houses" demanded a fourth. The school's officials set aside "another old taboo" and agreed to a special Sunday performance. Again it was SRO—and broken were all previous attendance records, for at least 2,190 persons had poured into the Enid Miller Theatre Building—"to see the show." Stanley and Helen Anderson Orton and Russell "Rusty" Sexson had headed the cast. At later date, the trustees voted to place "no restrictions" on Sunday afternoon performances by Wesleyan's theatre and music departments.

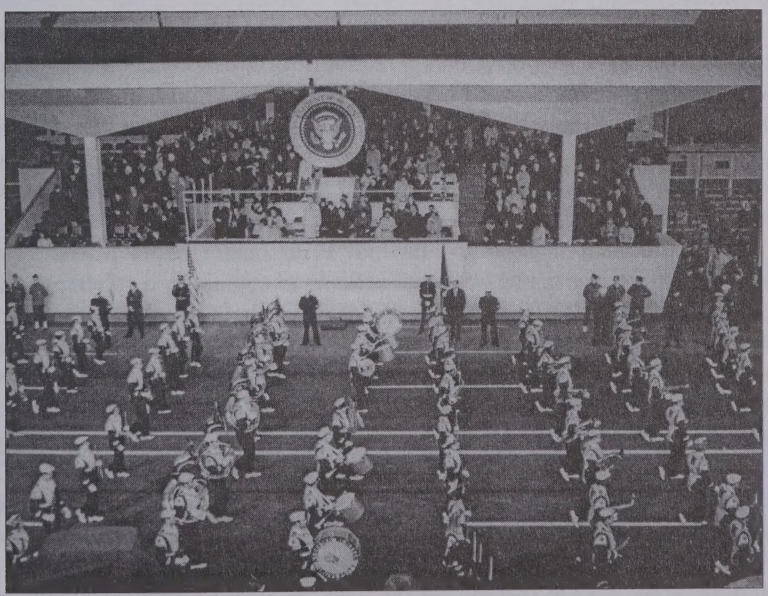
"Camelot" had set "a new pace," and the "shows" which followed simply stepped into the pattern. These "joint affairs for drama and music" seemed always "to pack much happiness into a few short hours." The musicals were occasions when "fun-loving students…took pride in what they were doing, genuinely assisting each other without selfish ends in mind." Students persisted in their praise "for the scene and the spirit." Only for "Susannah," staged in February, 1976, did criticism arise from students—because members of the faculty had been cast in several roles. Forgotten were the times when "Pop" Bennett had reserved a choice character for himself, or for another member of the faculty, and had turned the baton over to his wife. For the theatre, when the Blankes chose "to play," everybody applauded.

When Robert L. Marshall arrived at N.W.U., 1952, he inherited a "growing band"—due to the efforts of Leslie Marks. The Pride of the Plainsmen Band grew and marched, and marched and grew, and new uniforms kept any "surplus funds" at a minimum—for the music department, for the university's annual budget never kept up with the expansion. Fame for the "Mighty Marshall" and his themes and formations, led by drum major and majorettes, eight in number and to bear the letters W E S L E Y A N, reached well beyond Nebraska's boundaries. Half-time performances at football brought invitation from the Chicago Bears to appear (October, 1960) in Wrigley Field. So, in new uniforms which cost $7,500, Wesleyan's 100-piece "Pride" drilled before 47,000 spectators. An "oil company" had sponsored the appearance—three chartered buses and overnight lodgings at the "Ys." The Sunday afternoon game finished, it was back on the buses to be "on

campus" in time for classes Monday morning. No doubt about it, the performance was "good advertising for NWU" and provided "much learning for students."

Autumn, 1968, marked the ninth consecutive year for the appearance of "Marshall's band" before its Chicago fans. He had been disappointed when N.W.U.'s trustees refused to permit "The Pride of the Plainsmen" to trek to the windy city for "play-offs." He had "boasted," year after year, that his current band was "one of the best I've ever had." Invitation came to represent the State of Nebraska in the inaugural parade for Richard Nixon, January 20, 1969. With a shortened "Christmas break," for special rehearsals, the group prepared for the five-mile parade to pass in review before the inaugural stand of the new president. Television and photography recorded the event.

For a combination of reasons, Robert Marshall's bright tenure at N.W.U. came to an end in 1969, and "the band" entered into "a state of disintegration and collapse." For five years, the school, according to its paper, "lacked a marching band." Of the 35 to 45 persons "to turn out for the band" each fall, most were freshmen. Some observers claimed that marching bands were to be associated with martial music and support of militarism, and all things military were to be likened unto the war in Vietnam. Students who "played instruments" declined to march and often insisted their schedules for intramurals and other activities preempted their time. Not until autumn, 1974, did Larry Rawlins, as "new director," begin to find a return of spirit and enthusiasm—and "a desire to march." *The Wesleyan* spread the news (September 24, 1976), for the "Pride of the Plainsmen Marching Band," was off to a good start—with more than 50 "very talented players." There would be "good show" for homecoming. Nebwesuni could rejoice that Rawlins was "bringing back the band."



N.W.U. Band at Nixon Inauguration, Jan. 20, 1969

Concert bands for spring tours and pep bands for athletic competitions were constants among the school's music fortes. An orchestra had seemed to be more of a "gathered group" of skilled musicians (students, faculty, alumni, and "townsfolk") who practiced to accompany the casts for opera and the "combined chorus" which sang for a special "Christmas convocation," or to present an oratorio at "commencement-time." For an orchestra, the Bennetts had shared the honor to conduct. Of more renown for programs had been the various ensembles, the "string sinfoniettas," and soloists—vocal and instrumental. Worthy of note for *The Wesleyan*, April 1, 1963, was that the "Wesleyan Orchestra" had given a "very good program," but with few people "gathered to hear." An editorial question raised the issue of "Why"? Three factors entered the picture—poor advertising, student apathy, and "just lack of interest." Stanley Gaulke had initiated the effort.

Responses grew for future concerts which often combined orchestra with choirs, often to feature student soloists and "some faculty." Particularly attractive to promote such programs were the O'Donnell Auditorium and the Emerson Hall in the New Fine Arts Building. Wesleyan's board of governors was impressed to learn in May, 1975, that the music department, during "the past season," had presented 58 concerts on campus, with 5,839 "in attendance." It was good!

Let us cite some other "things" that had occurred along the way. Completion of the Fine Arts Building (to be later named in honor of Dr. Vance D. Rogers on the occasion of his retirement, 1977) called for celebration, "A Year of the Fine Arts." To mark (February, 1966) the dedication of the building, Howard Hanson, Director Emeritus of the Eastman School of Music, was "on hand." Culmination of Dr. Hanson's visit was his conducting of the Lincoln Symphony Orchestra, with Wesleyan's "Concert Choir," in a "special program." The pace was set for the many "festival events" to follow.

Students, with their tickets to cost $2 each, along with faculty and townfolk (November 20, 1969), filled O'Donnell Auditorium to hear the Denver Symphony in "pop concert"—as conducted by Arthur Fiedler. *The Plainsman*, also pictured a youthful appearing Kenny Rogers. Further sampling treats of the "Dave Brubeck Trio," which featured his son, Christopher, and a presentation of Brubeck's cantata, "Truth"—with Wesleyan's orchestra and with Ruth Stephenson as soloist (April 16, 1972).

The department inaugurated its first Plainsman Honors Music Festival. Invited were students from nearby high schools to engage in workshops—choral and instrumental. Guests of the college for a weekend, these youngsters, with certain of their teachers having assisted in the training, presented their program to a "full house"—proud parents and "locals." A fourth such "Festival" (February, 1973), directed by John Lauber, attracted more than 200 students from 51 high schools (Nebraska and western Iowa). This was a year when Wesleyan's departments of art and music placed special emphasis upon Nebraska's "Czech heritage." These "festivals" endured, with overflow of guests often housed in faculty homes, there being "no more room" in dormitories and Greek houses. When Paul Swanson returned in 1976 to head the department, one of his most demanding "jobs" was to prepare for the next "Honors Festival"—scheduled for February 10, 11, and 12, 1977. Later that spring, in April, Aaron Copland, to

participate in a city-wide festival in his honor, lectured and assisted in workshops at N.W.U.

When Gloria McCord won the Lincoln Symphony audition award as pianist (November, 1957), department and school rejoiced. A vocalist from Union College was the other "winner." The Bennetts were persistent pushers to encourage students to attend the Symphony's concerts, for season's tickets were always available at bargain rates. Later, Lincoln Community Concerts attracted many students because of the "reduced dues." Often, tickets at lowered cost were available to programs sponsored by organizations at the University of Nebraska and at Union College. Students at Nebraska Wesleyan had opportunity for "rich diet in music."

—Speech and Theatre

We turn to "speech and theatre." The principal building for the department bore the name of Enid Miller who had "somewhat personally" provided for it—in basic structure an "army camp theater." Her death in October, 1954, brought end to a reign of thirty years, and many patrons expected the department to enter into throes of poor focus and misdirection. But, her able colleagues persisted. Then, Philip Kaye took up the reigns of leadership in September, 1956, and omens for the future were indeed bright.

Dr. Kaye's tenure exceeded that of "Doc" Miller, his retirement to come in 1990, with the title of professor emeritus of speech. He garnered a panel of associates whose lengthy services to the department would rival his own—

Henry H. Blanke, Jr., whose name after 1958 would become almost synonymous with "Wesleyan Theatre," directed and taught until retirement, 1999, as professor emeritus of communicative and theatre arts.

Phyllis Blanke joined the staff in 1969 and had already excelled in costume design and creation; she acquired and preserved to such extent that the department's "costume library" became one of the largest and most used in the region. Illness forced retirement in 1996.

David M. Clark bolstered the department in nearly all of its expertises, excelling also in drama and directing; his tenure began in 1962, and he retired in 1999—professor emeritus of communicative and theatre arts.

Alice J. Jaswal, beginning in 1967, honed to fine edge the forensic skills of Wesleyan students; she prevails at this writing.

Dennis M. Murphy, '69, returned three years after graduation with two master's degrees, one of them in divinity—to strengthen a growing department and to design "settings"; he would die in 1991.

(There is a message to be understood when graduates desire to return to become colleagues of their mentors, and Murphy was such aspirant. Three others, "products" of these years, would return in the 1990s—Richard J. Schroeder, '69, Jay Scott Chipman, '77, and John L. Parkhurst, '69.)

Some projects, such as "Children's Theatre" and "The Wesleyan Troupers" did not continue long into the 1960s; but of constant significance were these—Plainsman Players, "Loft Theatre," Theta Alpha Phi, Pi Kappa Delta, and the Theatre Administration Staff (TAS). The two "honoraries," TAP and Pi Kappa Delta, respectively recognized those who had excelled in theatre production and in forensics. The "Players" were much involved in all aspects of "theatre"—all the crews and the actors, from time to time to bear the sobriquet, "Blanke's Menagerie." The "Loft," as experimental theatre and as arena for training in managing and in directing, would move from upper floor of the "Annex" to the vacated library (Lucas). The department's annual "award banquet" grew in importance. TAS, as an "advisory group," assisted in productions and activities. A "freshman play" each year reached out to entice "new talent."

To be recalled with some verve might be that Sandy Dennis, as a freshman, had brief sojourn on the campus and impressed other students with her capacity "to abandon self-awareness" and with her confidence to foresee that her name would be "in the movies"; or, that John Carradine visited the campus to conduct a seminar; or, that intruders, wearing borrowed disguises, engaged in thieveries which brought in the police. It was the steady diet of "good theatre" which gained and retained attention. In an ordinary year, the department's "on campus" performances of drama tallied one-sixth of the school's enrollment—"as involved"; to add those in debate and speaking, the figure became one-fifth. Careful selections of plays enabled a variable host of young actors and actresses to excel, and others to embrace the skills of production. We sample from the years' titles—Shakespeare's "Taming of the Shrew"; Miller's "Death of a Salesman"; Williams' "Summer and Smoke"; Goldsmith's "She Stoops to Conquer"; Weiss's "Marat/Sade"; Shakespeare's "Romeo and Juliet"; Barrie's "The Admirable Crichton"; Moliere's "Tartuffe"; Shaw's "Candide"; Wilder's "Our Town"; and Albee's "Who's afraid of Virginia Wolfe?". *The Plainsman*, each year, preserved the record—titles and casts. Of course, there were repeats, and we have but scratched the surface.

—("The Loft")

A "Little Theatre" had been a feature of Enid Miller's program, and locale was a small hall, with stage, on the ground level of the C.C. White Building. Student-directed "experimental productions" had been a significant part of the department's schedule, and continued to be as such. Needs of repair and refurnishing had begun to create difficulties, and these were mounting to challenging expenditures. With demise of the school's department of industrial education, the upper floor of the "Annex" became available, and thus "The Loft Theatre" was born—small stagings with close approximations to audiences and with many "new techniques" introduced. After a year's time, by spring, 1964,

under the guiding hands of David M. Clark, as many as 12 one-act "affairs," all selected and directed by students, filled a semester's schedule. The "Loft" became a "learning device"—with its large "67 by 30-foot room." Limited space kept audiences small—on a "first-come no-charge basis." When the library vacated the Rachel Ann Lucas building, February, 1970, "The Loft Theatre" moved in, to occupy the upper floor. Audiences of 150 could now be served; a "children's show" once again became an annual event; and "Class plays" and other "special projects" were to be accommodated. The "Lucas Loft Theatre" became center of "a real feast of productions."

—(The Brownville Summer Theatre)

Ernest L. Smith maintained a file of records which traced negotiations which brought into being "The Brownville Summer Theatre." Henry H. Blanke, Jr., had hopes for a summer repertory program, and the Brownville Historical Society (Nebraska) had available an old Christian Church which, with revamping, could meet basic production needs—with seating for 130 people. Needed were funds to guarantee payments of salaries for director and technical designer and stipends of $200 for each of a minimum of ten students—"along with room and board." The Woods Charitable Fund, Inc., in February, 1967, provided the backing, a grant of $10,000. J. Randel Smith, Ernest's nephew and president of the Brownville Historical Society, joined with Blanke to prepare for the opening season, 1967. The "Society" was prepared, initially, to spend $7,000 "to renovate" the church. Students could register for three hours of credit. The "first summer" proved to be an "unqualified success."

To become Nebraska's "oldest summer repertory theater," the Brownville Village Theatre quickly expanded its accommodations. For an "initial three years," 16,313 enthusiasts attended the performances, and soon to be surpassed would be "the 7,000 mark." A minimum of 16 students had soon to meet demands for casts and crews, and each might register for 5 hours of credit in "theatre and acting." Daily hours of work often reached "to sun-up." The Nebraska Arts Council had early added an award of $15,000 to the project, and the Woods Fund, in 1972, added another $15,000. Sequential three-year leasings with the Brownville Society enabled Nebraska Wesleyan to rent the building, from May 15 to September 1, at cost of "$1.00 per year." The university paid for "insurance liability, utilities, and maintenance." Interior adjustments increased "admissions" to an average of 146 "per performance." In 1970, one could purchase "8 admissions for $12.50" Of course, Brownville had "other attractions."

(For thirty-two seasons Henry Blanke directed this remarkably successful summer theatre. Phyllis Blanke was assistant director, until her illness in 1996. Jay Scott Chipman succeeded Blanke in 1999.)

"Speech" for the department had become a matter of many arts—all to do with debate, oratory, extemporaneous speaking and composition, oral interpretations, et cetera. Year by year, the various squads bought home more than their share of awards—for "strings of successes in their competitions." Stories

about the extrusions dealt, at various times, with "a station wagon" (the school's) which "collapsed" in Ohio; or which lacked snow tires, chains, and radio; and which was "a hazard to the students who used it"—one accountant used the word, "Gruesome!" At home, the annual debate and speech "tourneys" brought in contestants from as many as thirteen colleges from Nebraska, Kansas, Missouri, Iowa, and South Dakota. Intercollegiate forensics made for large affairs. The department directed, for the campus, its intramural contests.

The "honor societies" of Theta Alpha Phi and Pi Kappa Delta annually selected their new members from those who had met the "high standards of performance and work"—respectively for theatre and for forensics. The department's "annual awards banquet" provided occasion to announce "the bests" for the year. To be expected were best actor and actress, along with those in "supporting roles." Unique was "the slave"—that worker for theatre who had put in the most hours of "productive labor," a recognition which could be "highly pleasing." To be much coveted was the "Doc Miller Award," to go to a graduating senior who had met "a galaxy of criteria." Also was a "Playgoers' Award," to go to the "organized groups" of the campus whose members "to the highest percentage" attended the theatrical productions.

(—The "Doc Miller Award")

(The Enid Miller Memorial Award was first presented in 1957. An "anonymous donor" funded it—each successive recipient to receive a special certificate, with name to be inscribed on a plaque to be displayed in the theatre building. Each year, a specifically constructed committee of seven, provided five should agree, would select "the winner," who need not be a major within the department. The plaques reveal there were "vacant years," and two in 1965. Winners through the centennial year (1987) were: Marlys Nelson Ballard '57, Hildreth P. Bressler '58, Richard E. Weaver '60, Francis N. Anderson '61, Warren M. Mattes '62, W. Boyd Littrell '63, Helen Ann Anderson Orton '65, Sara A. Adams '65, John E. Crawford '66, Charles D. Danskin '67, Mary Miller '68, Richard J. Schroeder '69, Pamela A. Brown '70, Kathryn A. Lang '71, Harry G. Adams '72, Jean K. Rannells '74. Mary L. Copple '75, Stuart K. Milligan, '76, John W. Hallquist '77, Cynthia A. Turnbull '79, Chris A. Shapcott '80, Daniel P. Schuttler '81, Mary E. Knox '82, Tambra L. Carlson '83, Jane L. Boggess '84, Peggy J. Clews '85, Linda K. Mall, '86, and Annette L. Blanke, '87.)

Pi Kappa Delta each year awarded its "bests" in all categories of its competitions. In 1970, it initiated an award to go to an "Outstanding Nebraska Speaker"—the first honorees to be former governor, Norbert Tiemann, and then Omaha's state senator, Ernest Chambers.

Henry Blanke was not long on the campus before he "had a dream"—a new building for theatre, in all its forms, and for the rest of "communicative arts." For both "Theatre and Loft" were the repeating tasks to repair old curtains and drapes, to mend springs and reupholster seats and chairs, to repaint cracking walls, to mend leaking roofs, and to adjust to facilities which were no longer adequate for changing techniques and plans for the future. In due course, Vance Rogers, noted

that "phase II of the Decade projects" included a new theatre—"probably the final building to be needed for the campus." Architectural drawings promised it to be "one of the better plans in the nation." Sufficient funding would await "settlement" of the estate of Edith Dimmitt Elder.

—Physical Education and Athletics

The "basic curriculum" prescribed four semesters of "physical education," whether to be for four hours of credit or for two. Within a "liberal arts concept," purpose of the department was to assure that each student gain appreciation for "fitness" and a will to pursue it. The several intramural competitions added greatly to this general purpose and offered challenges to greater numbers than did "intercollegiate sports." The latter received the publicity and were rarely neglected by paper or annual (*The Wesleyan* or *The Plainsman*). Events and statistics were amply recorded, and identities remain inscribed in text and with photo. Football, basketball, cross-country running, track and field, tennis, golf, baseball, and wrestling were often seasonal. Collectively, the schedules tended to fill the calendar of events.

Intercollegiate athletes at Nebwesuni faced into the winds of certain problems—not particularly unique, but possibly discouraging. Schedules often preempted a "holiday break" and could deprive an athlete of "the time off" enjoyed by other students. The school never budged from its policy of "no athletic scholarships," and the lack of such often made recruitment difficult. N.W.U.'s coaches persevered despite "the handicap," but not without some complaint. Low budgets forced the staffs "to make equipment last"—to preserve and to repair. This was a challenge, for as Harold Chaffee recalled, "...younger groups did not understand the need to safeguard equipment and to make do." Too, there were the periodic spates of commentary which noted that "athletes at Wesleyan make little or no contribution to the intellectual life on campus," or which echoed the observation in that they composed a "class of students...simply interested in carrying twelve hours and maintaining a 4.25 average in order to stay eligible." These barbs did not stand unchallenged—and one response wagered that "if to be intellectual is to be cynical, negative and almost insulting," Wesleyan's athletes felt complimented to be excluded. Few dared argue against another postulation, "Take athletics away from any school and the enrollment will be cut in half in 5 years"—that "for Wesleyan...athletics are here to stay." Keith J. Maurer, as president of "W-Club," averred that this Wesleyan's students played "for love of game and not to be paid."

President Rogers and the trustees were somewhat perplexed by the annual deficits of N.W.U.'s "Athletic Program"—for the year, 1958-59, being $11,500, compared only to $750 for "opera and drama." Chancellor A. Leland Forrest had initiated "a study" to review the school's involvement with three organizations—Nebraska College Conference (NCC), National Association of Intercollegiate Athletics (NAIA), and Nebraska Baseball College Conference. President Rogers pursued the "study" and informed the trustees that most of the schools in the NCC were "adamant in use of athletic scholarships"—even to the point of "outright grants to athletes." Two "entirely different educational

philosophies" were at odds. Nebraska Wesleyan was not about to scrimp on its current "subsidized athletic program," but would expand it—but not in contradiction of "sound educational philosophy." So, June 5, 1961, Rogers proposed and the trustees concurred that N.W.U. withdraw from the NCC and then seek to form an association of colleagues "of like mind to our position." Members of the NCC were four teachers colleges (Chadron, Kearney, Peru and Wayne) and six "church-related" (Concordia, Dana, Doane, Hastings, Midland, and N.W.U.) Later, to inform the public that 1961-62 would be "the final year" of Wesleyan's membership in the NCC, Rogers stressed the importance of "competitive intercollegiate athletics," but noted for the Methodist college—"We reject the theory that athletics are more important than the instruction of Physics…English…German…History…." Years elapsed before a new conference took shape.

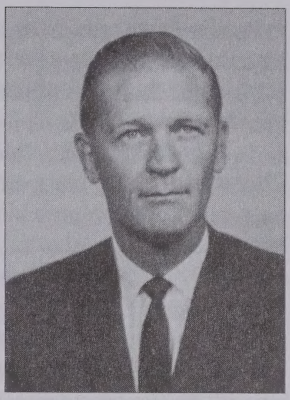
Meanwhile, the school's annual catalog referred only to this Wesleyan's affiliation with the National Collegiate Athletic Association (NCAA). Rogers attributed successes in competition to "the superior abilities of our coaching staff," and the record in a collective way assured "his comfort." Recruitment for football seemed always the most difficult, there being no "financial help" to keep "good recruits" from slipping away. Raymond C. Westover, '49. had returned to coach in 1960, had inherited a "rough situation," and eventually ushered in a series of winning seasons. "Westy," along with Woodrow Greeno (cross-country, track and field) and Don Ewen (wrestling and football), faced the school's "governors" in February, 1966, to plea for "scholarships." For them, "the problem" had become increasingly serious"—surging costs in tuition and "other needs." Governors and trustees promised "to examine the request of the athletic department" and "to come to a decision." (LaVaun C. Price, '39, a trustee, later affirmed that N.W.U. was "the only college in a tri-state area" not giving some kind of "athletic scholarships.")

Nebwesuni continued to have "NO athletic scholarships." For Westover, the 1968 season proved too frustrating—one win and eight losses, some by "humiliating margins"; he resigned and said: "I honestly feel sorry for the next NWU football coach." In addition, he predicted that a classroom building would rise on the ground where was located "the O.N. Magee Stadium." Ewen had departed the previous year and had been on the staff since 1960. Greeno had joined the faculty in 1955 and would retire in 1980, professor emeritus of physical education.

—(football)

Westover's nine years at the helm of N.W.U. football were the "longest in the school's history, to be exceeded only by his successor, Harold Chaffee. Second to William G. Kline, on staff 1911-17, he had been Nebwesuni's "winningest coach" in football. Until "Westy" began "to turn things around" during his third year, the Plainsmen suffered, according to an editorial, from "an inferiority complex." His fourth season, 1963, was triumphant, the "best since 1947" and with acclaim for "wondrous Warren Washburn." The "seven victories of nine" had included a first win over Hastings "in eleven years" and "the first over Doane"

since 1954—the two losses coming from non Nebraska teams. The march was on, and in April, 1965, the Sunday Lincoln Journal and Star selected Westover to be "Nebraska College Coach of the Year"—with praise for his "character, teaching, record, and being a 'Good Guy'." In 1967 came a "5-to-4 slump" followed by "The Football Problem" (Grover Click's definition). Westover "stepped out." His successor, Harold G. Chaffee, had joined the faculty in 1967 and would coach and teach until his retirement, 1992, as professor emeritus of health and physical education.



Raymond C. "Westy" Westover

The six "church colleges" had formed a new association, the Nebraska Intercollegiate Athletic Conference (NIAC). Chaffee was not to be daunted by the "scholarship problem." Ronald L. Bachman, '60, returned in 1969 to assist in football and to coach baseball and wrestling; he retired in 1997, professor emeritus of health and human performance. On their way to a sharing of the "conference title" in 1976, Chaffee and Bachman had but one "losing season"—but, some with "5 to 4 margins." Even with "7 wins," the Plainsmen had been unable to gain or to share the "title." But, for 1976, a "faculty newsletter" noted that "the Plainsmen" had had their "first victory in more than ten years" versus Doane's "Tigers"—during a "6 to 3" season.

Nebwesuni's editorialists occasionally referred to hearsay which opined that Doane College was a "jock school" and an "athletic factory"—which used effectively its "scholarship moneys to recruit needed athletes." Whatever may have been reality behind rumor, it had nothing to do with the "Bell-Sod Incident," or the "Sod-Bell Incident"—as reviewed by *The Wesleyan* (October 21, 1966) and by Kenneth D. Nelson, '66, some 19 years later.

For three seasons the Doane Tigers had failed to defeat the Plainsmen. Friday, October 14, the rivalry was due to be resumed in the "Wesleyan bowl." The Tuesday night before, a group of "adventuresome Doane students" invaded the Magee Stadium and burned a large "D" in the middle of the field. This called for response, and plan for action was hatched in the Theta Chi fraternity house—to involve men from "other houses" and even one of the "exchange students" from Lane College. A "Chi pledge," who had previously attended Doane, knew how to reach the "500-pound victory bell"—"on top of Doane's Old Main." The Wesleyanites divided into two teams—one to unbolt and dislodge the bell, silence its clapper with a pillow, and lower it to the ground by use of "a Phi Tau tug-o-war rope"; and the other to carry the bell and make quick get away to Lincoln. All action was to be for the *wee hours* of Thursday a.m. So, with the bell almost to the ground, the pillow slipped away, the clapper "clanged," lights went on in a nearby dormitory—its aroused occupants soon "to pour forth." Wesleyan invaders quickly abandoned the projects and fled to and then away in their cars—except for one who hid behind a bush and then joined, undetected, in "the wild search" for the intruders. Concluding the thieves had made good their escape and the excitement

over, the Doane students returned to their beds—leaving the bell "unguarded." But, the bell-snatchers had not left town. They waited "an obscene hour," emerged from their "hiding," observed that the dormitory lights were out, returned, and "made off with the bell"—believing their abandoned cohort was captive.

"Doanites" were determined to regain their bell, and in great numbers that Thursday evening congregated on the Wesleyan campus—to be confronted by a host of "sturdies" prepared "to defend." "Lincoln police" arrived in cars with loud-speakers. No one "in authority" knew where the bell was. Henry Cox, of the house of Zeta Psi and known as a "one-armed bandit" when it came to tennis, had driven the car which brought the bell to Lincoln. Before "push came to shove," Milton D. Evans, dean of men at N.W.U., emerged from a police car "with amplification," sought and gained quiet, and announced that "a deal had been struck" by the presidents of the two schools: Doane is to furnish enough sod to replace the "burned out D," and Wesleyan to hand over the bell—the ceremony is to take place at half-time during the game, the next evening. It happened. Doane won the game, 6 to 0, and returned with "both bell and victory." Too, a traveling trophy, "the Bell-Sod Award," would for the following ten years rest annually with "the winning team." As for the whole affair, Cheyls Hester said, as reported, "I think that's the best thing we've had for school spirit in years!"

(As for the "abandoned cohort," he didn't wait around, not expecting his colleagues to return to the Doane campus, and made "his own way" back to Lincoln.)

An earlier rather different sort of happening had occurred at time of homecoming, October, 1957, and Doane's football team was to have appeared at N.W.U. A wave of "Asian Flu" held the state of Nebraska in its grip, and the game had to be cancelled because too many of Doane's players were disabled. Half-time event was to be a crowning of the "W" Club Sweetheart. Alumni had arrived, parents had arrived, and "major event" now became the dance. So the lettermen decided to crown "their queen" midway through the dance, only to discover that all three nominees were "miserably ill" with "the bug." The beauties were Gloria McCord, Carol McCoy, and Jeanne Brown—with none of the three in mood or shape "for glamour shots." But, stand they did, and Brown received her crown. This was one year when homecoming passed without a football game.

Into the 1970s, football for Nebwesuni may have continued to be somewhat problematic; but other sports more than held their own—for N.W.U. had made it a habit, almost, to win the conference's "All-Sports Trophy." So, "playing for fun" made its points, and no one "had been bought." We turn to basketball.

—(basketball)

As for basketball, Irvin L. Peterson, Ph.D., was its personification at Nebraska Wesleyan. Continuously "on staff" from 1953 until his death (March, 1989), he was eventually to bear a prestigious title, Senior Professor of Physical Education. For "Irv," initial turnouts for practice often reached above fifty, and his "roundballers" and "benchwarmers" had produced by the end of season, 1976, a

record of 382 wins against 254 losses. There were some losing seasons, and in 1974 the average scores were 79.1 (N.W.U.) and 78.5 (opponents). His teams garnered their share of "national playoffs" for the NAIA and then for NCAA (III), their best showing to be in 1962 when they finished in fourth place. On at least three other occasions they reached into the quarter-finals. Three times they lost "their game" by one point. As competitors in these "playoffs," Pete's teams were often from the "smallest college" and uniquely without scholarships. At home, chief rivals seemed always to be Doane, Hastings, and Peru.

Dr. Peterson launched a "summer basketball camp" at N.W.U., and this became in the 1970s a "major affair" for boys enrolled in the grade groups of 3-5, 6-8, and 9-12. He was also a therapist, and directed many a student into that profession.

—(cross country, track and field)

Aspirations of Nebwesuni's students to excel in competitions for cross-country, track, and field became embodied in Woodrow B. Greeno. "Woody" came to N.W.U. in 1955 and would retire (1980) as professor emeritus of physical education. He served as "director of athletics" from 1959-1976, to be succeeded by Harold Chaffee. It seemed that his harriers and "thinclads" were always to have "a respectable season" and were persistently "out to shatter records." *Wesleyan* and *Plainsmen* often referred to "outstanding performances." During the 1960s, Greeno's harriers, often more than twenty of them, competed to receive the Tom Reader Award (Thomas W. Reader, '58, had lettered three years in cross-country, and had provided for it). Enthusiasts for distance-running never slackened. Reporters often noted a record set by a Plainsman's "running great guns"—whether for distance, the "dashes," hurdles, or relays. When Kurt Nielsen leaped to over seven feet in the high jump, he appeared to rank with the likes of Tom Bassett (the "220") and Cliff Karthauser ("distance"). "Woody's Thinclads" were winners, and their chief goal each year was to best Doane in the annual N.I.A.C. meet. Nearly always "the Tiger" was illusive.

—(baseball)

Resurgence of baseball awaited Ron Bachman's return to his alma mater. Peterson had carried the burden. Measure of success came for Bachman, early in 1977, when the American Association of College Baseball Coaches selected him to be "Coach of the Year" in District Five of the NCAA's Division III. He had "piloted his teams" to four consecutive championships in the NIAC and had a 35-game winning streak "to carry into the 1977 season" (also to garner another "championship.") N.W.U.'s "Bagmen" had "come of age" and were making impressive records. (In 1999, the "team of 1974" was inducted into the school's athletic "Hall of Fame.")

—(tennis)

In May, 1958, *The Wesleyan* observed that Bill Hill's "tennis team" had brought to the campus a "bright spot in athletics"—"Ten Wins in a Row." The school would soon add new tennis courts. For the sport, "coaches" swung from

admissions counselor, to professor of economics, to dean of men, in and out of "the department" (P.E.), and to "imported specialists." For N.W.U.'s "Netters," no other season surpassed that of 1966 when the school's "Racketeers" compiled a "10-0 series of triumphs."

—(golf)

Of this Wesleyan's intercollegiate competitors, its "Divot Diggers" were probably the most "unreported." Harold Chaffee brought order to the ranks, and the 1970s became years of renewal for golf. Conference triumphs fell to a succession of "enthusiastic swingers." Rarely did the paper report that the school's "diggers" had been "buried."

—(wrestling)

Don Ewen (fall, 1962) initiated the school's "first wrestling program." The grapplers became accustomed to far more victories than losses. They used "by the hour" the "weight room" in Taylor Gymnasium. Ron Bachman took over the "matmen." Extended "winning streaks" led into "unbeaten meets." With some setbacks, "Bachman's Wrestlers" were often the conference champions. Willie L. Sapp assisted after his graduation (1975).

—(women in sports)

Vance Rogers and his administrative associates, along with "the force" of the P.E. department, were eager to activate an intercollegiate program for the school's women. Julie Meents, for *The Wesleyan* (early February, 1971) reviewed "Girls Sports" and noted that statewide the women were engaging in programs of field hockey, volleyball, basketball, and softball. Within two years, Wesleyan's "Female Cagers," or "Dribblers," had an intercollegiate schedule "for roundball" underway. Competitions "with other colleges" soon spread to tennis, volleyball, and softball. The Plainsman "Queens" fared less well in basketball than they did in volleyball. Summary acknowledged they had not had "an auspicious first year" (*The Plainsman*, 1975). Admitted, Nebwesuni's "Her-oes" had not appeared to be "strong", but encouragement and promise rose to the surface in November, 1976, when "the Plainswomen" had gained "a winning season" in volleyball and would be hosting a "championship tourney" in the new Knight Field House.

The Wesleyan (October 21, 1976) carried news about "Title Nine," a federal specification that

> ...no person shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be otherwise subjected to discrimination under any education program or activity.

So, by 1978, a new day was dawning, and Nebraska Wesleyan would strive to have a women's sports program "equal to the men's"—even for soccer. *The Plainsman* (1977) noted that "the women" were "doing better" in volleyball, had shown improvement in "third year of basketball," and had had a "winning season" in softball.

(Janet L. Mark Etmund, '77, gained induction to the school's athletic "Hall of Fame" in 1990. She was the first of N.W.U's "lady athletes" to receive this recognition.)

—("Varsity Hall of Fame")

N.W.U.'s "Varsity Athletic Hall of Fame" came as result of the "W" Club's desire, for the All-Sports Banquet (April 1970), to honor "for the first time former players and coachers who had contributed most to the school's athletics." A combination of committees searched throughout the records, and 24 alumni, ranging in graduation dates from 1912 to 1959, were the initial recipients. Thereafter, except for 1974, committees under leadership of a "Booster Club" added inductees to the prestigious roll. Events other than a sports banquet provided opportunity and occasion—often at "Homecoming," with a "Tailgate Barbeque." Each inductee was to be a graduate "of at least ten years," was to have lettered a minimum of two years in a "varsity sport," and was to have made "a contribution to humanity." This recognition and honor was to be "rightfully merited"—a recognition of achievement. It would be a "competition" to a degree, for "clarity of records" alone could reveal identities of nominees. Too, aquaintenances would offer recommendations.

The men inducted into the school's athletic "Hall of Fame"—graduates of the years 1958 to 1977, inclusive—are:

Larry W. Abel, '77; Kenneth L. Ahl, '69; Jerry G. Anstine, '62; Ronald L. Bachman, '60; John (Jack) P. Ball, '77; Larry B. Bartels, '63; Thomas E. Bassett, '67; Donald G. Beckman, '66; Gene A. Boeka, '75; James M. Booher, '65; John A. Brown, '71; Dennis E. Butler, '74; Michael J. Butler, '71; Kim L. Busch, '69; Richard D. Caster, '72; Larry L. Cook, '59; Sam. R. Cowan, '68; Henry C. Cox III, '68; John P. Crose, '75; H. Robert Eberspacher, '59; D. Loren Eigenberg, '58; Richard M. Evenson, '59; Michael R. Everett, '73; James E. French, '75; Ronald E. Gillham, '61; Robert C. Graham, Jr., '74; Ronald A. Greeno, '75; Ephriam Hixson, Jr., '58; Garrell J. Hofman, '60; Lonnie C. Johnson, '60; William H. Jones, '65; Clifford P. Karthauser, '75; Donald R. Keller, '58; Richard L. Keller, '58; Daniel E. Klaus, '77; Riedell E. Lintz, '74; Samuel A. Martin, '75; Keith J. Maurer, '69; E. Foster McGuire, '58; Stephen H. McKelvey, '71; John M. McLaughlin, '73; Daryl D. Mitchell, '63; Charles C. Morrison, '65; James K. Munford, '62; Ronald M. Nannen, '66; William K. Nasi, '67; Richard G. Nelson, '64; David S. Newlon, '66; Kurt M. Nielsen, '75; Thomas E. Parminter, '74; Chester M. Paul, '65; Michael P. Pierce, '67; Michael A. Renken, '73; R. Lee Richardson, '75; Larry D. Ribble, '65; William L. Rohrig, '68; Willie L. Sapp, '75; Jerry L. Schmutte, '67; Dennis D. Semin, '61; H. Lewis Sheary, '63; Michael V. Slatinsky, '65; Robert L. Starr, '58; Edward P. Stevens, '63; Rudy A. Stoehr '63; Thomas T. Stootsberry '70; Michael W. Struebing, '74; Alonzo W. Tapp, '72; Dwight A. Tietjen, Jr., '66;

Charles O. Trautman, '61; L.D. (Dewey) Van Cleave, '58; Warren K. Washburn, '64; and G. Willis Weisbrook, '66.

—(other awards)

The annual "Sports Banquet" had become occasion to present the earned letters and to give numerous other recognitions. Throughout the '60s, members of the Blue Key continued to recognize that participant in athletics, not necessarily a letterman, who, from the collective opinion of his associates, most clearly exhibited the qualities of "sportsmanship and campus contributions." Of importance, too, were trophies to the winning teams in the intramural competitions (women and men) and awards to the cheer leaders and "letter girls."

Melvin A. Pixley, '34, established in 1966 an annual award of $100—to go to an athlete recognized for his "friendship and character." First recipient was Jerry Schmutte, letterman in both basketball and baseball. A "permanent trophy" would record the names of subsequent recipients. Pixley had also designated "good scholarship" as basis for selection, and he preferred the award to go to an underclassman. Almost simultaneously Globe Quality Cleaners established an award in memory of George H. Lemon, '17—the recipient to be acknowledged for his scholarship, ability, and character, and to be a senior in need of financial assistance. This award initially carried a sum for $200 and was to be boosted to $250. After the death of Ruth Warrick Lemon, the family in 1978 continued the award, now in memory of George and Ruth Lemon, kept the stipend at $250, and either man or woman could be recipient. In 1975, the Warren H. Parker ('34) Memorial Award made its debut, also for $250. These three awards became respectively associated with character (Pixley), scholarship (Lemon), and ability (Parker).

Excitement swept over the campus in May, 1969, when the current issue of "Outstanding College Athletes of America" included five Plainsmen because of their "achievements in sports, leadership abilities, community services, and campus activities"—Kenneth L. Ahl, basketball (a senior); Kim L. Busch, basketball (a senior); Bryce C. Doebele, football and baseball (a senior to graduate in 1979 and then to be inducted to "Hall of Fame" in 1991); Keith J. Maurer, football (a senior); and D. Roger Sand, Jr., football and track (a junior, to graduate in '71).

—(soccer)

Wesleyan's students from Nigeria had been brewed in the sport of soccer, and each was a sort of piece de resistance. An item for news came early in April, 1976, when N.W.U.'s squad beat that of "UN-L"—score of 3 to 2. Not since 1908, in a "5 to 4 victory" in baseball, had a team of Wesleyanites triumphed over one from their much more powerful neighbor. The following season, "UN-L" reversed the score, and the Plainsmen had won but three of their eight games. Soccer was on the campus to stay—and for the women, as well. The SAS in fall of 1976 voted to expend funds to promote a "Soccer Club"—for the college.

—(swimming)

Competitive intercollegiate swimming did not become part of N.W.U.'s athletic program, but Chelys Hester made certain that "synchronized swimming" became highly attractive for women. These "Mermaids," as first named, put on an annual "show," and by spring, 1962, had begun to refer to selves as "Aqua-Plains"—with reporters not consistent with the spelling. Membership in "the club" soared to more than 25. For autumn, 1968, "Hester's group" was composed of 15 women and 5 men, and they presented a "three-performance show"—"Under the Big Top" (November). Editorial opinion noted that "this" had long since ceased to be just a "Mermaid Circus." Each "three-time performance" of the "Aquaplains Synchronized Swim Club," in the Ira J. Taylor pool, with "male assistants" nearly always "in the water," annually garnered recognition and commendation. Tryouts remained highly competitive, and the show always "went on." Swimming became part of the intramural rivalries for women.

(Mrs. Hester, in 1964, was named to chair the Midwest AAU Synchronized Swim Committee. She received appointment (1973) to the U.S. Olympic Synchronized Swimming Committee—a three-year opportunity. Other honors to come to her during these years stemmed from her leadership in the Division of Girls' and Women's Sports of the American Association for Health, Physical Education and Recreation and from her service on Lincoln's Department of Parks and Recreation Advisory Board.)

—(intramurals)

The Women's Athletics Association (W.A.A.) until 1968 directed the intramural sports for Wesleyan's co-eds; then, the Women's Recreational Association (W.R.A.) assumed control. Rules and schedules followed established patterns. A succession of reporters employed such phrases as "slugging it out," "arching it in," or "hobbling about"—while making references to "bruised ankles," "battered elbows," or just "aches and pains." The teams represented Alpha Gamma Delta, Delta Zeta, Phi Mu, and Willard (the four sororities), and the Independents—who might "team up" by dormitories. Each "sport" had its awards for winners, but the great prize was always an "All-over Championship Trophy"—to adorn mantle or showcase. Each year's schedule varied from its predecessor, and these "actions" were up for competition—soccer baseball (kickball), basketball, volleyball, softball, tennis, archery, badminton, golf, "relays" and track, swimming, and bowling. "Play-offs" to break ties "brought in" enthusiastic and partisan spectators. Participation was extensive, and "a group" might field more than one team for a sport.

The "P.E. Department" was largely responsible to direct intramural competitions for men. When President John F. Kennedy appealed for "fitness programs" that should set goals to be met by Americans, Nebwesuni's men, to a degree, took notice. Several "championships" were annually at stake, and these sports entered the picture—touch football, basketball, volleyball, softball, handball, bowling, track, horseshoe, golf, archery, tennis, and the "gnip-gnop" of ping pong. Rivalries divided into "A" teams and "B" teams, and for some years

there were a dozen of each. Schedules were "tight," and rosters excluded members of varsity squads. Of the five fraternities (Alpha Kappa Lambda, Phi Kappa Tau, Tau Kappa Epsilon, Theta Chi, and Zeta Psi), just Phi Kappa Tau and Theta Chi had memberships which enabled them through both decades to vie always for all prizes. From the so-called "Independents" came most of the "teams" that could turn competitions into unprecedented directions. After all, what should one make of groups who identified themselves as "Bison Hall," or "Mules," or "Desert Rats"? Coming and going were "Cougars," "Bearcats," "Ivan's 8," "Bombers," "Raiders," "69'ers," "Aorta," and "Studly Wonders." And, then, came these: "the babymakers," "family dogs," "crows," "crust.," and "the gunners." Of course "Burt Hall" and "Plainsman Hall" could more easily be identified. By 1975, the several "squads" had divided into "two conferences—Eastern and Western." No wonder that the school needed an additional "field house."

—("clubs")

As for clubs, the W.A.A., until 1968, remained at the heart of the physical education program for women. From participations in sports and from selling of concessions at football and basketball games, aspirants earned points and eventual membership—usually for about 30 "gals" at any particular time, and with more than 50 "in action." Their annual banquet was a time for awards to teams and to individual contestants. Of special interest were recognitions of an "outstanding senior" and of a member who had excelled in "sportsmanship." An "All-Sports Trophy" went to the team with the most points for the year.

W.R.A. permitted no slacking of pace. Mrs. Hester was rarely away "from the center of activities." The annual banquet remained occasion for initiation of new members, for installation of new officers, and for the presentations of awards and trophies. At heart was promotion of athletic activities for the school's co-eds. Participation in intercollegiate competitions simply increased challenges, enthusiasms, and scopes.

The "W" Club, N.W.U.'s lettermen, usually soared in annual membership to more than 50 athletes. Each intercollegiate sport had its particular "standard" to be met, and qualifications came from football, basketball, track and field, cross-country, tennis, wrestling, baseball, and golf. Presentation of their annual "Sweetheart" at homecomings' half-times and the annual all-sports banquet were significant events. Sales of certain concessions and game programs, along with other "projects," raised funds to purchase various items of equipment for the "athletic department." Purpose was always to promote all "major and minor sports" on campus. Members concentrated upon training for success in intercollegiate competitions and to assist in recruitment. Its members proudly wore their "yellow and brown letter jackets." Some of its members joined with those from the W.R. A. to organize in 1967 PEMM—Physical Education Majors and Minors Club. This group would extend activities which aimed to assist programs for "handicapped, retarded and underprivileged youngsters."

—("pep" and campus spirit)

For "pep and campus spirit," these ebbed and flowed as did the winnings in football and basketball. Sports editors for the campus journal might wonder why so many students paid their fees for "activities tickets" and then failed to attend the games. The "drab turnouts" were insufficient often "to warm benches." Some sports reporters sensed that the "student body" was often "somewhat too sophisticated" to lend itself to the excitement of an athletic contest—that too many students wished to avoid "to make fools of themselves." A toad with a different wart came to light early in 1968 when *The Paper* resorted to extensive reprinting of syndicated articles from the "wire service"—seeming to have "crowded out" news of the campus and to have caused "the sports editor" to resign in protest and to wish his successor "good luck." The woes of the nation appeared to be overshadowing weakened local enthusiasm for matters of sports and of "fraternal doings"—on campus. Recovery for the "likes of sports reporting" lay ahead; but, the "social doings" never revived. Steve Michel's "The Word On Sports" and Andy Aiken's "Athletics As I See It" made of 1971 a much better year for the record.

The school's so-called "Pep Clubbers" and "Yell-Belles" kept at their "hard work" and sustained their "zip and enthusiasm." They "sparkled spirit" and responded to the routines of their six cheerleaders and their eight "letter girls." Chelys Hester worked with all of these, and "effervescent" often appraised that "spirit." At later date would come "Pom-Pon girls." Recruitment of members for the "Yellers" picked up in 1970 when new outfits indicated increased enthusiasm—brown culottes and vests and white "long-sleeved turtleneck sweaters." The 1970s would be "better years." But there would be no revival of the formal annual auctions when special funds came from sales of a letterman's old shoes, autographed sweatshirts, or town jersey; or, maybe a "late leave" with dinner at Tony & Luigi's (with your favorite sportsman, of course). However, nothing ever came from a push to refer to this Wesleyan's athletes as being representative of "Big Brown." Oh Well!

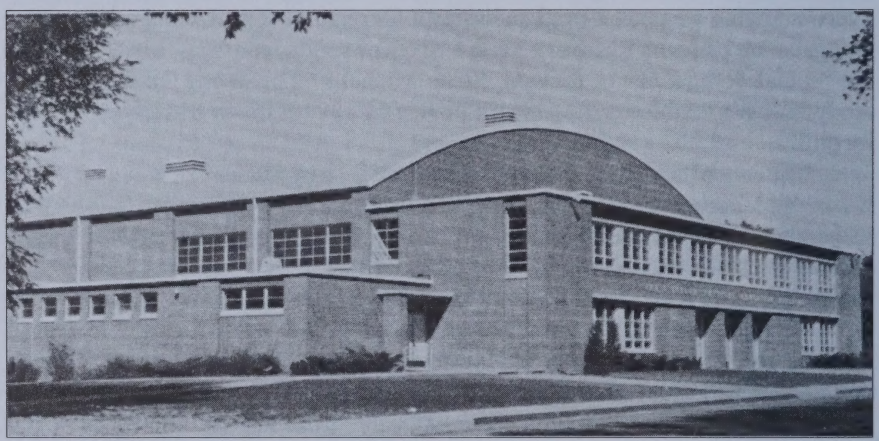
—(careers in therapy)

Adjunctive to N.W.U.'s athletic endeavors was its program leading to careers in therapy. In this, Irvin L. Peterson's hand was deeply involved. Publications made note of graduates who had made their marks as successful therapists, and of those who were intent to enter their ranks. Also, since 1954, Dr. Peterson had worked closely with many agencies, particularly the Easter Seal Society of Lancaster County, to operate an "on-campus, five-day camp program" for children who had various handicaps—cerebral palsy, muscular dystrophy, hemophilia, congenital heart problems, and sorts of "mental retardation." Budget for this program tripled from 1954 to 1974, and most of the counselors, directors, and supervisors were volunteers—largely "Wesleyan-connected." Each youngster received a "noon-luncheon," and returned home in late afternoon. Where 39 participated in 1954, the average per day had grown to 55 in 1974—with a budget of "more than $1500" to cover. Wesleyan's "student volunteers" often expressed

amazement at "how much these youngsters can do for themselves"—when encouraged to do so. It had become a "P.E. Department project."

Gymnasium and Swimming Pool (Ira J. Taylor)

Since its "official opening," January 8, 1954, Wesleyan's Ira J. Taylor Gymnasium had been center of its program for physical education. Taylor, a wheatman of Paoli, Colorado, had given sufficiently toward the building to name it. Lengthy negotiations and splittings of terms had often delayed agreement, and only the patience of Virgil Welch had brought fruition. Dr. Welch later wrote an account of Taylor's life, and he entitled the small book, "Walking Through the Wheat"—a timely portrayal of Taylor's many philanthropies.



Gymnasium and Swimming Pool (Ira J. Taylor)

Major gap in N.W.U.'s program for physical education was lack of swimming pool. Students gained credits in the sport only by uses of pools at the "Ys" and at Lincoln's Northeast High School. Taylor became key to the removal of the "gap." So it was that Vance Rogers and Virgil Welch could join in announcement that Taylor had though an annuity gift agreed to finance a regulation-size pool adjacent to the gymnasium—on the west. Simultaneously, Welch presented Taylor with copies of his recently published biography. It was November, 1957.

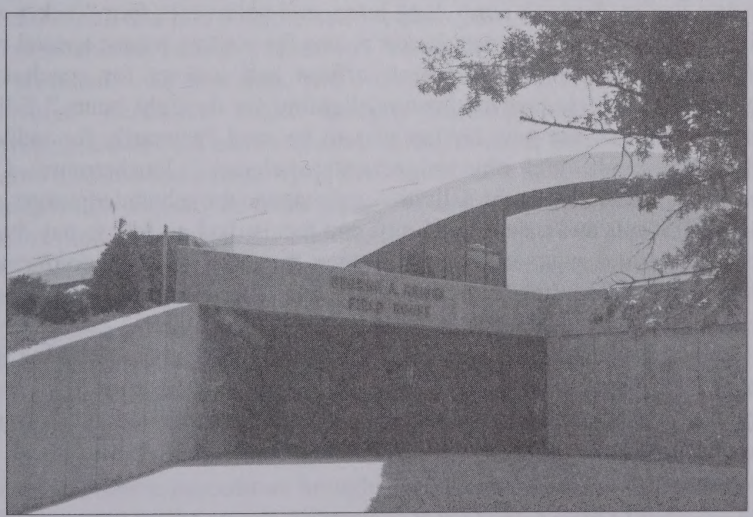
This heated, laned pool would be 75 feet long and 25 feet wide—with filtering equipment, adequate lighting, suitable stairways, boards, and "depths" to accommodate all phases of training to swim and to drive. Expected cost at first stood at $50,000; but Taylor's sum had to stretch to $64,000—with a "4% annuity" to continue after his death for his "much younger second wife," until her death. Along with other negotiated obligations, Nebraska Wesleyan was to purchase and deliver for installation a new bathtub, for Taylor's farm home—which, as yet, lacked one. Welch and Dick Johnson, the school's "business manager," made certain the tub's delivery. As for its installation, there is

uncertainty. Ira J. Taylor died in 1960. Payments on the annuity continued for about 15 years.

Intent was to make of the new pool a "show place." The latest in filtration, chlorination, and heating equipment were assured—along with a hydraulic lift to assist handicapped youngsters and students. Other "special features" had accounted for the increases in cost. Dedication came June 1, 1959. The trustees were officially notified that "certain pipes" had been installed "without supports beneath" and had "broken", and that the repairs would necessitate "entries" from above, from the sides, and from below. The contract made haste to ready the pool for refill and use. Dean Sam Dahl opined that the pool and the new campus center had made "remarkable differences for the better on the campus." Not until February, 1973, was the pool to become item for major "unexpected expense"—when "vandals" shattered windows on the west, and "pieces of glass" scattering along side into the water. It was "costly matter" to drain the pool, to collect the splinters and to clean, and then to refill and "to reheat." Taylor's pool would serve the school as long as would his gymnasium, until razed after construction of the Weary Center for Health and Fitness.

A "Field House" (George A. Knight)

As Nebraska Wesleyan's "governors" looked forward to certain challenges "of the future," particularly to the inevitable rise and growth of competitive athletics for women, they surveyed the school's lack of accommodating facilities for such expansion. Also, the Magee Stadium was falling apart "in spots." A "field house" became a priority item in the "Decade program." Plans for and to find means to finance such a "physical education-activities building" began (March, 1972). Two years later, with architect's drawings in hand and a minimum of a million dollars to be gleaned, the governors thought in terms of "cost-plus contracts"—along with sources for funding. Later, Donald Dixon reported to the



George A. Knight Field House

"board" (May, 1975) that the federal guidelines with respect to equal facilities for women had to be met, that plans for the new building would meet these specifications, and that N.W.U. would need to borrow, to find new donors, to employ certain endowments (to be repaid), and to increase the students' activities fees. The governors ruled against "additional delay."

Available for the "field house" was a "federal loan of $400,000; one-half of the estate of Edith Dimmitt Elder could be used "for the improvement of university facilities"; borrowing from the Miskell Estate Fund guaranteed "timely payments"; and the "Decade" had garnered other assurances. Contracts were underway in September. Homecoming and "Parents' Day," October 17, was occasion for "ground breaking"—"off the corner" of Huntington Avenue and North 53rd Street, and all within the aroma of a "Bratwurst Fry."

Construction followed schedule. The "governors" resolved that the building bear the name of George A. Knight. He and his wife, Helen (Gruver) were graduates of 1914; three of their four children (Dorothy, John, and Charles) also were graduates—along with two daughters-in-law, six granddaughters, and three grandsons; their eldest son, George W. (Bus) had been football coach for this Wesleyan, 1946-1950. Except for a three-year absence, Knight had served on the Wesleyan board of trustees, 1920 to 1964, year of his death; he had been president of the board, 1951 to 1957. The Alumni Association had honored him with its "Medal of Honor" and the university had bestowed upon him an honorary doctorate of humane letters. His career as banker had been with Citizens State Bank of University Place.

Dedication of the George A. Knight Memorial Field House occurred November 5, 1976, and it was "ready for use." *The Wesleyan* gave description—"a building 243' x 150'," with over 36,000 square feet of floor surface and a roof supported by 17 laminated wood arches "with spans of 165 feet"; three basketball courts, adjustable to courts for volleyball and tennis; a "1/10-mile interior track," along with facility for high jump, long jump, and pole vault; four "locker areas" two for women and two for men; locker rooms for visiting teams; special rooms for training, weights, and equipment; offices and lockers for coaches; and skylights in the roof to provide "natural lighting for daylight hours." Editorial comment noted that the new facility was to be used "primarily for individual activity, intramurals, and physical education classes." Furthermore, C. W. "Butch" Hug would "direct the activities and manage the scheduled usages of the building." Students and members of staff and faculty had no fees to pay, but non campus groups did pay; and, question soon arose as to what conformed to "fairness" when scheduling sometimes seemed to favor those who paid. Cost had leveled to more than $1,250,000.

Attention had not been diverted from the Magee Stadium. Richard Hanna informed the trustees, February 12, 1976, that "rapid deterioration" had reached crisis proportions. Later, the governors ruled against "reconstruction." So, another "something new" peeked from over the horizon.

"The Little Plainsman"

Hess Dyas, president of the student senate, alerted the campus, October 18, 1957, that Walt Kelly was coming to the university—with "special mission—to draw a Wesleyan Mascot." Kelly made his appearance the following March. Of "Pogo fame," he presented "The Little Plainsman"—during a special convocation. For more than fifteen years, this little being graced all sorts of publications—for and of use by nearly everybody. He was cute and he was masculine. His popularity went down hill as the 1970s unraveled. Sara Williams administered a sort of coup de grace in September, 1975, when she used *The Wesleyan* as means to refer to "the little plainsman" as "a hermaphroditic midget" and "a pre-pubescent monstrosity." She averred that "almost anything would be better—a prairie chicken, a coyote, or even a 'Beer Barrel.'" Demise of this "Mascot" came quickly. There was to be no mourning or memorial service. The little fellow just disappeared!

Board of Trustees and Board of Governors

As provided in its Articles of Incorporation, Nebraska Wesleyan's governing body was its board of trustees, and the school's president was a "resident agent" of the board and the chief administrative officer. The Nebraska Annual Conference of the Methodist Church elected 36 members of this board (12 each year, to rotate their three-year terms—ineligible to serve more than two terms, except when certain circumstances might permit an "additional consecutive term); the board chose 12 members (four each year and on rotating bases); the Alumni Association had 6 members (two each year, in rotation); and Nebraska's resident Methodist bishop was always "ex officio." Chief officers of the board were president, vice president, and secretary. The committees served beneath these titles—Executive; Audit; Budget; Buildings and Grounds; Minutes; Nominating; Instruction and Personnel; Lands, Loans & Investments; and Survey. By-Laws directed that a majority of any committee's members would constitute a quorum, with a majority of those present to make decisions; and twelve trustees had to be present to constitute a quorum, with a majority to prevail. (Minutes of meetings of the trustees often expressed concern, for often no more than half of the members regularly attended.)

A glance at the numbers might lead one to conclude that the Methodist Conference indirectly controlled the university. This had never been the case, for the trustees governed independently—although they might have been sensitive to "conference opinion." The school's trustees annually submitted recommendations with respect to "current" and "new" members—to the conference's "board of education"; routine procedures brought few departures from the nominees—as finally approved by the annual delegates. On average, a third of the trustees were ordained ministers; and a typical year might show that 6 of them had been elected

by the conference, 9 by the Wesleyan "board," and 3 by the alumni association. The counts disclosed, for some years, that more than 20 trustees were "of the robe." Furthermore, the "district superintendents," and there were 8 of them "in the Conference," if not "on the board," could attend sessions as "ex officio non voting members." This appearance of "conference control" was soon to be removed, a clarification to emerge from the negotiations with Dr. Charles Horn, president of the Olin Foundation, anent the financing of a hall of science for N.W.U. A "Board of Governors" with "power plenipotentiary" replaced the executive committee of the trustees, and amended "Articles" removed any doubts with respect to "Church ownership" or "Conference control." Officers of the "Governors" were to be officers of the trustees, but not for long. It was May, 1964.

(Members of the board who had served the university at length, and some to continue, included these: James N. Ackerman, J. D. Anderson, Cecil E. Bassett, John H. Calvert, Sr., Richard E. Carlyon, Alva H. Clark, Carl T. Curtis, Laurence R. Davis, Donald E. Dixon, G. Alan Dunlap, Walton C. Ferris, Lowell R. King, George A. Knight, Everett E. Jackman, Frances Bliss Lane, George A. Lincoln, Lawrence E. Nye, LaVaun C. Price, Laura E. Ryons, Evelyn O. Sandall, Fred S. Seacrest, Ernest L. Smith, Richard W. Smith, Don W. Stewart, Dale TeKolste, Warren K. Urbom, and Lulu Good Vogelsang. Of these only 3 were ministers; and 17 were of "alumni status." The resident bishops of the Nebraska Conference, during these "Rogers' years," were H. Bascom Watts, Kenneth W. Copeland, Noah W. Moore, Jr., and Monk Bryan.)

Reorganization(s) followed these lines. The school's "Governors," 15 in number, held the reins of power and were also trustees. As for the other trustees, they approximated 45 and were of "three rotating classes." The Conference was to select 20—ten to be ordained clergymen, seven "of the laity" to represent the "districts of the conference," the president of the Conference Women's Society of Christian Service (WSCS), the Conference "Lay Leader," and the chairman of the Conference Board of Education. To add to "spread of interests," president of the Woman's Wesleyan Educational Council (WWEC) and president of the Wesleyan's Parents' Association were also "trustees." The Alumni Association had its 15 members. The "governors"would supply the remainder. As of the mid '70s, memberships of both governors and trustees accommodated representations from students and from faculty. Simultaneously came reduction of trustees from the Conference to 15—with none to serve "by virtue of office," or district. The trustees voted (March, 1974) to meet but twice a year, regularly.

N.W.U.'s trustees had created a "Board of Governors." Released publicity stressed and continued "relationship between Wesleyan and the Nebraska Annual Conference." Also to be "nurtured and maintained" was the religious tradition always associated with the school. The "Governors" were always to include the university's president, the conference bishop, the chairman of the trustees, one "district superintendent," another minister, and the president of the alumni association. Amended would be a "statement of purpose" which had for more than thirty years remained "a directive"—

> It shall be the duty of all Trustees, all members of the Board of Governors, all administrative officers, all members of the faculty and all other employees of Nebraska Wesleyan University, by precept and example, to foster and promote Christian ideals, in the hope that the new powers realized by this educational endeavor may be sacrificially devoted to the promotion of human welfare and the making of a Christian world.

Despite efforts to persuade otherwise, public reaction from the later 1960s had tended to conclude that Nebwesuni was in process of minimizing its association with the Methodist Annual Conference of Nebraska.

Members of this Wesleyan's "instructional force" didn't hesitate to let "the governors" know what they expected of them; and, delegates from the students were often "in retreat" with "the governors." This board's committees dealt with matters pertaining to—Investments; Budget and Finance; Instruction and Personnel; Property ; and Development. Judith Trimble Maurer (1973) was the first woman to enter the "governors' ranks." A change of procedure (1976) permitted the governors to fill "vacancies" in their ranks, but purpose was never to make them "self-perpetuating." Collectively, they served the university with an impressive effectiveness—a remarkable group of persons, their names recorded in the annual catalogs.

Often, when meeting on campus, trustees and governors visited classes, ate in the cafeteria, and chatted at length with students and faculty. Minutes of the boards reveal the extents to which trustees and governors became alerted to the "changing issues" of the times. Their presence and their openness to communication seemed, in part, to explain the manner in which the school, as a whole, adjusted without convulsion to pressures for change. At no time was there to be a "selling of the store," but there was always a review and preservation of responsibility for decision. In the offing, soon to become reality, was voting memberships for students on both boards.

Practice had long permitted members of the faculty and of "student body" to sit in on meetings of the trustees. Without privilege to vote, the visitors often participated in discussions. Only when the circumstances required that the board meet "in executive session" were visitors excluded. The "governors" resolved to keep the doors swinging, and regular attendance by students, particularly those present at request of the SAS, belied the claims of those who argued that the "establishment" did things in secret and wished "to keep the students submissive and uninformed." On the other hand, certain of the governors remained of the persuasion that some students sought "privileges without responsibilities." Key to resolution of most irritations turned to "voting memberships" on both boards.

N.W.U.'s "Governors", by vote of 6 to 3, March 3, 1972, approved students' representation "with full voting privileges." Certain "legalities" had to be met—via counsel and changes in the "Articles." Qualifications of students and procedures of election were of significance. Nevertheless, the stage was set. Concerns of "the governors" centered on those "qualifications" and on "electoral process."

The Wesleyan (October 20, 1972) observed "a heavy turnout." The Student Affairs Senate had set the standards for voters and for candidates. To vote, one had to be a full-time student "in good standing." To be a candidate, one had to have completed two full semesters of work at N.W.U. and to be "in good academic standing"—with "declared intent" to remain during the next two semesters, so as "to serve." Current "graduating seniors" could not qualify. A petition to nominate had to bear 100 signatures of "qualifying voters." Ten names were on the ballot. Interest had been keen, and 482 students had voted. As specified, the "top two" were to sit on the Board of Governors; the "next two" with the trustees. Amy Bertelson and Scott Robertson were the first students to join "the Governors"; Merry Beth Adams and Kevin Boatright would be "Trustees." The boards cleared the "legal hurdles." Rich Lombardi, president of the SAS, presented to each of the boards, in February, 1973, their two new members. Members of the faculty had, as yet, not selected "their two," each to be both trustee and governor. These "firsts" would be Drs. Paul Laursen and Philip Kaye. Dr. Leon Satterfield would succeed Kaye.

Nebraska Wesleyan was among 12% of the nation's colleges and universities with student-representation on its boards, and among 3% where students had "voting rights and privileges." N.W.U. received "good mileage" from the publicity which made much of these "advancements." Subsequent elections of students often found more than 50% of voters casting ballots. The faculty preferred to be represented by its two "chief officers," to be elected on alternate years.

The systems brought a sort of regular turnover of trustees and governors from students and faculty. Subsequent "reports back" kept students and faculty better informed. Observers noted that "tensions and dissent on campus" lessened. The "new official members" as trustees and governors served well their constituencies. Warren Urbom, at later date, asserted that "student and faculty participation in the college's government" was one of the "very remarkable accomplishments…under Rogers' leadership." This "integration" of trustees, governors, administration, faculty, and students had seemed to assuage many a "conflict of interest." Minutes treated of the change of guard" for students and for faculty, and expressed praise and gratitude for "presence, participation, contribution." So, be it!

Tuition

Trustees and governors made the ultimate decisions with respect to tuition, which in 1957 stood at rate of $11 per hour, to be increased the following year to $13—to make an estimated increase in income of $10,000. For a fifteen-hour registrant, this meant "increase" of $60 per year. Complaints ensued, and Rodney Wilmoth, in his column, "The Shaft," opined that the loudest wailings came from students "making payments on the fanciest autos." At that rate, each student at Nebwesuni paid no more than 48.7% of the cost of her/his presence. The school depended upon endowment, gifts, and "lesser sources" to keep the ledger "in the black." Steadily rising costs permitted no consideration of "tuition reduction"—at best just to "hold the line."

The trustees switched to an alternate "line" in February, 1961—to adopt "comprehensive tuition." This "fee per semester" also covered activities, Campus Center, subscriptions to *Wesleyan* and *Plainsman*, laboratories, et cetera—effective September, 1962. That which widened students' eyes was the new figure of cost—$280 per semester ($560/year), to include registration of 12 to 16 hours. For each hour in excess, new rate would be $15; per hour, if for less than 12, $22. A 12-hour scholar didn't need to be a "math major" to comprehend a "big boost." Syed Zaidi in "Picaro," was skeptical that the "new pattern" was an "improved package." Slated was an upping to $300 per semester for the year, 1963-64.

President Rogers and his staff gathered and publicized "useful statistics." He had informed students, September, 1962, that at N.W.U. their tuition and fees covered no more than 48.7% of the "total annual budget"—to be compared to an average of 58% "for other Methodist institutions." Thus, students at this Wesleyan enjoyed "a bargain." Almost simultaneously, figures disclosed that tuition and fees comprised 64.2% of N.W.U.'s "educational and general income"—as compared to 60.5% for a group of some 76 other colleges. Relatively, the school lacked adequate endowment, and its fiscal efficiency was reflected in its level of tuition—this boasted "level" to cost it a sizeable grant from the Ford Foundation. Despite an annual "drop-out" of nearly 25% per year, this university's increasing enrollment simply reflected its effective recruitment (much credit to Vicente Colon). The catalog for 1964 repeated the school's claim that it offered "educational advantages" to its students at "less than half the actual expenditure for instruction and operation." Its inclusive rate for "tuition" would for the ensuing year rise to $700—still well below that of an average of $1,175 for a group of 61 other "private colleges."

The school's governors resolved to move up the tuition ladder—to reach $1250 per year for 1968-69. Other institutions would be "on the increase." Dr. Rogers was pressed to explain the needs for "the increases—"faculty adjustments and additional faculty," expanding "aids and scholarships" for students, "campus expansion," and greater costs for maintenance. Students made known their concerns and spoke of transferring. Response to such threat lay in a "guaranteed tuition rate"—decision in August, 1967, and effect to begin September, 1968.

This "guarantee" assured an entering freshman "four consecutive years" of the same tuition, provided there be no break in "continuous attendance" as a full-time student. Sophomores and juniors had their lesser years of the benefit. The "guarantee" included "packaged fees." Reminders frequently alerted students of limitations—that part-time students and those who slipped below "the twelve-hour minimum" were not included; that room and board were not included; and that certain fees were not included.

Increases in tuition, until March, 1969, had fed N.W.U.'s coffer with annual surpluses approaching $100,000. But, enrollment went into rapid decline, and certain retrenchments followed—including reduction of faculty and staff. Revenues slipped below expenditures, and decision came to terminate the "guarantee"—by the "governors" (May 6, 1971). Freshmen who entered August,

1972, would be "end of the line," and tuition for them would be $1700 per year ($850/semester).

Pressures to increase salaries, to meet rising costs of social security and retirement programs, and to encompass inflated prices for equipment, supplies, and maintenance were unrelenting. Since September, 1966, students had profited from an amelioration—inclusion of a "17th hour" in "package tuition." But, in the years to follow, certain fees were to be dropped from the "package." Increases in tuition prompted Kevin Boatright to editorialize in his column, PARABISIS:

> ...We can no longer delude ourselves as to the quality of a Wesleyan education when we face strong competition from less expensive colleges. If we are to survive as an institution, we must be worth the price tag we wear.

Previously, in a mass meeting, November, 1971, students resolved that the school "publish complete dollar figures" to show uses made of "fees, tuition, room and board, and gifts." Rogers rejected their "petition," for what they requested was already "presently published and available." Professor Joe Wampler, head of the mathematics department, for "New Dimensions," responded to the malaise: "Each of us associated with Wesleyan has either been asked or has asked himself why a student should attend school here when he can possibly attend a state-supported school for considerably less cost." N.W.U. could not be "all things to all people," and Wampler acknowledged that certain students ought not "enroll here." He urged the school's leaders to make widely known "its many plus factors." The "pressure" remained.

The "governors" had before them (September 11, 1975) a survey which clarified Nebraska Wesleyan's "position" with respect to 75 other "senior colleges." Revealed were parts of a changed profile. For N.W.U., tuition and fees provided 70.2% of its annual expenditures (the others, 68.4%); administration and related responsibilities accounted for 18.3% (the others, 29.4%); instruction, 60.9% (45.5%); and operation and maintenance, 14.8% (13.4%). These figures and comparisons required careful pondering.

The school was emerging from a sequence of annual deficits, and the 1975-76 year would show $20,000 "in the black." Enrollment was continuing to improve. For his final year as president, Rogers looked at a tuition set for $1050 per semester, with "other fees and costs" increased. For the following year, tuition would rise to $1100 ($2,200 for a year). Nebwesuni's retiring president was of the opinion that it was not "charging enough," for it was far from being the highest priced college in the area." He also noted that of his twenty years, only three had ended with deficits.

Other fees

As for certain of those "other fees," let us sample to note the sweeps of increase—

	1960-61	1967-8	1976-7
Library	$ 2.00	(incl)	12.50
Application and Administration	10.00	(incl)	35.00
Campus Center and Activities	20.00	(incl)	42.50
Change of registration	1.00	1.00	2.00
Late registration	5.00	5.00	10.00
Make-up examination	2.00	2.00	2.00
Graduation (diploma, cap and gown, GRE)	8.50	15.00	25.00
Tuition:			
less than 12 hours	13.00 /hr	40.00 /hr	87.50 /hr
more than 17 hours	13.00 /hr	30.00 /hr	62.00 /hr
Room & Board, average two in a room	290.00 /sem	387.50 /sem	590.00 /sem
For "music majors," tuition included 3 private lessons per week and rentals for practice rooms and instruments	240.00 /sem	575.00 /sem	1,100.00 /sem
Private lessons			
1/wk	45.00/sem	50.00/sem	90.00/sem
2/wk	80.00/sem	100.00/sem	180.00/sem
Private lessons for dramatics			
1/wk	25.00 /sem	40.0 /sem	—
2/wk	38.00 /sem	80.00 /sem	—

School policy had followed a rather liberal pathway when dealing with refunds "for withdrawal for good reason"—all of payments on tuition, "less $10 to cover registration expense." A new scale became effective in 1959—one-half of tuition were withdrawal to occur during the fourth, fifth, and sixth weeks of classes; then, nothing if later. As the 1970s opened, refunds became more painstaking—90% if within the "first week," 80% if within the second, et cetera—to "none" after the 10th week. Of course, "fees" were forever lost to the "short-time student." The "application fee" was never to be refunded.

The array of fees was feature in each annual catalog. Students often cast their eyes upon the "activities fee"—to cover uses of campus center, pool and gymnasium; attendances at athletic, forensic, dramatic, and music events; convocations and special programs; student health services; subscriptions to campus paper and annual "yearbook"; and allotments to the "student senate" to expend as its members should direct. For *The Paper*, Sara Sherlock submitted this break-down of the "Activity Fee" (October, 1969)—

Athletics	$7.25
Fine and Applied Arts Programs	2.88
Convocations, Chapel and Special Programs	1.75
Student Health Service	2.50
Yearbook	5.00
Newspaper	3.12
Student Senate	2.50
Campus Center	10.00

The Wesleyan, with reference to "openness found in publication," treated of the $65 "collected annually from each student for Activity Fee" (April, 1975). Jeff Birky, chairman of the SAS budget committee, was to bear the burden of transferring its allocations for the ensuing year—to total $61,750. This sum was based upon expected enrollment of 950 students and would leave a "comfortable margin for expansion." Distribution of each fee followed these lines—

SAS	$17.70
Athletics	5.50
Campus Center	3.80
Convocations	17.65
Drama & Opera	6.80
Student Health	3.45
Yearbook	10.10
	$65.00

The Student Affairs Senate determined apportionments for the newspaper, the Model UN (MUN), the Afro-American Society (AACS), the "campus center activities committee" (CCAC), the inter-dormitory council," and other organizations which might seek "assistance." The "fee" would soon jump to $35.00 per semester.

Room and Board

N.W.U.'s "managers" never veered from intent "to keep the cost of food service and room rent at a minimum." But, "necessary adjustments" seemed to bring steady increases for board and room. Comparatively, the school's rates were "on par with the average in Nebraska," and persistently somewhat below the charges "elsewhere." Inflationary pressures had necessitated response. Along with the spreading news of Vance Rogers' pending retirement was that which informed students that the governors were raising by 6.7% "the average rate" for room and board "for dormitories" to $630 per semester, effective for fall semester, 1977.

Certain students had found, from time to time, fault with the food service, and had questioned need to raise room rates. Policy which attempted "to force students to live on campus" fell subject to the most bitter attack. A critic, in 1973, would sound an alarm bell, for he deemed "the school's tyrants" to be "now at work." He called upon his associates to "rise up and meet the threat." He tightened his bow string and had many arrows in his quiver. Dormitories on this Wesleyan's

campus offered "no places for privacy…to get any work done," and someone was always "looking over your shoulder." He interspersed this question: "What right does the administration have to tell a student where he or she has to live?" He speculated that it cost $50 more per month "to live in the dorm and to eat the poor quality food at the cafeteria." He was "more distressed" because "our student government isn't going to fight for our cause…." This, too, was part of the picture. (In the grips of a "fiscal crunch," N.W.U. had "loan commitments" to meet and had to keep "its units" filled—even to include an occasional "fifth-year senior.")

Scholarships and Financial Aids

For decades the Nebraska Association of Church Colleges had sponsored for each graduating valedictorian, from the state's high schools, a scholarship which could bring tuitional discounts—over eight semesters. These so-called "church-college scholarships" had reached value of $250, redeemable at $31.25 per semester. They were prestigious and were matched in value by discounts for salutatorians—as granted by the state's teacher's colleges. To make certain that most of the discounts be used, administrators of many high schools switched the awards, and some salutatorians often possessed "church-school awards." With tuitions universally on the rise and with growing dissatisfaction with the handling of the awards, the Association of Church Colleges decided to terminate "the system"—as of 1960. Concurrently, N.W.U. had an array of named scholarships of varied values, with some limited by definition of qualifications. Established by endowments, these often figured into annual aids in units of $50.

A "Faculty Newsletter" (November, 1960) noted that 125 students at N.W.U. were receiving scholarship-aid in amounts varying from $125 to $374 for the year; and, 144 others had assistance at less than $125. Not included were the five students who held National Methodist Scholarships, each worth $500—to cover tuition and "other fees and costs." Included were the scholarships awarded by the Woman's Wesleyan Educational Council (WWEC), and these were growing in number and would reach nine the following year—each of $50 in value, plus a "Patron's Award" of $100. Soon to join the others would be those for students "in the arts and sciences," result of an endowment from the estate of Jessie June Glass—for $70,000.

Rising costs, of tuition et al, pressed Wesleyan's trustees to meet the challenge with special effort to attract "academically gifted young men and women to Nebraska Wesleyan." Announcement (January, 1963) broadcast the school's decision to award annually ten "Trustees' Scholarships" to freshmen. Each award (a benefit to add possibly to $2,400) was extendable—provided the recipient successively achieved GPAs of 2.00, 1.75, and 1.50 (as based upon a soon-to-be discarded six-point "grading scale," with "1" being highest). Urged "to apply" were "National Merit Scholars," "merit semifinalists," and "Nebraska Regents Scholars." Prospective "new students" who had scored at 700 or above in the CEEB tests were also encouraged "to apply." In addition, N.W.U. turned to the "upper 10%" of each graduating class throughout the state to offer "achievement scholarships" (altogether "about 100")—each with face value of $250, with $150 to be used a "first year" and $100 the "second." Obviously, these were substitutes

for the discontinued "church-school awards." Also in the new system were "Honor Scholarships"—to be given to a "limited number" of freshmen who also ranked in the top 10% of their classes. The catalog for 1963-64 contained five pages to present the named funds for other awards. Warren H. Parker, '34, worked within the admissions service of the school and largely determined the distributions of these many scholarships—on basis of merit and need. The W.W.E.C. worked closely with Parker to select its awardees.

(N.W.U. usually had four holders of Methodist scholarships. Each recipient had to have been a member of a Methodist congregation in Nebraska a full year before making application—to "national headquarters." To gain consideration as an entering freshman, an applicant had to rank "in the top 15%" of a "high school graduating class" and to have demonstrated "leadership abilities," to have exhibited "strong character," and to have "need for financial aid." If of upperclass status in college, a "scholar" had to have maintained a "B" average and to continue to meet "other qualifications.")

Increases in tuition brought forth a new battery of awards. As of fall, 1964, more than half of Nebwesuni's entering freshmen received scholarships and other aids—to a total of $45,081.60. Altogether 444 of the students "had scholarships" and 116 "had loans." Also, a survey disclosed that 342 students "worked part-time." Soon to be announced were 65 new "alumni scholarships," of values ranging from $100 to $300—to be awarded to applicants who had achieved "satisfactory scholarship in high school." In May, 1966, the trustees hiked the annual value of their scholarships to $650 (from $600)—with $700 to follow for 1967-8 and $750 for 1968-0. Simultaneously, the Nebraska Annual Conference increased by $10,000 its annual support for Nebraska Wesleyan, with the increase to be expended in units of $300 as "financial aid"—one half the additional sum "to be reserved for entering freshmen." This "program" would bear identification as "Nebraska Methodist Educational Grant." A combination of circumstances seemed to be forcing N.W.U. to engage "in a program of scholarships" not to have been imagined a few years earlier.

The swing was upward, and the catalog for 1972-3 presented these profiles:

Trustees' Scholarships—$2,800 for four years ($350 a semester), with recipients to maintain GPA of 3.00 (with "A" to garner 4.00).

President's Scholarships—$2,000 for four years ($250 a semester), with 2.5 GPA to be maintained.

Achievement Scholarships—$1,600 for four years ($200 a semester), with 2.25 GPA to be Maintained.

Plainsman Scholarships—$800 for four years ($100 a semester), with 2.00 GPA to be maintained.

Bases for these awards were academic achievements in high school and SAT scores for college entrance. Claire D. Fredstrom, '62, since 1967 had served as

Claire Fredstrom

Director of Financial Aids, and he virtually "controlled" the grantings of the "Alumni Scholarships" and the "Pioneer Scholarships"—the former to be applied for and not automatically renewable and worth $150 per year ($75 per semester), and the latter not automatically renewable and could reach $200 a year ($100 per semester). An applicant for "aid" submitted a "special form" which provided a "Parents' Confidential Statement." Furthermore, Fredstrom could draw from those "pages of endowed funds" which underwrote various scholarships—all to assuage the pains of growing tuition and fees. Before his retirement, Rogers revealed that "new gifts adding to $23,000" would become "source of additional aid."

Scholarships and financial aid combined into an awesome responsibility. (Fredstrom remains "firmly in the saddle" at this writing.) Statistics disclose an extending reach of the task—when in 1974 the school had 16 students using "Trustees' scholarships" and 119 the "President's." Too, 135 were of the "Achievement" variation, and another 45 of the "Plainsman." The "National Methodist" awards continued, and the ladies of the W.W.E.C. were soon to see their scholarships reach annually to more than twenty students—more assists to be for $100, some going to men, and with resources growing "in honor of former Dean of Women Ethel Johnson."

(Late in April, each year, the W.W.E.C. held, and continues to hold, its "Woman's Day on Wesleyan Campus"—an occasion, in part, to honor its current "scholarships recipients.")

Loans (programs, funds, and "state aid")

N.W.U.'s staff administered several "loan funds"—small in number when compared to those for scholarships, but available for students who needed financial assistance to meet costs of tuition and fees. Endowments, gifts, and memorials had established them, most required payment at semester's or year's end, and some came with provision for minimal rates of interest. Until Warren Parker became the school's first "director of student financial aids" (1963), Richard B. Johnson, business manager, and Vicente F. Colon, director of admissions, had determined recipients of loans, as well as scholarships. Assisted by special committee, their decisions were somewhat routine and followed practiced standards. Some students borrowed no more than $5.00. The National Defense Student Loan Fund (Act of 1958) added dimensions and much work. A United Student Aid Fund would be source of loans, and recipients had to meet certain qualifications and to take "loyalty and disclaimer oaths."

Wesleyan's trustees were somewhat wary of the legislation, for they wanted to avoid "federal control of policy" and felt the university ought "remain independent." Too, judgment prevailed that the oath was unnecessary and would

complicate effort "to carry out the program." Lengthy debate (October 6, 1958) led to realization that rejection would "deprive certain worthy students from taking advantage of the program." Approval came "by a 21 to 8 vote." Initially, N.W.U.'s students were collectively limited to $5,000 annually. Loans were to be based upon need and "academic record," with special consideration to teacher trainees and to students in science, mathematics, engineering, and modern foreign languages."

Participations of students burgeoned. By December, 1962, 167 of N.W.U.'s students had received "national defense student loans"—to total of $91,744, with the average loan "about $256.68." The loans flowed through and from local banks—73 in Nebraska to engage in the program. A loan bore no interest while a student "attended classes," but a rate of 3% became active "upon graduation" or termination of attendance, and "repayment within three years" was expected. A student could, altogether, accumulate loans to total $3,000. Under certain circumstances, one entering the teaching profession could cancel "all or part of his loan." The school paid a fee of $1,000 into the United Student Aid Fund, Inc., only to discover that "Nebraska Law" prevented it from receiving reimbursement for expenses encountered to participate—because of "church relationship." This necessitated that a student pay the college a fee "to receive the loan." The issue of "separation of church and state" did not rest comfortably.

Students at N.W.U. could use, generally, two sorts of loans—one for deferred tuition and to be paid at semester's end, and the other for long-term and to be paid after graduation and could be dependent upon the National Defense Student Loan Act. The Methodist Loan fund, active since 1872, was one of the largest of its kind and was available to members of the church and had by December, 1963, loaned over $12,000,000 to an approximate 70,000 Methodist students. Currently, 22 students at Nebraska Wesleyan held loans from this fund—"to over $15,000 and ranging from $200 to $1,000." These loans carried an interest rate, which could vary from year to year, but never more than "at 6%"—with "payments" to begin five months after graduation."

(For Methodist loans," by the early 1970s, changing terms placed an annual interest rate at 3%; limited loans "in any year" for freshmen, sophomores, juniors and seniors respectively to $500, $550, $600 and $700; and specified repayment to be "within six years of termination of attendance or graduation.")

Our "Cold War" against the threatening outreaches of the Soviet Union, with its communist goals, intensified in the 1960s. Prompted by a concept that a better educated citizenry was highly significant to all aspects of our "national defense," Congress pushed to enhance use of the Defense Student Loan Program." Publications from the campus of N.W.U. referred to certain pieces of legislation—the Economic Opportunity Act of 1964, the Higher Education Act of 1965, and the National Vocational Student Loan Insurance Act of 1965. There was also a Nurses Training Act. When certain circumstances prevailed, such as a "family income" being too low, our federal government might pick up the tab for certain "college expenses" and pay wages "for part-time work." After graduations,

when teachers and nurses accepted positions for salaries beneath suitable standards, or in locales or with institutions and "non-profit agencies" to be served by those willing to face "financial sacrifices," the government might absorb half of an interest rate or guarantee payments for part of loans "to be forgiven." One could negotiate for "delay of date"—at which repayments for loans might begin.

Into the 1970s, students at Nebraska Wesleyan could seek financial assistance in the form of scholarships, discounts, grants, loans, and part-time campus employment. Claire Fredstrom often referred to the "five types." Availability of "long-term and low-interest loans" enticed students increasingly to borrow, rather than to "work their ways." A wisdom had emerged, that it was preferable for students to finance their college educations "after they had graduated and were on pay rolls." Additional "supplemental educational" legislation sought to erase the pain of rising costs of higher education, and parents submitted their "Confidential statements" to gain loans, "from $200 to $1,500 per year"—as noted in Wesleyan's catalog for 1974. Some institutions had "overused" or had abused the nation's "direct loan fund," and some schools' graduates had in larger numbers reneged on their "payments." Care had prevented N.W.U. from slipping into any unfavorable status, and Fredstrom was year after year "very busy working things out for students." More than 60% of this Wesleyan's registrants were receiving some sort of "student aid."

(The school's budget for 1976-7, Rogers' closing year as president, was at $4,300,000. Twenty years down the road, 1997, the sorts of "student aid" had surpassed that figure—a total zooming to $4,600,000.)

The trustees (May, 1966) studied "a profile of financial assistance and aid" for students at Nebraska Wesleyan, and this disclosed that 612 of its enrollees received "scholarship assistance," that 177 held loans from the various sources, and that 505 engaged in "work"—off and on campus. Duplications in the above existed, but still 59.7% were receiving some sort of financial aid." So, when the Nebraska Association of Independent Colleges and Universities (NAICU) shaped a proposal for the state's unicameral "senate" to establish a "State Tuition Grant" to assist "low income people in Nebraska to attend the college of their choice in Nebraska," N.W.U.'s trustees and staff were enthusiastic proponents. Hopefully, such a proposal could meet the test of "constitutionality," since there was to be no differentiation between attendance at private or public institutions. A so-called "Tuition Grant Bill," which at first placed limitations in aid per year at $1,000, but soon to be reduced to $500 per student," was kept mired too firmly in the quicksand's grasp of the concept of "separation of church and state." Of course, "need" was to be the basis of the aid, and nearly all other states had enacted such legislation. Opponents insisted that the bill was essentially an attempt to give "state aid to religious institutions." It made no difference as to how the changing proposal were worded, even to a making of payments of approved aid directly to the individuals, the bill continued to die—nearly always "in committee." Like "the cheese" of song and story, Nebraskans chose to stand virtually "alone in the

nation" and to reject any program of "aid per year to needy students to attend the colleges of their choices in Nebraska."

Tuition Remission and "Ministerial Discounts"

Policy for the university had long granted discounts for children of faculty and staff and of the ordained clergy of the state, all denominations included. The discount was for one-third of tuition "after other credits deducted"—fees, as such, not included. With further enrollment, a recipient could profit from the discount if maintaining equivalence of a "C" average." Also, to qualify, one had to be a "dependent son or daughter"—under twenty-five years of age. As tuition climbed, so did the amounts of discount for "PKs" and for "FKs."

Members of the faculty (February, 1962) submitted to the executive committee of the trustees a request for full discount of tuition for their dependents, spouses included—a practice common for several other institutions. Not until November, 1967, did the board of governors approve a plan for "free tuition for dependents of N.W.U. faculty (and staff)"—to go into effect fall of 1968. The governors defined the discount as "free attendance." Dependents of the Methodist clergy of the state would henceforth receive discounts of one-half of tuition, and dependents of the "other denominations" could continue with their "one-third reduction." For members of Wesleyan's faculty and staff, the discount became a matter of "tuition remission." But a fly soon hopped into this sweet ointment when the Internal Revenue Service threatened to classify "tuition remission" as "income to be taxed."

Well, colleges and universities of the nation temporarily deterred such ruling by the IRS, but some changes ensued, nevertheless. Dropped from N.W.U.'s catalog (1970-71) were references to "tuition remission" and "ministerial discounts"—these latter available no more to non Methodist dependents, an action aimed to assuage the financial pinches settling upon the college and to give emphasis to its historic association with the Nebraska Conference of the Methodist Church. The non "United Methodists" had been dropped by action of Wesleyan's governors, September 11, 1969. Publications, such as the "Student Handbook," treated of these discounts for "100% of tuition" and for "50% of tuition"—and even of "33 1/3%" for children of deceased Methodist clergymen (of the state) "yet under 21 years of age." To remain eligible for continuing discounts, a student was to maintain at least a "2.0 GPA."

The issue of "tuition remission" as "compensation to be taxed" continued as a threat. N.W.U.'s faculty and staff joined in a widespread "registration of opposition," and the Faculty Affairs Committee coordinated their efforts. From across the nation, letters and petitions poured into the office of the government's "Commissioner of Internal Revenue." Outcome directed that "tuition remission" be classified and designated as "benefit to a student"—not as "family income." Such "discount" was never to be equated with "expendable income," but rather to be as "any other scholarship." Change in terminology continued to benefit the "PKs."

The school's governors and administrators made certain adjustments in the processing of the continued "discount." Benefits for a family were to cease when

"employment terminated"—except in cases of "disability, death, retirement, or financial exigency." Also, "FKs" as "music majors" were to receive "scholarship aid" equivalent to full "general tuition"—not to be lessened by "extra costs for lessons."

Financial Supports

—Needs

Before resigning from his two-year stint as chancellor of Nebraska Wesleyan, William J. Davidson, in March, 1910, had expressed frustration because of the university's "hand-to-mouth existence." He speculated that the school, were it to become a "great institution," would have to have the backing of "persons of wealth." When Vance Rogers took up the reins as president of N.W.U., it continued to rely upon its traditional sources of support; and, "the interest of the Church" remained clear. Cecil E. Bassett, '25, as a trustee noted in 1958 the school's ever-pressing need for money; he sensed in this "need" a threat—that failure in future of "Wesleyan supporters to meet the needs" could force support for growth "to come with conditions onerous to the traditions and purposes of the college." In seeking "increasing support" from the Nebraska Annual Conference in 1961, Rogers echoed the warning—that without sufficient financial backing from "Methodism in Nebraska, it would be necessary or us to seek financial support from sources which are in direct conflict with the Christian philosophy under which this college is operated." He pressed further—"We are tapping new resources all of the time," and "the competition is stiff." Rogers expected the university to "achieve dramatic progress" as it continued to be "a small college," "a residence college," and "a progressive college." He would continue to iterate a central theme, "We must have more money!"—more endowment, gifts, and investments.

As president, Rogers turned to able assistants. J.J. Gerber, of Gonser & Gerber, soon completed his contractual obligation to advise on matters of economic planning and advancement. J.E. Bartley, to retire in 1960, had served since 1935 as business manager and treasurer, and he was reputed to be always "on top of the details" and aware of "factors involved throughout." His "accounting" seemed flawless—whether treating of endowment, of funds for special purposes, of maintenance and repair of buildings, of receipts and expenditures, et cetera. One of his specialties was regularly to remind persons and heirs of "old pledges"—some of which had been "hanging on hooks" since the 1920s; and, from these he collected $1,900 in his final year "in office." Elsie Muller throughout these years had been Bartley's chief assistant, would serve additional years until her retirement, and was designated by the trustees to be one of three whose signatures on "entry slips" could authorize access to the safety deposit boxes of the institution. Pauline Parke, also to reach retirement, was to succeed Mrs. Muller. Richard B. Johnson took up Bartley's tasks. Without falter, Wesleyan's "R.B.J" pursued and sustained "the same levels" of diligence as business manager-treasurer, and was to retire as "Vice President for Financial Affairs"—the first to bear the title.

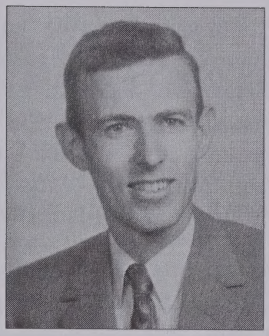
Throughout Rogers' long tenure as president, Charles E. Sconyers, as director of development, helped to design the school's program of physical growth, culmination for which reached into a "Decade for Fulfillment"; and, he would be the first at N.W.U. to serve as "Vice President for Development." Virgil Welch had for many years gained benefits for the university via wills, estates, and gifts; he retired in 1963, and his most evident successes were related to Ira J. Taylor. Warren H. Parker, '34, assisted in matters of wills and estates until 1964 when he turned to recruitment and to assist students to find means to finance their "costs of college." Merrill G. Koser, '23, began in September, 1964, his many years before retirement; as an assistant to the president for matters treating of annuities, estates, bequests, and "deferred giving," his forte lay in part because of his many friendships with members of the alumni association. Alan W. Robb joined the force in 1967 as assistant treasurer and bursar, became a sort of "chief architect" for the financial reports which included even the school's dealings with various "federal programs," and retired in 2000. There were a host of others who, from time to time, had fingers in these particular pies.

For the business office, each year's annual report of the "official audit" provided a weighty document. A $25,000 bond proved adequate "to cover all personnel" for the university who were involved in "receipts and payments." Reimbursements for mileage expended in the school's behalf did not long remain at the "8 cent level" of 1962. Neither would the minimum wage standard set in 1967—$1 per hour, with "overtime" after "44 hours in a week"—lie long without upward change. Pressure for additional personnel in the "business office" was relentless, and this constituted but part of the task "to keep the school in the black"—a burden which Rogers, shortly before his retirement, described as a "fingernail chewing contest." In September, 1976, Wesleyan's "governors" reported that the school expended but 18.4% of its annual budget "on administration"—compared to 30.6% for "other Methodist institutions." In the same vein, 59.6% went for "salaries and wages"—as compared to 44.5%. (Not bad!)

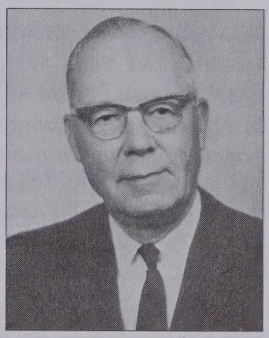
—Development and Endowment

Before his death, Leland Forrest had conferred with his chief advisors and with trustees to shape and to launch a "$9,000,000 Development Program"— one to stretch over a "16-year period." In view of the school's historic experience, the scope of the concept seemed both reasonable and attractively ambitious. Vance Rogers trimmed no sails when he told the trustees that their institution needed, at minimum, an "endowment reservoir" of no less than $10,000,000—were it to meet demands for financial stability, competitive salaries, new buildings and maintenance, and "innovative curricula." With the Dow-Jones average hovering above 623 and with established policy being to keep about 50% of its endowment invested in "common stocks," Nebraska Wesleyan held an endowment fund of approximately $1,352,000—"market value" to figure where applicable. The school's "endowment portfolio" had expanded slowly, but steadily; and records and reports translated into encouraging graphs.

J.E. Bartley

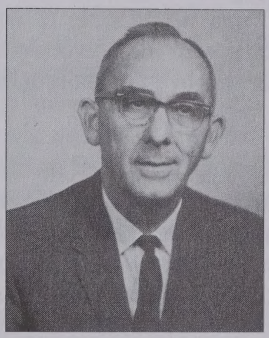


Richard B. Johnson

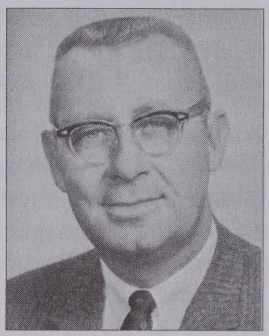


Merrill Koser

Elsie Muller



Warren Parker



Charles Sconyers

Virgil Welch

We treat here of common stocks, preferred stocks, bonds, mortgages, real estate, debentures, notes, warrants, and certificates of deposit. Headed for many years by Fred S. Seacrest, the board's "Committee on Lands, Loans, and Investments" managed receipts, sales and reinvestments—until the "governors" placed such matters in the hands of the trust department of Lincoln's National Bank of Commerce. Designated "officers" were "empowered to transfer, convert, endorse, sell, assign, set over and deliver...." These "managers" accepted properties to be converted quickly into interest-bearing investments—preferences gradually to shift away from "fixed income securities." Quarterly reports on conversions of "new cash and money" were encouraging, though never startling—yet, somewhat amazing.

The "Alumnus" reported (summer, 1961) that endowment, using "market value," had topped $2,000,000; "book value" was less impressive. The trustees' "investments committee" regularly submitted its annual report. For May, 1973, the endowment fund hovered at the $4,000,000 mark—with adjustment of policy leaning to put 75% of investments into common stocks, with 25% to remain in

bonds and "other securities." Four years later, the "balance" rested at $4,133,000. Growth had been slow. However, N.W.U.'s governors regularly noted "an excellent year" as far as "growth" was concerned; but, budgetary imbalances had brought a policy change—annually "to apply 6½%" of the market value of the endowment fund to meet demands of the "General Fund for the college." Despite the applied "6½%," endowment had grown because of bequests and gifts—the larger to be associated with Edith Dimmitt Elder ('08), Wendell R. and Virginia Hardin Alabaster (both '26), Rose B. Clark (former professor of geography), Mrs. Cora Hendrickson, and the Ford Foundation. As his tenure as president moved toward completion, Rogers could observe a fruition which had come from Phases I and II of the "Decade for Fulfillment"; and, he recommended a sort of "Phase III"—to be a striving after an endowment fund of no less than $25,000,000. His experience had shown that "this would have to come mostly from wills and estates." He wished to continue with the university as "chancellor," to build its endowment; but this endeavor was to be of short duration.

—Gifts and Grants

Nebraska Wesleyan was, year after year, on the receiving end of gifts; and, these varied from television sets, given by the Wendelin Baking Company of Lincoln, for the lounges in the dormitories, to a 160-acre farm, part of the holdings of Bertram E. McProud (former professor of education) who desired that a "chair of education" be established in his name. Most gifts were "deferred"—as "life estates," annuities, and bequests, and with many of these to feed into endowment.

Grants from foundations added to variety, and samplings point to the National Science Foundation, for summer workshops in physics and chemistry; to U.S. Steel Foundation, Inc., whose contributions often came without "restrictions" as to use; to Danforth Foundation which regularly assisted members of the faculty to pursue advanced degrees; to the Woods Charitable Foundation which underwrote sabbaticals and other awards for effective "improved" teaching; and to International Business Machines, Inc., which, along with the NSF, enable N.W.U. to acquire (1962) a computer "with software"—an "item" of $100,000. Two grants from the Olin Foundation, Inc., would by far eclipse all others—for to rise on campus would be a new hall of science and a new administration-classroom building.

On occasion the trustees and governors released data which served to gain attention "of additional potential benefactors." During the eight years leading to February, 1972, N.W.U. had received $731,000 via annuities, $694,000 from bequests, and $243,000 from "life estates"—which, along with other "gifts," rounded to $1,750,000. Much of this, we know, went into endowment.

"Gifts for operation expenses" had been another matter. Dr. Rogers summed figures for the Nebraska United Methodist Annual Conference, in 1976, to reveal that since 1968 gifts for "these purposes" added to $3,362,415—and, of course, nothing here for endowment. Rogers had not hesitated at "graduation ceremonies" to remind the new alumni that they had received from the school far more than they had paid, and that they would be "asked for donations." Budgetary margins for the

1970s had thus far been "less than slim," if not below "the line," and gifts and endowments had provided sufficient black ink to cover the red.

Budgets

An annual budget became for Nebraska Wesleyan increasingly "big business." For 1946-47, it has been $248,459; it was an approximate half million dollars when Vance Rogers began his presidency. For 1960-1, president and trustees boldly, and with some risk, stepped across the million-dollar line and adopted a figure in excess of $1,100,000. Richard B. Johnson, in his first year as business manager-treasurer, was certain that "ends were not to meet." But, they did, for additional giving had put $136,000 into the coffer—"Great Teaching Program," "Alumni Fund," "Friendship Program," Nebraska Independent College Foundation, "National Methodist" resources, "Woods Foundation," and from elsewhere. The board of governors hopped to above the two-million line for 1966-67. An accompanying "other first time" was noted because income from tuition had "reached over one million dollars for a year." The budget figures settled above three million dollars for 1970-1. Rogers bequeathed to his successor, for 1977-8, expenditures for $4,191,785. (To look ahead, N.W.U.'s budget for 1995-6 was to be $19,014,573.) And, how did "it" go?

—"lean years"

For twelve years, Rogers presided "in the black," and like unto Egypt's pharaoh stored surpluses in a "President's Emergency Fund"—perhaps with some expectations that "lean years" might arise in future. Rumor had it, eventually, that at least $300,000 lay in this special coffer. A sense of pride persisted because of apparent efficiency in management, for well above 55% of budgeted expenditures regularly went for salaries and "student aid"; and, students were on average continuing "to pay out" only a little more than 50% of the cost of their enrollment and instruction. But, air began to escape from the balloon.

The 1960s became a decade of malaise—not only for the nation, but for this Wesleyan in its unique way. College campuses were not immune to the repercussions to arise from the assassinations of John F. Kennedy, Martin Luther King, Jr., and Robert F. Kennedy; from the expanding of warfare in Vietnam—with its draining away of the more youthful; from tendencies toward increased violence in the streets—for social and political purposes; and from a rounding of the decade with deaths of students at Kent State in Ohio and Jackson State in Mississippi.

—Disenchantment

Tuition at N.W.U. was increasing at an unprecedented pace. Simultaneously, a cooling of Methodist ardor for the school had spread like a fire across open prairie—to be fanned by breezes of disaffection arising from efforts of the university's officials to upgrade its academic levels and purposes and to redefine and clarify its relationship to the Methodist Church. Often, fact is of minor importance when on scale to balance what people believe to be reality. The school suffered extensively from consequences.

When the Ford Foundation early in 1965 withheld a very large grant to Nebraska Wesleyan, Vance Rogers made no effort to hide is "keen disappointment." The school had to do some "soul searching," for a central factor in explanation had rested upon tuition and fees. Nebwesuni's administrators had taken pride in a management which required from each student hardly more than half of the cost of his presence for instruction, and the officials of the Foundation reasoned that a college which needed to charge its students at such low percentage lacked in need for a large grant. From the search of soul at N.W.U. came decision to move up tuition as rapidly as possible toward a "70% of cost"—to be accomplished, almost, for 1969-70. Enrollment had peaked for the college in 1965-66, and decline in numbers then followed—to become precipitous for "new students." As "campus population" slumped downward from nearly 1,500 to less than 1,050—and with costs to run the institution on an inflation surge, a crisis "in red ink" inevitably became manifest. Loss of students from the "Lincoln area" was particularly heavy.

Disenchantment with Nebraska Wesleyan had also mounted throughout the state—particularly among Methodists. The school's publicity had stressed higher standards for admission and seemed purposefully to discourage applications from the "lesser gifted" of the high schools. Hearsay stressed a desire to become a "Harvard of the plains," that this Wesleyan was forsaking that sort of student who had in years past "come in" with modest promise and had then been inspired to excel. Furthermore, its new program for scholarships and student aid favored only the academically elite. These semblances became subjects of variances of interpretation, and of misinterpretation. In addition, the officials of the Olin Foundation, about to build and equip a new hall of science, were demanding clarification within the school's charter and by-laws—that the Methodist Church could never possess or control N.W.U. The "clarification" had no need to tamper with the traditional and historic relations which had been between college and church, even to preserving of Conference representation among the trustees. Nevertheless, reaction throughout much of the circle of Nebraska Methodism was that Nebraska Wesleyan University was seeking a "separation." To follow was a lessening of financial support through "Conference giving," and of assistance to recruit students. Once certain ideas and attitudes had formed, the doldrums of the disenchantment could not be readily avoided. A decade ensued, and new leadership for the school would profit from resurgence of more "positive" attitudes.

—Faculty and Staff

When deficits could no longer be absorbed into the sponges of gifts, "emergency fund," and modest transfers from endowment, reductions of faculty and staff were among the more glaring of efforts to cope. With enrollment on decline, the school's administrators sought to move a "10-to-1 student-faculty ratio" to that of "15-to-1." A "freeze on promotions" in 1973 postponed some "salary increases." Inflation and "energy crisis" permitted no slackening of "pressures." Rogers appeared to be often on the defensive, and he never hesitated to aver that N.W.U.'s situation was "very tight," while many colleges throughout

the nation were "in financial difficulties." Also, "inflation was a plague upon college budgets." The school's departmental budgets had been held to "the wisest possible expenditures," and members of the faculty were no longer to be reimbursed to cover expenses "from entertaining students in their homes." Reminders constantly urged the teaching and administrative forces to turn out lights, to turn down the heat, and to keep windows closed—it being obvious that expenditures for electricity and oil sapped sums for salaries. Yes!

—Students

Students responded to the news of trouble, and campus newspaper provided means to chide, and we sample. Mark Hanna, for *The Probe* (December 11, 1970), referred to "increasingly obvious shortcoming on the part of the university" and to "the obvious deterioration of our institution." He opined the problems to be "seated in the few top administrative chairs of Old Main." He noted the "cut back of faculty" and the "rapid decline in enrollment." In summary, "focus was on the dollar sign at N.W.U." Robert Bartle, the following September (1971), in his "hue and Cry" for *The Wesleyan*, commented on the school's "monetary phobia"—which had found expression "in cutting of hours to use the library;...to use the Campus Center." He scolded because of the "cutting...of faculty members" and because of other "cutbacks here and there." He reviewed the "neglects for repairs and repainting of rooms and buildings," and he feared that the "present treatments" were moving the institution "toward a mortal illness." Later, in response to the "freeze on all promotions," Robert Potts asked questions in *The Wesleyan* (April, 1973)—"Why should they (our faculty) be forced to accept a financial punishment because the administrators on this campus cannot do their jobs?...Why not cut the salaries of administrators? Reduce the size of the administration? Replace the present administration?" Potts expected that many of faculty "would and should seek jobs elsewhere."

—Resumé

Dr. Rogers told the board of governors (March, 1974) that he was "sitting on a cautious optimism," despite the fact that the school was operating with income "2.01% ahead of last year, but expenses of 7.0% more." From whence arose his "cautious optimism"? The first announced deficit arose from the year, 1969-70, and the red ink had added to $133,916—to be "covered by reserves." Approximately $29,000 was the shortage for 1970-1, again to be absorbed "by reserves." The reduced figure may have been cause for some optimism, but the $85,000 for 1971-2 called for sterner adjustments. Indications were that Wesleyan's slump in enrollment had bottomed, and Rogers informed the "governors" that he expected 1972-3 to be "one of the best years for the university." When closed, the books for the year revealed a margin of $4,252.00—but, $323,000 had been "borrowed from endowment." The "reserve" was apparently gone, and the school faced into the winds of 1.59% increase of income as opposed to 4.89% increase for expenses. Whatever the formula for operation had become, means to keep "in the black" had been found. Optimism grew, too, because the market value for the school's "endowment funds" had in May, 1973,

surpassed four million dollars. To borrow about 6½% from the "funds" seemed within reason. Too, students were contributing nearly 58% to the "income for budgetary matters."

Rogers and governors continued to breathe with no more than "cautious optimism," for the margins in black were subsequently $2,059.00 and $3,000.00 for 1973-4 and 1974-5, respectively. Enrollment was holding; giving to the university to support its budgetary commitments was on the upswing; and use of endowment as needed, up to 6½% of market value annually (also on an "upswing"), had proved wise and sufficient. "Things" were working. The budget for 1976-7 anticipated income of $3,883,900—nearly 62% to come "from students." Concurrently, expenses for "instruction" and for "student aid" consumed about 59% of sums to be covered. The first budget for John W. White, Jr., as president, 1977-8, added to $4,191,785—based on equivalence of 1,098 full-time students and on increased giving to offset mounting expenditures—particularly to be noted in salary improvements of 5% for the faculty, in rising costs for "student aid," and in "mounting appetites" of fuel, utilities, and services, et cetera.

Indebtedness

As president of N.W.U., Vance Rogers had soon turned his eyes to the school's "aggregate debt of $430,000"—having arisen from a "development program" involving improved stadium, a new gymnasium, and two dormitories. A third dormitory and the proposed campus center would nearly double the amount; and, in August, 1957, annual interest on the indebtedness drained away about $37,500. Amortization of bonds sold to guarantee the loans was a scheduled process and dependent upon payments of board and room and upon increased fees for "activities." Further "development"—a fourth dormitory and a fine arts center—had by October, 1964, increased the school's involvement with agencies of the federal government to what added to be $1,565,541.12. A fifth dormitory, to be named "Centennial," was on the drawing table in 1966, and the residues of indebtedness stemmed from Johnson Hall, Pioneer Hall, Burt Hall, Plainsman Hall, Campus Center and "Fine Arts." Wisdom pressed for consolidation of all outstanding bonds through an issue and sale of new ones, and to make certain that charges for board and room, along with other "special fees," be adequately increased to meet "the commitments." The legal documentation was long, painstaking, and "of great benefit"; and, able attorneys—such as James Ackerman, Richard Smith, Warren Urbom, and Jack Stewart—were "governors" who gave generously of their "times." When dealing with the government's agencies, particularly in matters of "real estate mortgages" and bonds as liens against buildings, the wickets were always sticky. A "consolidation" had to meet the test of the school's rapidly declining enrollment—which tended to put all "binding guarantees" and "pledged facilities" into disarray. These urgencies were adjacent to those that were budgetary. Verily, the times were "rough." Dr. Rogers, his "managers," and the "governors" searched for comfort from "whatever sources." They did set the stage for an "early retirement" of the bonds.

Trustees and governors, simultaneously and sequentially, left "investments" largely in the laps of their executive committees and the committee which dealt with "Lands, Loans, and Investments." One guideline had been to convert into interest-bearing stocks and securities farm properties and other real estate which fell to the institution via wills and bequests. Rarely was the wisdom of the policy to be questioned. Farms and homes became quickly converted. Exception to this procedure had to do with properties which fronted the four streets bordering the university's 44-acre quadrangle. The original Baldwin-Pitcher deeds to N.W.U. had included all these lots, which had been sold to raise funds to meet earliest financial needs. Eventually, plans for expansion and growing demands for "perimeter parking" led to adjustment of policy. Some properties were better "to be cleared" and others to be rented. These "adjacent lots" became "campus properties," embroiled the school in problems to deal with taxes, upkeep and repair, and "tenants," and made of the school "a Landlord." Recorded "minutes" do tell a story.

"Great Teaching Program"

From October, 1959, Wesleyan's "Great Teaching Program" annually rested before Lincoln's business leaders and civic groups. It was precedential in both purpose and scope. It sought to gain a minimum of $50,000 from the community to assist the school in its academic endeavors. Charles Sconyers was at heart of the matter, and he and Rogers had backing of such "Wesleyan friends" as Victor Anderson, Ernest L. Smith, Albert A. Held, and Leo Hill. This initial campaign and those to follow annually did not compete with the city's solicitations for "Community Chest." A succession of "successful campaigns" ensued. Goals became larger. Teams became more carefully groomed to carry the appeal within the several classified categories. Leadership never lacked for persons widely known and respected. Community response, alumni included, was often slow, but "goal lines" were eventually crossed. Each year's hundreds of contributors made "differences." With the final "Great Teaching Campaign" of his presidency underway, Dr. Rogers told N.W.U.'s faculty and staff (December, 1976) that "Lincoln support had helped us move from being a good liberal arts college to being a great one." As had been for many of the campaigns, his appraisal was "on target."

Nebraska's Methodists and N.W.U.

Substantial to Nebraska Wesleyan's solvency, directly and indirectly, had been Nebraska's Methodists, and their church's "annual conferences" often provided opportunities to express concerns and to give financial support. Not often was this "support" more than marginal, but it was nearly always critical for recruitment of students. Times of strain had at times tested the "union" of campus and conference, but none to the degree as would happen in the 1960s.

In statement to commiserate the death of Chancellor A. Leland Forrest, delegates to the Annual Conference (1957) noted: "The strength of Nebraska Methodism is related to the success of this great University." A year later, as President of Nebraska Wesleyan University, Vance Rogers averred: "We are an

instrument of the Conference, and interpret our responsibility to serve the Conference." For the delegates of 1959, he emphasized the "solid foundations of trust, faith, confidence, service, and loyalty" that continued to exist "between college and conference"—all in evidence because "nine of ten students at N.W.U. were from Nebraska" and "two of three were members of the Methodist Church"; because "one of every twelve students" at the school was currently committed "to full time Christian service"; and because "one of three" pastors in the Nebraska Conference had attended "at some time" this Wesleyan. He tossed in this reminder—that were the Conference to meet its goal of $1 per member per year in "benevolence" for the school, the approximate $125,000 would regularly provide ample margins for budgetary balances. He also alluded to the "loyalty of faculty and administration…to Nebraska Methodism."

(Recapitulation disclosed that for 1959 the Conference members had supported the current budget with $86,795.97. Other statistics revealed that among the nation's Methodist conferences, Nebraska's ranked no higher than 20th "in support of Christian higher education." For 1965, Methodist memberships in Nebraska had reached nearly 140,000; conference support for N.W.U. had reached to slightly more than $125,000.)

For 1960, Dr. Rogers had drawn a bold line: "Nebraska Methodism is inextricably linked as a partner in progress on this campus."

Well, 1965 seemed to lend itself to be a year when an unraveling set in. The school's "governors" amended both charter and by-laws to clarify certain relationships of college with the Methodist church and its "Nebraska Conference" (more on this to come). Annual reports of the district superintendents to conference delegates were to disclose realities of growing malaise. "The Nebraska Methodist Messenger" did not shy away from responsibility to report. Strain began to put eyes "out of focus"—perhaps "on campus" and "in church." The remainder of the 1960s became increasingly ungentle, and became "times to try souls."

The Wesleyan carried news (March 25, 1965) of a group of students, "The Heretics," who promised "to make themselves heard." Their avowed purpose was to point fingers "at the school's ties to the Methodist Church." Also, they would attempt to awaken the church "to the realities of the times." Furthermore, the church needed "to come out of its hibernation—philosophically, religiously, scientifically," et cetera. Subsequently, the group continued with arguments "to support atheism." A few weeks later, minutes of the Annual Conference observed: "…one of the most serious challenges facing the church today is the activities and tactics of extremist organizations and groups." Wesleyan's "heretics" had caused but small ripple to roll across the waters of the campus, and an observer might have concluded that no one really cared.

In their report to Annual Conference, the district superintendents cited Arnold J. Toynbee's remark: "The threat to our civilization will come when we no longer care." In their collective way, the "superintendents" fretted because Nebraska Methodists had given no more than "about 1.75% of income…to all

Methodist causes during the 1963-64 year." These "DSs" concluded their report (June, 1965) with hopeful verse "from the late T.S. Elliot"—

> There shall always be the Church and the World,
> And the heart of man
> Shivering and fluttering between them
> choosing and chosen,
> Valiant, ignoble, dark, and full of light
> Swinging between hell gate and heaven gate
> And the gates of hell shall not prevail.

They held to their current maxim—"Christians without apology, Methodists with pride." They gleaned comfort from statistics which showed Methodism in Nebraska to be growing faster than the state's population.

The district superintendents, as leaders within "the Conference," became increasingly alerted to growing "stress within many of the congregations." The merging in 1968 of the Evangelical United Brethren with the Methodists—to form "The United Methodist Church"—would add nearly 8,000 members to the rolls within Nebraska. The "Union" would give no more than a year's hesitation to a downward trend in "percent-of-budget" giving by the Conference for N.W.U. The school's "actual income" had risen substantially from other sources, while that from the Conference had, at best, remained no more than relatively constant. Indifference toward Nebraska Wesleyan was on the upswing, as well as sentiment which resented the episcopal discipline and expenses within the United Methodist Church. The "DSs" were aware that some laymen were speaking of bolting the Conference and "taking their church" with them—"lock, stock and barrel." For 1969, the superintendents touched upon this trend: "There are people who are saying that the Church is dying" and "cannot survive the impact of dramatic cultural changes as we are now experiencing." Within another year certain voices of doubt opined the church, "unwilling to adapt itself," had "become totally irrelevant…to a changing world."

The primary purpose and mission of "the church" had historically been an "outreach of evangelism." Concerns for the "nurturing community," the "social community," the "economic community," the "political community," and the "world community"—all to become wrapped into a "Social Creed"—had reduced "evangelism" to a mere whisper. The "superintendents" were well aware, as the 60s edged into the '70s, that "an alarming number of our young people, some of whom are in our Theological Seminaries," were questioning and casting doubts upon the institutional church's survival. Some were alienated because "the church," as an institution, was trimming its sails too much in effort "to meet the criticisms and demands for change." Methodist leadership in Nebraska dared not ignore "their prophets of doom," and its reference to a "new church" spoke in terms of "a balanced program of personal piety and social action." These superintendents were earnestly striving to avert "polarity"—with choices for action to come more and more from the "far right" or from the "far left." Simultaneously, a Gallup survey had found that "almost no students" on college campuses valued activities "as citizens." The so-called "Black Manifesto" had

prompted "United Methodism" nationally to seek a Fund for Reconciliation, the national goal to be $20,000,000—of which Nebraska's share would be $300,000. 1971 marked the first year since 1958 that the Nebraska Conference would record a decline in membership; and subsequent totals showed a loss of more than 12,000 members by 1977. Methodist district superintendents in Nebraska were not to be free from their fretting.

Well, Dr. Charles Horn, president of the Olin Chemical Foundation, had fretted too. He was unhappy because charter and by-laws for Nebraska Wesleyan gave church and Methodist Conference too much voice in the school's affairs. Offensive to Horn's sensitivities were two clauses—the first, that "A majority of the persons serving as Trustees at any given time shall be members of the Methodist Church," and the second, that "at least two-thirds of the Trustees shall be elected by the Nebraska Annual Conference." He also would welcome an amending of the "statement of purpose" for the "Articles of Incorporation." N.W.U.'s trustees acted June 17,1965. Deleted were the two offensive clauses, and "statement of purpose now read—

> Nebraska Wesleyan University is neither parochial nor sectarian in philosophy, policy, program, purpose or control. The corporation exists to serve all who qualify for admission without regard to race, creed, color, or national origin.

To be amended were the by-laws—to conform with the changes in incorporation. Drawn was a new profile for the trustees (and we have touched upon this):

20, to be elected by the Nebraska Annual Conference of the Methodist Church;
15, to be elected by the N.W.U. Alumni Association;
20, to be elected by the Board of Trustees.

Understood was the certainty that some members of the board would qualify to serve from all three of the categories, but safeguards would prevent "any duplications." There were specifications—

The Bishop of the Conference served "ex officio," but always.
Of the 20 elected by the Conference—
10 were to be Methodist Ministers, and the
10 "others" to include the "conference Lay Leader," the chairman of the conference Board of Education, the president of the conference W.S.C.S. (Women's Society of Christian Service), and seven from the laity to represent "the geographical areas" of the Conference.

Of the 20 elected by the board of trustees—
1 to be the "chair" of the Association of Wesleyan Parents,
1 to be president of the W.W.E.C. (Women's Wesleyan Educational Council), and
18 "others as nominated."

So, five would serve because of their "positions" (the Bishop included) and without designation of any limitations. All others would be rotated "by thirds" each year, a term to be for three years—and with each "group" to determine for its "trustees" the number of terms to serve.

(Day of decision had been May 24, actually—and with "time for advance notice" to follow and requirements for a "quorum present" and "two-thirds approval" to be met on June 17. A certificate of change bore the "corporate seal" and the signatures of J.D. Anderson, President of the Corporation, and Frances J. Lane, Secretary. The "Olin grant" for a new hall of science seemed to be a certainty.)

News of the "changed" had seeped, and Rogers acknowledged to the trustees and governors, that very June 17, that "interpretation of the change in the relationship to the Methodist church had caused some confusion." As for the "confusion," he believed his recent "appearance before the Conference had resolved the issue "to the general satisfaction of those who had earlier objected." This did not prove to be the case, and many of Nebraska's Methodists "believed" the school was in the process of severing its historic relationship "to the church."

Doubting and suspicious Methodists were not reassured a year later when Rogers told the delegates, gathered again in Annual Conference, "These are days of revolution in every segment of life, including that of higher education." They did not appreciate being admonished "from high pedestal" that their "church must continue to be vitally interested in the program of Christian higher education." These critics continued to take measure of Rogers' "ambitious efforts," and judged the school's manifestation of a "non-secular nature" to be by-product of those "efforts." It made small difference that "the change" were hardly dramatic with respect to any governing of Nebraska Wesleyan; what loomed into major importance was that a growing number of Nebraska Methodist teeth were "on edge"—with respect to N.W.U.

The school's board of governors recorded (May, 1967) an awareness of "need for discussion with various groups within the Methodist Conference." Relations between church and college were at stake. There needed to be a reunion of "hopes and aspirations." Answer to this question was of necessity: How best could N.W.U. serve "its constituency"? Alva H. Clark reported back from the Annual Conference (1967) of desire to treat of concerns—"with respect to Nebraska Wesleyan": relationship of the college "to personnel of the conference"; recruitment of new students; clarity of information "to laymen of the Church"; the "Christian atmosphere" among members of faculty and administration. Dr. Clark made note of a "sense of pride in the faculty" and of desire that "they" be adequately compensated. However, concern had been voiced because of what "report" had alleged, that "religious commitment" was on the wane among the faculty and students.

The fall term had opened (1967), and Kirk Naylor, as president of the Student Senate, wrote for *The Paper:* "I am sure they (the Administration) want to move from a church-related school concept into the true realm of academic excellence." Circulation of the campus paper was widespread through the state's

Methodist clientele, and implications of Naylor's statement fed "causes for concern." When the annual conference assembled in 1968, first time as "United Methodists," Dr. Rogers again attempted to assuage the intensification of suspicion:

> Nebraska Wesleyan University in exercising its stewardship to the Conference is keenly conscious of the importance of maintaining a vital relationship in all segments of its activity....I pledge to you a total commitment to the twin standard of academic excellence and Christian dedication on this campus. We are striving to be worthy of your trust ....

He sought to strengthen his appeal by informing the delegates that 40% of those "admitted on trial" during the past six years "into full membership in this Conference" had graduated from Nebraska Wesleyan.

For the following three years, the "Official Journal" of the conference sessions included no texts of annual reports from N.W.U.'s president. Enrollment at Nebwesuni was dropping precipitously; for 1971, the Conference "support of current budget" for Wesleyan was reduced to nearly that of 1962; fences were "in need of repair." For a "look back" across more than twenty-five years, a retired member of Nebraska's Methodist clergy spoke of the problem, and with gentle shake of the head simple averred: "Many (in the Conference) no longer trusted Vance Rogers and his word."

Times, attitudes, and "postures" were no longer hewing to old lines, and the redirections became sources of dismay for many. Modifications of "old convictions" were rampant and pervasive and often hostile to tradition. Nebraska Wesleyan had sustained its reputation of being "academically aggressive"—over the decades; but, in recent years its "excellence" had become attributed to its emergence as a "non-sectarian" and "non-parochial" institution. Rogers' continuing reference to the school's being a "free and independent university" and "a leading institution in the ecumenical movement" was taken to be further evidence of "declared separation." Wesleyan's trustees reaffirmed their "appreciation of our historic relationship with the Nebraska United Methodist Conference," and they resolved to strengthen that relationship "in every way possible." To inquire for the Conference, Robert L. Folkers placed this question before the Board of Governors: "How is Nebraska Wesleyan distinctive from other colleges in the state?" He alluded to "general support in the Conference," but noted that "most congregations lacked in zeal"—even "to seek information." The school's efforts to fill pulpits each year on "Wesleyan Sunday" and the diligence with which the "admissions personnel made it policy always to call on the ministers" were positive factors. Folkers hoped that matters "had stabilized." It was December, 1971.

As for the years which ensued, Dr. Rogers, before his retirement, spoke of "a maturity of relationship with the church" and of change within both university and church which was "no longer a barrier to cooperation." He claimed "ties" with the United Methodist Church were again strong, and he cited some of the evidences":

— The Willson Lecture and Pastor's Colloquium each year;

— Each "Wesleyan Sunday" which found staff, professors, students, alumni, and trustees "in over 50 churches";
— United Methodist scholarships annually aided five students who attended N.W.U.
— Tuition discounts had reached to $26,612 annually for dependents of the conference's ministerial families;
— Conference support for scholarships and for the department of religion had passed $51,000;
— Conference support for the school's "Chaplaincy Program" stood at $19,425;
— A new "chapel" in Old Main would seat 100 people, and had been financed by alumnus, John Hyer Miller;
— A committee of students, faculty, administration and "Conference persons" was undertaking an "in depth study" to treat of religious life on the campus;
— Almost regularly, the church's Annual Conference assembled on campus for its sessions.

To be sure, Nebraska's Conference of United Methodists had become a lessened factor when figuring "actual support of current budget," but Rogers made it clear: "Nebraska Wesleyan University needs lots of friends."

For many years Wesleyan's department of sociology and the Conference's "commission on town and country" had combined their expertises to select annually a "Rural Pastor of the Year" and a "Rural Church of the Year." Following 1969, N.W.U. annually designated "Pastor's Day" on campus, an occasion for the ministers of the "several churches" to spend time with "their students." For these and other "rallies," Jessie Yost served as "director of church-campus relations." There had also been "on campus" an annual "Pastors' School."

Conference-giving via its annual "apportionment" to support the college's "current budget" had been, other than "tuition" from "its students," a "largest source." In 1956, the "apportionment" had garnered 43 cents per member per year; this had struck 63 cents by 1960. When the figures for 1965-6 showed an approximation of 92 cents, Nebraska Wesleyan's "governors" opted to ask the Nebraska Conference to up its annual goal to $1.50 per member per year. "Union" in 1968 with the Evangelical and United Brethren not only added more than 8,800 members to Nebraska's Conference, but enthusiasm may have spilled over to boost "apportionment" to $1.23. Nebraska's "United Methodists" were now to assist Westmar College, in Iowa. For 1970-71, budget support for N.W.U. had slipped backward to "85 cents"—and to equate with reduction of budget support from 5.30% to 3.32%. The Nebraska "annual conference" then ceased to continue an "apportionment," but chose to deal with specifics—such as scholarships and financial assistance for "Methodist students," for N.W.U.'s "chaplaincy program," for its "religious life program," and for "capitol expansion."

Conference "ledgers" of sums appropriated for and paid to N.W.U. followed "graph-lines"—similar to those compiled by the school, and often not to be easily measured. A decisive trend that had set in appeared in the "benevolences"

recorded "as paid" to Nebraska Wesleyan respectively for 1970, 1971, 1972, and 1973—$169,168; $159,077; $76,835; and ($50,000), an approximation from "specifics." Wesleyan's trustees, as late as February 12, 1976, recorded this observation, that "annual gifts from the Church" had since 1970 dropped from $179,184 to $71,094 "for 1975." An "objective," noted in Conference minutes for 1975, had ear-marked $19,425 "for Nebraska Wesleyan," hopefully to be raised "from apportionment giving from the churches."

Bishop Kenneth W. Copeland was enthusiastic in support of N.W.U.'s "Decade for Fulfillment," and he urged increase in "annual apportionment" as means to boost financial aid for Nebraska's "Methodist students" to attend "Wesleyan." Alva Clark and Robert Folkers, both of the clergy, were among those "on record" who had recommended use of apportionment funds "to aid Methodist students who needed financial help," and they informed Wesleyan's governors (December 9, 1971) that "popular interpretation" had settled on this point, that the school scholarship program as administered "aided only those students who had high academic achievements in their high schools." This narrow application was not serving "the general wishes of the conference," and seemed to be "additional evidence" that the college was in earnest about its "declared independence" from the conference. Rogers assured Clark and Folkers that funds were available "to assist financially needy students" and that "the real need was to spread the information." Currently, nearly 300 students at Nebraska Wesleyan were receiving aid from "Methodist resources." (As we know, "hostile reaction" was not subject to easy persuasion.)

A few weeks later, the governors received a report from a "Church-Campus Relations Committee"—to the effect that "much conclusion held" Wesleyan's scholarship program to be "biased to elitism." No doubt about it, the "matter regarding scholarships" needed clarification. A letter "of explanation" went to each Methodist minister in the state.

But, "elitism" had joined with "separatism" and "secularization" as cause for disaffection. Rogers repeatedly avowed that N.W.U. had "in no way pulled away from the Church." Too, "changes on campus"—virtual abandonment of chapel," stressing of "students' rights," a "new alcohol policy," and "intervisitations in dormitories"—had added to causes for irritation. Folkers' question grew in its complexities—"How is Nebraska Wesleyan University distinctive from other colleges in the state?"

It was "distinctive" that N.W.U. annually received funds from the United Methodist Conference of Nebraska. The school's trustees made note that capital gifts and deferred gifts "from the CHURCH" had after 1968 been "quite erratic." By February, 1976, a few signs of stabilization were on the horizon. Time for "consolidation" was soon to be "at hand." Membership of "the church" in Nebraska had dropped more than 10,000 in seven years. The school's alumni had been "erratic" in their support.

—The Commission on History and Archives

Nebraska's Methodist Conference had a Commission on History and Archives, and concern mounted as the commission became recipient of records,

books, and memorabilia. Small rooms on the ground floor of Wesleyan's Rachel Ann Lucas Library had for more than a quarter-century provided security for facilities and easy access to use of the accumulating holdings when Vance Rogers assumed presidency of the school. Nebraska's Methodist Conference needed adequate new headquarters and library, and its leaders turned to the university "to recommend space" for a building to be constructed "on the campus." N.W.U.'s trustees, in autumn, 1957, faced with their own "plans for construction," deemed it "inadvisable to grant space." So, "the Conference" acquired "space" a block west of the campus, built its new "headquarters" in 1962, but lacked funding and ground to provide an adjoining library and archival center. Occupancy of rooms in Wesleyan's library building continued.

When N.W.U. launched its campaign to meet its goals for a "Decade for Fulfillment," the Reverend Dr. Bert A. Bessire, '11, gave $6,400 as an alumnus. He also offered, and the school accepted, an additional $20,000 in an "annuity arrangement" which obligated Nebraska Wesleyan to furnish "permanently" space for the "library and archives" of the Nebraska Conference Historical Society. Bessire's "arrangement" provided another tie which tended to keep college and conference together.

(This agreement held fast. For two decades, this library and archival center remained in the Lucas Building. Pending renovation of "Old Main" and of "Lucas," it occupied space in the basement of the Olin Hall of Science. Plans for "Old Main" included spacious facilities for this Methodist Archival and Historic Center—south end of top floor, with access by both elevator and stairs. At century's end, after more than a decade, this "archival center" moved to the basement of the Cochrane-Woods Library, where certain "transformations" more securely met its needs.)

The Alumni Association

R. Franklin Thompson, '30, President of the College of Puget Sound, invited to speak at Wesleyan's "Homecoming and Alumni Awards Convocation," November, 1957, put it directly: "Every alumnus of a great school…owes that university much more than he can ever repay." He urged all alumni to rally to support of their alma mater—"especially when it is not tax-supported." Twelve years later, Dr. Thompson turned his appeal to the trustees, that they should "in every way possible" strengthen relations with the Nebraska United Methodist Conference—with which many of N.W.U.'s alumni were "much involved." There was a connection.

Bill Hill (William J., Jr., '56), as director of alumni affairs, used the "Alumnus," spring, 1959, to remind Nebwesuni's former students that they, had it not been for "gifts," would have had to pay "about double." Nebraska Wesleyan was engaged in its "Tenth Annual Alumni Drive," and this was its second FUND-A-RAMA—with a "Challenge Club" and committees to send out more than 4,000 "personalized letters." Harold Sandall as president of the alumni association, and to be succeeded by Warren Urbom, had worked closely with Hill and Charles Sconyers to gain increased response from alumni. George L.

Karen Norton Cook

Stephens, '54, followed Hill, and Karen R. Norton (Cook), '56, succeeded him. Stephens sought to organize "Fellows of Nebraska Wesleyan"—some 250 to 300 persons who would pay "tax deductible dues" of $100 annually into the "alumni fund." Hopes for a minimum of $50,000 did not materialize. (Mrs. Cook served her alma mater for more than thirty years.)

Statistical sampling discloses "the fund" from alumni had reached above $3,147 in 1950, was less than $5,000 in 1954, and may have crossed the $10,000 line for 1957—when 12% had responded. The "Alumnus" (summer, 1958) recorded that the first FUND-A-RAMA had garnered in "total giving" from alumni, about one-third of them, $38,400.33. For summer, 1959, the "Alumnus" reported $23,000 had come in from "30% of alumni." Vance Rogers offered no apology when pressed to inform "alums" that their Wesleyan needed "financial aid from all sources."

By spring, 1963, Dr. Rogers admitted "of need to be at risk of being accused of always asking for money." He had observed that many "companies" were "matching gifts," to provide opportunities for their employees, as alumni, to double their contributions to annual funds. He used his "The Prexy's Corner" in the "Alumnus" to extend his appeal. But, support was ebbing—soon to reach no higher than $14,754.05 from 19% of alumni. As suggested by James N. Ackerman, an annual "telethon" to Lincoln alumni had become part of the technique. Years of no more than moderate success lay ahead, often intermixed with slump and disappointment. When interviewed for *The Wesleyan* (August, 1974) Rogers acknowledged that "alumni participation and support" had not "reached as high as hoped"—even for the "Decade for Fulfillment."

Nevertheless, a rally was in progress, and Vance Rogers could summarize for trustees and governors (February, 1976) that "alumni gifts for current operating expenses" had increased from $15,209 (for 1968) to $90,927 (for 1974). The figure for 1975 had reached $87,770. Signs to be read, here, were that consolidation of "alumni support" was taking place. Yes, the United Methodists in the state" were actually again more friendly.

(An interesting formality occurred each year at Annual Conference. Vance D. Rogers, an Ordained Methodist minister, had first served in Nebraska as chief pastor of Lincoln's Trinity Methodist Church. Annually, a presiding Methodist bishop appoints to their respective charges the clergy serving within his episcopal jurisdiction. Rogers remained a member of the Nebraska Conference. Regularly, each year, it was "moved" that the bishop appoint him to be "President of Nebraska Wesleyan University." Bishops Kenneth Copeland, Noah W. Moore, Don Holter, and Monk Bryan successively obliged as directed. Tradition also prompted the school's board of trustees to request each annual conference to make such "re-appointment.")

University Place and "the greater Lincoln community"

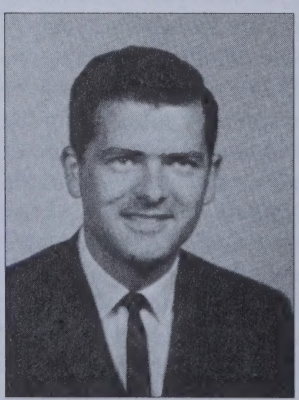
To grow up in University Place meant, for many youth in northeast Lincoln, to have opportunity to enjoy the "openness" of the Wesleyan campus. Rarely did any barrier prevent listening while coaches directed their teams and squads—on field or in gymnasium; while "the band" rehearsed in "C.C. White" and then marched and countermarched across the football field; while vocalists and instrumentalists practiced in their many chambers; while dramatists prepared for their opening nights; while orators prepared to rival their competitors in all forms of forensic art; and, even while some professors lectured their classes. Open doors and open windows seemed to invite eavesdropping. Occasionally, "discarded items" taken home became temporary treasurers. Too, an encounter with Wesleyan's "Paper Lady" (Professor Yin Ming Hsu) would acquaint one with the art of folding paper—even into birds which could flap their wings. Even with the many new buildings added in the 1950s, 1960s, and 1970s the campus did not appear "to be crowded." The "Place" and campus had grown together and had remained inseparable.

If this association of "town and gown" had a history of unity of purpose, none served better to illustrate than presence of First United Methodist Church, just "across the street." Traditionally its pastors often served "hand in glove" with the school's administrators, and Carl M. Davidson and C. Ebb Munden cut neatly along the lines of the pattern. Many "campus organizations" turned to the church and its facilities for places to meet. First Methodist's spacious sanctuary, with balcony along three sides, was scene annually for "baccalaureate"—Sunday morning before commencement. Church and campus had maintained a unity of purpose to forestall a liquor outlet in the community. When UPCO (University Place Community Organization) rose on the scene, many "Wesleyan personnel" joined in the several efforts to enhance "pride of neighborhood." Days "to clean up" found teachers and students out trimming, raking, painting, and repairing—and sharing of food. These were Saturday events, and hours were from 9:00 a.m. to 3:00 p.m. For the campus, Professor Carroll Moore surpassed all others in enthusiasm.

Vance Rogers took a dim view of "moonlighting, or other jobs," but he was quick to urge members of Wesleyan's faculty and staff to become actively engaged in "community affairs." Such participations were not new for "campus personnel." Lincoln's feting of its "centennial," May 2-9, 1959, was occasion for N.WU. to display its history and talents. Fred Hess, director of publicity for the school, engineered "a display" in Pershing Municipal Auditorium; a host of faculty and students presented to the public many items pertinent to the institution's history. Hess named it, "Exposition to Progress." Wesleyan's band was one of many to give concerts in the mall before "the Auditorium." For wide distribution, *The Wesleyan* issued a special edition to tell the school's story—its chancellors, its physical growth, careers of many graduates, and biographical sketches of some of its "recognized" and more lauded professors. Another chief attraction was the presentation of Mendelssohn's "Elijah"—with the school's choir and orchestra under the baton of Oscar Bennett and as dramatized under the

direction of Philip Kaye, in the "Taylor Educational facility." Purpose of all "participations" was to "get more into the public eye."

In annual addresses to students and "instructional force," Dr. Rogers repeatedly strummed on the theme of "involvement in community affairs and programs." He would refer to politics and government, cultural studies and contributions, "religious inquiries," minority problems, "use and abuse" of alcohol and drugs, and even voter registration. In 1971, he asked six students and six members of the faculty to compose a committee to coordinate "Community Resources and Student Life." For the Annual Conference of Nebraska's United Methodist Church, 1975, he stressed the many services "for the wider community"—in action and forthcoming from the departments of the school: summer programs for the handicapped youngsters at Camp Easter Seal ("Gray Y Clubs"); "internships" to assist "in recreation" at hospitals and care centers (Physical Education); recreational projects for community and church in nearby towns—a special training for "certification" (Professional Education); displays for and conducted tours of the more than 8,300 persons to visit annually the art to be viewed in Elder and University Place galleries (Art); the Brownville Summer Theatre, and other programs for civic groups and for churches (Speech and Theatre); and a "Bureau" whose available speakers represented virtually every department. His sampling did not include the frequent "campus drives" for the Community Blood Bank and for the American Red Cross—particularly when emergency needs had mounted for the "rarer types," and even for "'O' Positive." Annually, faculty and staff "self-solicited" to meet their quotas for the city's United Fund Campaign. Headquartered in the "chaplain's office," a Campus Food Drive each year garnered money and "other donations" of non-perishable supplies—for the "needy in the Lincoln Community." N.W.U. felt honored when Governor J. James Exon appointed the Reverend Clifton Bullock, "Campus Chaplain," to the Nebraska Arts Council—long akin to the contributing careers of Gladys Lux and Elizabeth Stanley Wallace. In impressive numbers, Wesleyan's students and members of faculty and staff continued to be "ticket holders" for the "Lincoln Community Concerts" and for the Lincoln Symphony—this latter to take residence in the school's Fine Arts Building, in "O'Donnell Auditorium" with its remarkable acoustic equalities.



Fredrick Blumer

Of special interest for several years were the classes taught by certain of N.W.U.'s professors on "the South Campus." Mrs. Edith Whiting had initiated a "program of education" at the Nebraska State Penitentiary, purpose being to enable inmates to qualify for high-school diplomas. Requests for college-level classes brought inquiries, and Gordon E. Wesner, Jr., of Wesleyan's department of biology, volunteered to teach a course in zoology. This venture, although "behind many locked doors," proved encouragingly successful. Fredrick Blumer, new in office as Wesleyan's Vice President for Academic Affairs, urged the school's board of

governors to approve application to the Danforth Foundation to underwrite payment of stipends to teachers of college-level classes to be taught in the "Penal and Correctional Complex." After time "to study further the matter, the governors agreed, the "private foundation" made its grant, and *The Paper*, September 19 1968, featured a lead article, "N.W.U. Profs in Prison." Professors William M. Cascini, William C. Kloefkorn, and David H. Mickey had for several weeks been respectively teaching their classes in general sociology, freshman English, and the ancient and medieval eras of "world civilization." Dean Sam Dahl was "coordinating" the program for the college. More than thirty inmates were enrolled, and most of them "did very well."

Rogers had frequently made notes of Wesleyan's "Nebraska Penal Complex program." The Danforth Foundation extended and enlarged its grant "to support…instruction for qualified inmates," and the teachers taught "extra from their regular commitments" and received "extra pay." A battery of the school's professors, along with others from the University of Nebraska and from the Southeast Community College, contributed to the program, which was fifth of its kind in the nation. (Ahead lay possibility for an enrollee to earn an associate of arts degree from N.W.U.) Members of Wesleyan's "instructional force" continued with their "south campus teaching" as long as the Danforth Foundation's funding continued. When "Nebraska funding" took over, N.W.U., as an institution, had to bow out—for the issue of "separation of church and state" had been raised.

N.W.U.'s three major student publications—*The Wesleyan*, *The Plainsman*, and the "Student Directory"—kept students and faculty constantly reminded of the school's presence within the greater Lincoln community, and they did it by means of paid advertisements. Into the late 1960s this was big business and vital to the financial solvency of the publications. Editors urged their readers to patronize "their advertisers," and to let it be known that "they had come in" because of an "ad" in a Wesleyan publication. Some issues of annual and directory indexed their advertisers. *The Plainsman*, 1958, carried advertisements for the following:

> Skylane Café; Drs. Taylor & Taylor; Miller & Paine; Citizen's State Bank; Green Furnace & Plumbing Co.; Fairmont Foods Company; Elce & Son, bookbinders; Roberts Dairy products; Rixstine Jewelry Mfg. Co.; Hoagland Hardware; Gates Insurance Agency; Evans Studio; The First Trust Company; Meek Lumber Co.; Roper & Sons, mortuary; Nebraska Typewriter Co.; Plainsman Book Store; Havelock National Bank; Holmes Grocery and Market; The First National Bank; The Patio Drive-In Café; Meadow Gold Products; Ben Franklin Stores; Buffalo Motel; Anderson Hardware & Plumbing Co., Commonwealth Electric Co.; Mrs. Lutz Cotner Terrace; Van Sickle Glass & Paint Co.; National Bank of Commerce; The Commonwealth Company; Schimmel Hotels; Wesleyann College Bookshopp; Tyrrell's Flowers; Continental National Bank; Harrington Co., realtors; Hovland-Swanson; Butler Cleaners & Dyers; Bloom Typewriter Exchange; Skyline Dairy; King's Drive Inn; Cool Crest Twin Links; The Gas Company.

(Concurrently in *The Wesleyan* were the "Lemon Aids" by George H. Lemon, whose Peerless Cleaners served many students and whose advice often strayed from "cleaning" to offer strategies to win more football games.)

The "Student Directory" (1968-9) presented this profile of its "patrons"—

BANKS:	Citizen's State Bank
BEAUTY:	Arleen's Suburban Salon; Lucile Duerr Hairstyling
BOOK STORES:	Plainsman Book Store
BOWLING:	Hollywood Bowl
CHURCHES:	First Methodist Church
CLEANERS:	Williams
CLOTHING:	Clark's Clothing; Gold's; Magee's
CONTRACTORS:	George Cook Construction Co.
DAIRIES:	Fairmont Foods
DRUG STORES:	Varsity Drug
ENGRAVERS:	Rixstine
FLORISTS:	Danielson Floral Co.; House of Flowers; Tyrrell's Flowers
GROCERIES:	Holmes Food Store
HOTELS:	Cornhusker; Lincoln
JEWELRY:	Boyd Jewelry; Powell's Jewelers; Zale's Jewelers
LUMBER:	Meek Lumber Co.
MUSIC:	Dietze Music House; Walt Music Stores
PENS:	Kens
PHOTOGRAPHERS:	Ken Schmieding of Hamilton's
PLASTICS:	H & H Plastics
PLUMBERS:	Green Furnace and Plumbing
READING IMPROVEMENT:	Evelyn Wood Reading Dynamics
RENTAL SERVICE:	United Rent-Alls
RESTAURANTS:	Drumstick Restaurant; Harold's Place; McDonalds; Patio Restaurant
SCHOOL PLACEMENT SERVICE:	Davis School Service
SCHOOL SUPPLIES:	Latch Brothers
SERVICE STATIONS:	Matthew's Texaco; Rhoden 66
TELEPHONE COMPANY:	Lincoln T. and T. Co.
THEATERS:	Joyo
TUXEDOS:	Holway Rent-A-Tux
TYPEWRITERS:	Bloom Typewriter Exchange; Nebraska Typewriter Co.
VARIETY STORES:	Ben Franklin Stores

The Wesleyan, to usher in the Christmas season for 1974, featured these:

> Kaufman Jewelers; Varsity Drugstores; J & I Car Wash; Kentucky Fried Chicken; Ben Franklin Stores; Lucile Duerr Beauty Salons; Dormer Susuki Motorcycle Center; Sartor Haymann Jewelers; JB's Big Boy Restaurant; Williams Cleaners; Plainsman Book Store; Your (Student) Book Exchange; Popcorn Place; Marvin's for Men; Uni Auto Sales; Green Furnace & Plumbing.

During previous years, the paper had rarely featured as many "ads." A sign that times were changing on the campus could be seen in this advertisement as the term began, September, 1976—"PJ's Wine, Liquor and Beer, Buy Your Party Needs Here" (56th and Holdrege). Too, one could buy "a dozen for $1.69" at "Dippy Donut Shoppe" (48th and Holdrege).

Attitudes and Issues (capital punishment; "education" in Nebraska; abortion; overseas relief and Campus Chest Drive; politics—state and nation; 1968, 1972, and 1976)

Nebwesuni's students seemed often to be sounding boards to respond to certain public attitudes with respect to recent developments and current issues. Students upon return from various spring tours often commented about the fine facilities to be found in many new public school buildings, constructed during the late 1950s and early 1960s. "Capital punishment" was nearly always a "hardy perennial" to give rise to lively discussions, and sometimes to place petitions before the state's unicameral. When in the early 1960s a sort of confined infestation of anticommunist and extreme rightist sentiment "found expression" and a few swastikas appeared on campus sidewalks, scarcely a ripple of concern arose at N.W.U.—except for the great effort "by maintenance' to remove the black paint and sticky tar used to sketch the designs so emblematic of Nazi atrocities. When the Nebraska School Improvement Association (NSIA) sought in autumn, 1964, to have the state commissioner of education "elected by voters," rather than to continue to be appointed by the elected members of the state's Board of Education, campus sentiment at N.W.U. sided with "educators" who opposed "Bill 300" and who prevented its progress. Excitement reigned to celebrate the centennial of statehood for Nebraska, March 1, 1967, and many of Wesleyan's students and faculty partook of the varied events and programs; but, the school's administration did not cancel classes. Aware of "changing times," many of N.W.U.'s students assisted to host a statewide symposium (March, 1968) for "social scientists" who assembled from nearly all colleges and universities from within the state; topic was "Nebraska In Change," and most "resource leaders" were teaching at the University of Nebraska. Abortion provided recurring topic for ardent debate; in 1971 a Nebraska law prohibited it, except in the case of "life of the mother"; NORAL (Nebraska Organization for the Repeal of Abortion Laws) urged that "abortion" be a matter of choice—"of the woman and her physician"; a poster showed a fetus in womb holding a sign which read "Better Unborn than Unwanted"; advocacy sought to have students join in a "scheduled march" to the capitol building; response from Nebraska Wesleyan did not garner report in the campus newspaper.

Annual campus chest drives (CCDs) usually set goals of from $1,200 to $1,500—with three-fourths of funds raised to assist students in foreign countries via World University Services. Special convocations initiated the appeals, and clubs and housing units (sororities and fraternities included) self-solicited, as did "Barbs" and "Independents." A slackening of response settled in during the uneasy years of the later '60s, but resurgence came with the crisis of war between India and Pakistan—with utter tragedy emerging in East Pakistan because of the flights of "Pakistan residents." "Pakistan Food" and aid for "Pakistan students" became objective for an autumn campaign, 1971. A campus goal of $1,500 became purpose of the school's "international education committee"—reachable were each student to give $1, and members of staff and faculty to average $5. Refugees in India, too, were of concern. Various "sales" sought to garner "profits," and a program by the department of music added to effort. Despite all, no more than $667.45 accumulated, by late January, 1972, for World University Service. Annual campaigns for WUS continued; "hunger relief" remained a central objective; increase in production by means of change in agricultural methods emerged as major goal; and "CROP walks" became a more popular means to seek "financial donors." A "lining up" of walkers became a popular mode. Attentions shifted to other "trouble spots."

"Young Democrats" and "Young Republicans" kept the campus buzzing when presidential elections were underfoot, and sometimes Nebraska's gubernatorial race might be of consuming interest. When Ralph G. Brooks, Wesleyan alumnus ('25), educator, popular joiner and public speaker, a Democrat, challenged Governor Victor E. Anderson, Republican and member of N.W.U.'s board of trustees, in his bid for a third term, 1958, attention was keen at Nebwesuni. *The Wesleyan*, January 15, 1959, headlined that Brooks was completing his first week in office as governor of the state. (Brooks died the following year; Anderson in 1961.)

When school opened, fall term, 1960, "Nixon buttons" and "Kennedy buttons" were to be seen "everywhere on campus." Campus columnists squared off and disagreed as to the meanings of "conservatism" and "liberalism." A humorist expressed "thankfulness," for only one of the candidates for governor "can be elected." This commentary followed:

> As for the politician, a difficult life to lead: … he's got to keep his back to the wall, his ear to the ground. He's expected to put his shoulder to the wheel, and his nose to the grindstone, keep a level head and both feet on the ground. And, at the same time have his head in the clouds, so he can look for the silver lining!

This had appeared under the title, "Jokes and Jests." Election day was at hand. In "mock election," Nixon swept Kennedy 452 to 136. Frank Morrison, Democrat, trampled his Republican opponent 421 to 136; Carl T. Curtis (U.S. Senator) rolled over his "Democratic opponent" 433 to 136. More than 60% of students had voted, and editorial appraisal was that N.W.U.'s students had voted "for the person, not for the party." Campus "liberals" became jubilant when Kennedy emerged victorious. Later, with JFK in office for two months, conservative voice on

campus expressed apprehension, for fear that the new president's "benevolent federalism" might tend to stifle "individualism"—to weaken "confidence of Americans to direct their own lives."

In recess over "Thanksgiving time," *The Wesleyan* lacked opportunity to treat of the assassination of President Kennedy—until December 6, 1963. Marcia Dillon took measures of N.W.U.'s response:

> It's a shame it takes a national tragedy to make ladies and gentlemen out of us, as many of us noted following the memorial service held in honor of our late President, but the fact remains that it did....For the first time since I can remember...we DID act like adults attending what chapel is intended to be—a church service.

In the nation's capital, on "Washington Semester," Rae Hanich wrote for the campus to read: "...I heard, but I didn't believe!...My heart is sad....I walked by the White House. How sad it looked." And, Teddy Smith observed the "circus of flags on Embassy Row"—flying at half-mast. These flags marked "the death of a President." An assassin's bullet, Smith sensed, held "the city...motionless." But, "a new President" was in "the city"—which "knows she must go on, for the world is watching her...." That was the way it was.

Lyndon B. Johnson in 1964, in bid to continue as president of the United States, scored overwhelmingly against his Republican challenger, Senator Barry Goldwater of Arizona. For the first time since 1936, Nebraska's electoral votes went Democratic. On Wesleyan's campus, Goldwater slipped through with narrow victory, as did Governor Morrison over his widely popular Republican opponent, Lt. Gov. Dwight W. Burney. Roman Hruska, U. S. Senator and Republican, easily triumphed, state-wide and at N.W.U., in his bid to return to congress. Two years later, 1966, "election fever" at Nebwesuni remained at low ebb, except for Carl Curtis's bid to return to the U.S. Senate. His challenger was Governor Frank Morrison, Democrat, a popular speaker at Wesleyan convocations. The school's Young Republicans rallied to support Curtis, an alumnus, and Larry Ruth was chief spokesman—who praised "the Senator" for his "steadfastness of purpose," his speaking out "for what he believed," his "follow through," and his constant effort to represent "constituent philosophy." Curtis had championed Goldwater's unsuccessful bid for the presidency in 1964. Morrison was completing his third term as a highly popular governor. The time seemed ripe to return Curtis to his law practice in Minden. Of the outcome, one appraisal noted that Morrison had been "blasted into political retirement." *The Wesleyan* made no mention of a straw vote.

When 1968 rolled around, misfortunes of an unpopular war in Vietnam had quite undermined the merits of Lyndon Johnson's "War on Poverty," and the belabored president faced serious challenges from within his own Democratic Party. N.W.U.'s *The Paper* reprinted article after article which referred to "victorious defeats" in Vietnam that prompted "riots at home." Our "selective service system" became scathed for its "irregularities and inconsistencies and unfairnesses." Institutions which gave credits for R.O.T.C. became subject for the severest of criticism. Reports referred to "bizarre actions by students" who

seemingly wished "to test" public reaction. "Yippees' plans" to demonstrate in Chicago at time of the Democratic convention became taken for granted. New Hampshire's presidential "primary" revealed the extent of growing "support" for Robert F. Kennedy and for Senator Eugene McCarthy (and the latter's subsequent visit to Nebraska Wesleyan heightened backing "from the students"). L.B.J. removed himself from the presidential race. Wesleyan's editors so concentrated upon the rising turmoil that some issues of *The Paper* virtually excluded "news of sports." One headline did make brief note, April 5, 1968, that the matins for Easter had been "Resurrected for Another Year"—at Nebraska Wesleyan. The evening before, Martin Luther King, Jr., had been slain in Memphis.

Riots in Chicago, Detroit, Boston, and many other cities brought out units of "the National Guard," and doubts "over the stability of American society" mounted throughout the world. Hardly had the nation "eased tension" when Robert F. Kennedy fell victim to an assassin's bullet—in Los Angeles, June 5. The Republican and Democratic conventions respectively nominated Richard Milhous Nixon and Hubert Horatio Humphrey for the presidency, and rioting in the streets of Chicago while the Democrats were in session seemed to indicate a near collapse of America's social discipline. When Soviet troops invaded and occupied Czechoslovakia, August 21, it appeared that the Russians had taken advantage of disarray in the U.S. George C. Wallace, former governor of Alabama, further scattered political clouds in the U.S. when he launched a third-party ticket—seeking to draw electoral votes from the "segregationist South" and to throw the presidential decision into the House of Representatives. The nation was "troubled."

Wesleyan's *The Paper* paid little attention to the presidential campaign. Nixon garnered scarcely 43% of the popular vote, no more than a less than paper-thin margin over Humphrey—even less than the margin of victory for Kennedy in 1960. The electoral vote was similar to 1960, but for Nixon this time. As editor, William M. Wehrbein noted in *The Paper*, "Nixon Is the One"—and his commentary revealed "the stuff" which through the decades had made our electoral system work:

> There are many of us, no doubt, who were disappointed with the outcome of the Presidential election. Indeed, 57% of the voters of this country felt some other man would make a better President than Richard Nixon. But that is all over now, and it is time for us to toss the HHH button into the back of the drawer and file away the McCarthy sticker.
>
> That's what democracy means....To judge Nixon as a President at this time is an act of audacity. Our job now is to support our new President when we believe him to be right, and to oppose him when we believe him to be wrong. And that is all we could have done no matter who won.

When 1972 arrived, campus Democrats made it known early that they favored the candidacy of South Dakota's George McGovern. The "break-in" at Watergate did not prevent Nixon from winning a "landslide victory"; but, "an

election" at Nebwesuni disclosed that no more than 52.8% of its citizenry were favorably declined to support the incumbent president. Later, the "Watergate hearings" kept many Wesleyanites "glued to the Nebraska ETV Network" and to other channels. Resignation of Spiro T. Agnew from the vice presidency brought the 25th Amendment into action, and Gerald R. Ford succeeded to that office. Nixon's resignation ten months later elevated Ford to the office of President, and the nation welcomed a "time for healing."

"Nixomaniacs" had their way. The certainties of impeachment and a likely removal from office by the large Democratic majorities in House and Senate, respectively, had caused Nixon to vacate his high office. Ford's subsequent "Proclamation of Pardon" for his predecessor was fully constitutional and sought to bring end to the "agonies of Watergate." This "pardon" portended difficulties in 1976 should Ford seek the presidency "in his own right." Reassuring to students at N.W.U. was the awareness that our nation had not been "traumatized by the succession," nor by the pardon; there had been no "struggle for power"—to be terminated by "someone riding in on a white horse."

Professor Jan P. Vermeer (March, 1976) conducted a "Political Science Department poll" which disclosed commanding support for the candidacies of Gerald Ford and of Georgia's James Earl (Jimmie) Carter. These two became their parties' nominees. *The Wesleyan* during the following September and October kept its readers well informed. No polls were recorded, but campus sentiment probably agreed with the rest of Nebraska, which favored Ford. Carter won by a narrow margin, nationally. Nebraskans chose Omaha's Ed Zorinsky, a Democrat, to succeed Roman Hruska, Republican and retired, in the U.S. Senate. As for Carter's victory, the Wesleyan paper noted the nation had "perked up" its ears. Many students had been quite active in all phases and all levels of the election.

—Civil Service, Peace Corps, and "nuclear testing"

E. Glenn Callen, William M. Cascini, Leonard J. Kramer, Richard D. Marvel, and Vermeer, along with many other members of faculty and staff, persistently urged students to take examinations for the many "federal services" and to engage in the several "internships" available at the "state and local levels." Pursuits were so routine they had seemed hardly newsworthy. But, "Peace Corps" was something different.

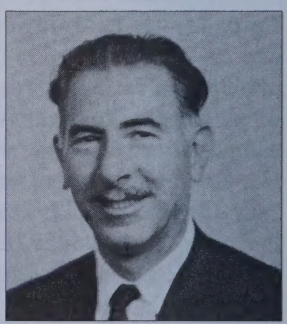
President John F. Kennedy, by "Executive Order," established the "Peace Corps"—with its wide ranges of opportunities and services, its noble objectives, and its being an option "in lieu of military duty." Judi Refshauge was early publicist for the campus paper. Professor William W. Mountcastle, Jr., department of philosophy, became Wesleyan's "coordinator of applications" and kept the campus informed of opportunities and of times to take "qualifying examinations." Donald L. Johnson, graduating senior, was subject of feature story, *The Wesleyan*, May 17, 1963, and he was heading to Guatemala. Five alumni had preceded him into the Corps—Julie Ferris Bringelson, '62 (Liberia); Jere Mitchell, '58 (Ecuador); Darleen F. Wegner, R.N., '60 (Sierre Leone), Nancy C. Wilson, '59 (Pakistan); and Janet L. Wright, '61 (The Philippines). Assignments were for two years. Among others from Nebraska Wesleyan soon to enter were A. Kent Haruf,

'65 (Turkey); John E. Crawford,'66 (Nigeria); Richard H. Haws, '66 (Liberia); and James L. Merryman, '67 (Kenya). This service converted into the "Peace Corps College Program," and publicity urged sophomores and juniors to prepare "to achieve qualification" to engage in what had become a sort of "overseas graduate work." A "fourth group of candidates" were to enter the field in June, 1970.

Despite frequently repeated claims that N.W.U. students were apathetic toward national and international affairs, campus publications often gave evidence to the contrary. Nuclear stockpiling by the United States and the Soviet Union was likened by Boyd Littrell to "sickness unto death," a "death dance to lead to mutual extinction." Prompted by the "Ys," attention began to focus on a "SANE Nuclear Policy"—one purpose being to oppose resumption of "atmospheric testing," with eventual goals to be "ultimate disarmament." Wesleyan's enthusiasts stressed "humanitarian and religious points." *The Wesleyan* observed (February, 1962) that at least seventeen members of the faculty and many students had joined with larger representation from the University of Nebraska to urge President Kennedy "not to resume testing." Nonetheless, a national survey indicated that a majority of college students felt that U.S. had no choice "but to resume." When a "Nuclear Test Ban Treaty" came to public attention, N.W.U.'s Student Senate took action, October 3, 1963, to send to Senators Roman Hruska and Carl Curtis, and to Vice President Lyndon Johnson, a request that they support the treaty. Fourteen students supported the resolution, but eleven withheld their approvals. Commentary was not certain with respect to "an interpretation."

—Russians on campus and "missile crisis"

Under auspices of the national YMCA and YWCA and other groups, Russian "students," men and women, were to have come to the U.S. for purpose of visiting selected college campuses. Nebraska Wesleyan was to host eight, but "clearings" and visa difficulties had delayed arrivals until April, 1961. To be housed in sororities, fraternities, and dormitories, the six men and two women would confer with students and professors—in classes, in selected groups, and on occasion for "one-on-one exchanges." The "students" who visited Nebraska Wesleyan were "already established journalists, engineers, scientists, etc.," and were "in age" from 24 to 32. From reports, discussions were lively; little common ground could be found for respective opinions relative to the merits of the "western free capitalistic system" and that of the "directed and communistic system" of the Soviet Union. Courtesy ruled supreme, event to the extent that the Russian guests found no restrictions placed upon their smoking of cigarettes in offices and classrooms.



William H. Maehl

Professor William H. Maehl, department of history, had challenged the Russian visitors on several points and would be spending several weeks in the Soviet Union that summer. In April, 1962, Dr. Maehl, in convocation, presented an analysis of

"Russia's Position in the Cold War." He made note of "many lies" that had come out of the U.S.S.R., but reminded his audience of fellow professors, of students, and of a host of Lincolnites that no other country "has succeeded so brilliantly in wars and diplomacy as Russia…in recent years." (The Cuban missile crisis lay six months ahead.)

Printed in *The Wesleyan* had been a cartoon featuring Nikita Khrushchev who complained about John F. Kennedy—"Whenever we have threatened these American Presidents, they have either taken a walk or played golf, but this one just sits and rocks." With the "missile crisis" at height, *The Wesleyan*, October, 26, 1962, sampled "student opinion." A "naval blockade" had already been imposed by the United States, but the focus was upon "invasion" to remove the threatening bases. Nuclear war between Russia and United States seemed at hand. Boyd Littrell, in his weekly column, instructed fellow students that this was not the time "to be primarily concerned about winning football games and celebrating homecomings." American historians would later credit Robert F. Kennedy with having worked through a compromise which enabled Khrushchev to agree to remove the missiles in exchange for U.S. pledge to refrain from any invasion of Cuban territory. N.W.U. held its homecoming without threat of impending nuclear doom.

—"Operation Abolition" and "Communism"

Somewhat simultaneous with the inauguration of John F. Kennedy, as President of the United States, a film, "Operation Abolition," was showing on many college campuses. It created "quite a stir" at the University of Nebraska in Lincoln. On many campuses "student demonstrations" often followed viewings. Some newspapers, "area officials," and elected personnel opined the film, along with reactions to it, had been "communistic inspired and led." The Washington *Post* asserted that such claim was "tragic misrepresentation." Purpose of the film was—with documentation to justify—to call for "abolition" of the House-Un-American Activities Committee. *The Wesleyan* credited Brian Victoria "for bringing the film" to N.W.U., but there was no subsequent comment to treat of reaction. Nebwesuni suffered from no "red scare" and did not feel threatened by communists. A few weeks later, Jack Ivan Williams, in a column headed as "the 49'er," took the House Committee to task, for it found persons "guilty by association" and caused them to be "socially ostracized, scorned by neighbors, defamed of character, dismissed from jobs,"—never to have been "judged under the rights of the constitution."

Unrest on campuses became more evident during the '60s. Also "the communist part in the U.S." publicized that it was making "significant gains on college campuses." Such posturing was sufficient to put many Americans "into orbit." America's growing involvement in Vietnam became explained and justified as means to prevent further extension of "Communism" into southeast Asia. The teeth of the nation became increasingly "on edge."

—Et Cetera

Through these years and into the 1970s "campus publications" prodded N.W.U.'s students and members of faculty—to understand the pros and cons of "federal aid to education"; to be aware of "big government's tendencies" to limit the rights of labor, farmers, and individuals; to make greater use of literature, films, videos, and tapes available "in our own library" for purposes of "international education"; to aid "suffering Biafrans in Nigeria"; to go without desserts "for a week,...to raise funds to support education" in Asia, Latin America, Africa, and Europe; to back efforts to overtake the Russians in "the space age"; to strive to remove "the walls of prejudice and hate," which Governor Frank Morrison had likened to "the Berlin Wall"; and to comprehend more fully the challenges "arising" from polluting the air, poisoning the water, destruction of "land resources," "explosion of populations," "dying" of our oceans, rises in the uses of drugs and alcohol, expanding expenditures for "armaments and warfare," and "scientific experimentation without accompanying attention to ethics." There seemed never to be a paucity of "reminders."

—1976, "Bicentennial"

Publicized and well-attended were the many events "in music and drama" on the campus to commemorate the bicentennial of our "Declaration of Independence." Of special interest had been a symposium, "Constitutional Government: Two Hundred Years after Independence." Chief guests for lectures, conferences, and "press reviews" had been Floyd Fithian of Indiana and Robert Eckhardt of Texas—both of "the House in Congress."

(Fithian, a native Nebraskan, was a graduate of Peru State College and had been a member of the Nebraska Wesleyan faculty. Eckhardt was reputed to be "one of the best informed persons in the Congress regarding the Constitution.")

N.W.U.'s Centennial and "Case Study"

In the wake of N.W.U.'s centennial celebration (1987), persons within the "Nebraska Wesleyan community" read a so-called "Baldwin-Whitcomb Case Study" of the university. This "review" noted that members of the faculty were "required to be effective instructors"—"first and foremost teachers." This Wesleyan's professors felt they were "in charge of their own destiny" and had a sense "of importance and self-respect." Too, common thought prevailed, that there would be little reward "for an active scholar who is poor in class." This analysis had touched upon one of the most persistent "constants" throughout the school's historic experience. Sharon Flowers Nore, '60, composed "A Litany" to express her pride "to be a Lincoln teacher"; from her vantage point of more than twenty years after graduation, she would write to express much of her thankfulness to "Wesleyan teachers" who had been her "idols, models, and the best." A new member of the faculty found, in 1975, his colleagues to be "a community of friends." Another member of the faculty looked back after twenty-five years and could remember some "good characters," others who were "simply different," and most who were "no crazier" than to be found in any "collection of professors."

—Review, criticism, and "relevancy"

A "positive profile" illustrated that, by and large, Wesleyan's "force" did not teach for personal glory or notoriety. Across the board, most members never received a merited "material compensation." Most gained satisfaction from "the lives of their students" who went forth from laboratories and classrooms to achieve much and to seek tasks that needed to be done—and then to do them. Vance Rogers praised his faculty for following an "open door policy"—for being accessible to students. For some teachers, such availability cut seriously into time needed for study and preparation; but, for most, a "happy balance" was maintained. Sam Dahl cited from an article which reminded teachers that they too often tended "to give the customer what he needs." Professor Harold E. Hall hesitated not at all to remind his associates: "Every teacher at Wesleyan, regardless of the subject he professes, is now a practicing teacher of English"; and, he probably dared to live "in hope."

Students were often more that willing to turn a coin "over." Some complained about classes than often seemed "endless"—unless sleep intervened "to speed up the clock." Some would offer "diatribe" for those professors who, for their "captive audiences,…haltingly and tenaciously" paraphrased a text "in words of one syllable." If Dr. Rogers could laud policy which permitted nobody to tell a teacher "what to teach," a senior orator could gain this headline in *The Wesleyan* (February, 1964)—STUDENT BLASTS WESLEYAN FACULTY. The gist was that the school's professors perpetuated an "outmoded concept of education," heeded hardly at all "the individual's ability to create thought," rehashed texts and used old texts, permitted little or no discussion in classes, and were often unavailable for conference "or questioning," and stifled a student's desire "to create self-awareness." A playful response followed in a following issue: "The students are about to crack the whip. Jump, you professors!" And this: "We the students of Nebraska Wesleyan lie drooling at your feet, eager for knowledge and in awe of your positions. HELP US! We are not self-realized." Poking of criticism (and fun?) continued.

Another senior orator (1968) opined that members of the faculty had become "committed to death"—to an extent that "they had too little time to make of their classrooms 'places of light.'" Also, many members of the faculty were inept as advisors—often confusing and misdirecting students who then would not graduate as scheduled, or would not meet the requirements to enter graduate study. Furthermore, according to the spokesman, many departments had narrow focuses that resulted in "fragmented approaches" which "little appreciated" contributions of other disciplines. And, there were those members of the faculty who measured their own "worth" by the "quantity of work they required"—in process being immune to the merits of "self-evaluation." To be echoed was the old charge, that professors too often treated their students "like children"—and then directed them "to regurgitate at the proper time" what they were supposed to have learned.

Some students, by autumn, 1970, would justify rebelling, for someone had "messed up their whole world." An advocate "for change" recommended that at N.W.U. "student and faculty…be interchangeable." Claim was that students no longer learned from what "teacher DISHES OUT." Gripers likened Nebraska

Wesleyan to "a place of oppression." President Rogers reported to the faculty and staff that "certain groups"advocated closing certain departments and that a "militant minority hoped to close the institution." Certain members of the school's "instructional force" may have felt they were "under siege." Even as late as February, 1975, Janet Behrens and Sue Huie used "Granny's Gripes" to note that too many members of the faculty "had forgotten what a smile was" and that many ought to be nominated for "Grouch of the Month."

Perhaps some of the members of the "force" had found it difficult to keep shining their "facades of humor." Generally, there was rarely "lack of concern and friendliness" toward their students. Those of longer tenure may have recalled Ethel Booth's encapsuled summarization of the purpose of a liberal-arts education, "One is not easily wearied by thinking and re-thinking the great thoughts of the greatest of all writers." All of this had somehow become swallowed by the contemporary tests of "relevancy," and to ponder the loss was cause for sadness. Without the perspective of the long view, a restless student of the day interpreted this aura of sadness to be "indifference"—and even "ineptness." (For some, times were "rough all over.")

Certain members of the "besieged faculty" had long since concluded that many students considered "over thirty" to be "over the hill." Administrative personnel may have agreed with the students, for constantly in the "faculty newsletter" were reminders that "the key to the duplicating room" needed to be returned; or, that recorders, projectors, videos, et cetera were being "kept out overtime." Frequency of such appeals indicated an abundance of carelessness and absent-mindedness—here and there. A student, assisting to take a survey, reported to the paper this reply from a professor who with "straight face" responded to the question, "Do you believe in sex education in high school?": I don't know, but when I was a youngster, I asked my mother where babies came from and she said 'Storks.'" Then, with arched eyebrow, the professor added: "I just now realize that we have not had a 'normal delivery' in our family for three generations." (Maybe there had been a "generation gap"—somewhere.) Humor had become a rare ingredient when it came to most reporting—for the campus newspaper.

—Other "things"

Other "things" had come to light. Members of the faculty wanted representation on the boards of trustees and governors; they selected a colleague to serve as "archivist"—to assemble permanent files of the university's records; they recommended that each department invite "one of its majors" to participate as a voting representative in its regular meetings—even to an extent that meetings be open to all majors, except when an "executive matter" lay on an agenda. When the Student Affairs Senate for a "semi-formal affair" announced that those who desired to attend could "wear anything and show up without a date," members of faculty and staff were tempted. Through it all, Wesleyan's chapter of A.A.U.P. regularly held its coffees as occasion to assist and inform students who wished "to go to graduate schools." And, in 1976, a new "NWU Phone Directory" was on sale for $1.00 per copy.

The Faculty (I)

When Vance D. Rogers greeted his faculty, about fifty strong (September, 1957), among those present were a host who, with three exceptions because of death, would teach until retirement—and to receive emeritus status in year indicated.

> James Earl Bartley, 1960; Oscar P. Bennett, '70; Ethel L. Booth, '59; Katherine P. Brown, death '70; E. Glenn Callen, death '64; William M. Cascini, '96; Nettie M. Clark, ''70; George S. Corfield, '66; Mamie E. Corns, '61; Philip Samuel Dahl, '76; Roy W. Deal, '60; Walter G. Elwell, '86; Milton D. Evans, '82; Walter R. French, Jr., '88; Rosalie L. Fuller, '73; Woodrow B. Greeno, '80; Bernice M. Halbert, '67; Harold E. Hall, '89; Chelys M. Hester, '80; Mary Louise Holding, '76; Doris Yin Ming Hsu, '71; Ethel M. Johnson, '74; Philip Kaye, '90; Paul W. LeBar, '61; Margaret S. Lindgren, '74; Gladys M. Lux, '68; L. Edward Mattingly, '72; David H. Mickey, '87; Carroll L. Moore, '88; Nixon Mumper, '73; Irvin L. Peterson, death '89; John Rosentrater, '60; Lewis A. Schafer, '87; Pauline May Bell Slonecker, '71; Marietta Snow, '59; Jean C. Swinbank, '71; Joe F. Wampler, '92; Lawrence E. Vaughan, '84; and Naomi J. Wilson, '73.

More impressive in number were those members of "the force" who joined during Rogers' tenure—to continue to retirement and emeritus status, to die, or to remain "in saddle" and be eligible for emeritus status.

> Ruth M. Amen, 1969-1974; Ronald E. Bachman, 69-97; Marvin A. Bichel, 65-88; Henry H. Blanke, Jr., 58-99; William K. Boernke, 71- ; Glenn Bush, 65-86 (death); Harold G. Chaffee, 67-92; Neal A. Chism, 65-88 (death); David M. Clark, 62-99; Roger A. Cognard, 72- ; George H. Coleman, 69-94; Lois T. Coleman, 70-94; Lois W. Collings, 69-83; Gabriele E. Cope, 68-84; Glen E. Dappen, 66-2003; Anthony R. Epp, 71- ; Loretta L. Fairchild, 75- ; Robert W. Fairchild, 75- ; Clifford L. Fawl, 60-2000; Clayton D. Feis, 63-84; David Goss, 64- ; Nanette H. Graf, 65-93; Betty H. Grassmeyer, 72-93; Norman E. Griswold, 63-98; Jean E. Henderson, 73- ; Kenneth R. Holder, 72-91 (death); Daniel B. Howell, 65-2002; Alice J. Jaswal, 67- ; Larry E. Jones, 76- ; William C. Kloefkorn, 62-97; Leonard J. Kramer, 66-73; Paul H. Laursen, 59-93; Richard D. Marvel, 68-83 (death); Harold D. McBride, 63-88; Robert A. Meininger, 68-2000; Joyce Hatinger Michaelis, 66- ; Robert R. Morrow, 67-97; Ronald C. Naugle, 66- ; Arthur C. Nicolai, 66-89; William E. Pfeffer, 66-92; Patricia Rieper (Meyers), 61-80; LaVerne C. Ruddell, 66-96; Leon J. Satterfield, 60-2000; Mary D. Smith, 61-98; W. Leonard Staudinger, 68-99; Ruth O. Stephenson, 61-97; Paul R. Swanson, 76-92; Charles W. Tritt, 57-80; Jan P. Vermeer, 74- ; John M. Walker, 69-2002; Elizabeth Stanley Wallace, 73-90; Joyce A. Wike, 67-83; and William A. Wyman, 75-.

—"The Sunflower Club"

When Nettie Clark retired in 1970, she "pondered over" and then decided to act "on an idea." The following spring she invited to her home members of N.W.U.'s retiree's "to get back in touch and to share with one another." From this gathering came the forming of "The Sunflower Club," named from the school's first emblem. The "Club," counting spouses, had grown in number to 56 by 1977, and it assembled each month for lunch at the cafeteria "in the Campus Center," summer months excepted. In common was a sharing of that which Bernice Halbert had poeticized on the occasion of her retirement in 1967. In RETROSPECT she recalled what had been hers to view from her southwest classroom and office—Old Main's third level:

I have had a window
looking out upon a clump of trees,
some shrubs, a stretch of grass,
a street, a church,
and, up above,
the great expanse of sky.

I have watched the sunlight
and the rain, the birds, the riot of the
colors in the fall, the
softly drifting
snow, the hourly ebb
and flow of people, waiting cars.

I have felt the stillness,
counted out the hours in the chimes and bells,
have seen the western skies
ablaze when twilight
blurred my window
and the air grew chill.

The years have sped—but
I have a window
looking out.

Yes, her vantage point had been a good one. For each "Sunflower" there had been, and would be, "a window looking out."

Members of the faculty approximately doubled in number during the first decade of Rogers' presidency; but, years of hesitation and retrenchment followed—due to enrollment declines and financial deficits. Where possible, retirements took care of reductions. For "hirings," Rogers was quick to air policy which sought persons "from varied academic backgrounds." Often a "raised question" had suggested that N.W.U. too often employed its own graduates and those who had earned their advanced degrees from the University of Nebraska. Such "in-breeding" was deemed to be both product of and cause for academic narrowness. Yet, of the five recipients of the "Woods Distinguished Teacher

Awards," 1957-1961, four were this Wesleyan's alumni—all having received their top degrees from "the University."

Applicants for teaching positions at Nebraska Wesleyan were requested to complete a "faculty application form" which included information to disclose church membership or preference, political affiliation, marital status, maiden name of wife, number of children, place and date of birth, physical defects, and reasons for leaving previous position. The Faculty Affairs Committee (not until December, 1976) recommended deletion of most of the above and substitution of these: areas of specialization, subjects also prepared to teach, social security number, educational background, and citizenship. Items to be removed were legally permissible, but new members of the faculty had raised objections—on bases of possible "misuses of information." Change of form ensued, result of "actions" of faculty and board of governors.

—Evaluation

Not yet of tradition, but during the years of the "Forrest administration," several members of the faculty had sought "evaluations of instruction" from their students. Such procedure was purely voluntary, and "evaluation forms" were available. Purpose was to discern "means to improve"—instruction and techniques; and, "evaluations were reviewed "after grades were in." Some professors invited colleagues "to observe" and to offer suggestions "for improvement." Not until the late 1960s did resolutions from the Student Senate and recommendations from the faculty's "legislative committee" formulate procedure for "student evaluation of faculty."

Goal of Student Affair Senate (SAS) became "universal evaluation" by students of all courses, with "results" to be placed in the hands of the vice president for academic affairs (provost). Some members of the faculty preferred that the surveys and evaluations be limited to graduates of the previous two years. Essences of agreement had been slow to come. Ben Roe (April, 1968) had gained from the faculty permission to submit an "evaluations sheet"—on a voluntary basis, with "results" to be returned "only to the professor." Each teacher should interpret "the evaluation" in each case, and no member of the administrative staff would be involved. This had been hardly more than a "first step."

Steve Fosler, speaking for the student senate (January, 1970), informed the faculty that he and his fellow senators were pleased because more of the professors were "using the evaluation sheets"; but, desire was to have the evaluations done "without permission of the faculty member being evaluated." Objective of students had become "regular evaluations of all courses." Many members of the "instructional force" remained skeptical of such "proposed student plan." Two years would pass, and students had become increasingly attentive to matters of tenure, retention, and advancement in rank. "L'affaire Nancy Wolf" had heated the campus, and it was March, 1972.

The Faculty Affairs Committee moved to recommend creation of a "Committee on Faculty Evaluation"—empowered to direct and to conduct surveys, questionnaires, and ratings from students and colleagues "regarding a member of the teaching staff." The new committee—to be composed of five

tenured members, one non tenured member, and a student—would, in each case peruse the findings and then make recommendations to the administration and provost "for consideration" in matters of tenure and promotion. It happened. The new committee was ready to function come the fall semester—all in consequence of steps taken by faculty, administration, and Board of Governors.

A "faculty newsletter," October 6, 1972, revealed extent to which the Faculty Evaluation Committee had been busy—to amend or "recreate" the "survey-forms" and "to set the calendar" for distributions and returns of self-appraisals, student-appraisals, and evaluations by colleagues and department heads. Safeguarded was sufficient time for the "Committee" to study the responses and to make recommendations to the provost "no later than February 1."

Initially the new committee concerned itself with those members of the faculty to be considered for tenure or advancement in rank. Many students doubted that their "ratings" would be taken seriously. Alice Harbach, via *The Wesleyan*, responded to their doubts, urged all students to take seriously this new responsibility, and forecast that committee and administration would give "much weight" to their appraisals. Dr. Norman Griswold, as chair of the new committee, added his "assurance." As for the members of the faculty, the "Committee," by spring, 1973, had given other clarifications: primary goal of the evaluations was "to improve teaching at Nebraska Wesleyan"; no one "on temporary appointment" to be "advanced in rank"; to be advanced in rank from an assistant professorship, a member must first have attained tenure; granting of tenure and advancement in rank not to come together; and, all teachers were "privileged to review contents of their files" at any time. Soon, temporary or part-time instructors to be considered for "probationary appointments" became subjects of the evaluation process.

There may have been apprehensions, but any "expressed opposition" to the committee's purposes and procedures had not made print. However, the weekly "faculty newsletter," beginning in October 25, 1974, irregularly carried news about a "strange document" which disclosed that an investigation of the "committee for evaluation of faculty" was in progress. Professor P.W. Pondicherry, of the department of English, had discovered the document—which bore the title, "The Adventure of the Silent Committee." Hidden for eventual exposure were "many dark secrets." Sherlock Holmes had, apparently, been on campus, had been disguised as Norman Griswold, and had been keeping company with "a slow-witted fellow named Cognard," secretary of the infamous committee. Yet to be identified was the author of the said document.

Two weeks passed before Pondicherry found a second installment, and it acknowledged that "a Dr. Watson" was the author. By this time, Holmes had concluded that Griswold and Cognard were involved in deep conspiracy "to keep the faculty uninformed," and that they were engaged in intrigue with the school's publicity office—"run by a shifty-eyed man named Seng....of no relation to China's historic revolutionary Sun Yat Seng."

Pondicherry, early in December, discovered a "third part"—which left no doubt as to "Cognard and Griswold's treachery." But worse, they were not alone, for "the entire committee—all seven of the scoundrels—were guilty of conspiracy!" Even the student member, Miss Gochenour (Sharon R.) was

"guilty." Holmes went on to identify the others involved in the "incredible and diabolical scheme"—David Clark, of "rotund torso"; Ronald Bachman, who was "too athletic"; William Pfeffer, who had an "odious habit of reducing Gilbert and Sullivan to a whistle"; and James Heisler, of "enormous beard." Griswold had a "lanky frame," and Roger Cognard was "just young." A later "installation" contained references to "an Italian revolutionary who taught religion" (Louis DeGrazia), to "an aged sociologist who spoke of nothing but bridge" (Glenn Bush), and to the latter's "erstwhile partner," a professor of American literature (Harold Hall), "who put together more pauses in a single sentence than any man I have ever known." These are they who were to make recommendations to the Vice President for Academic Affairs, February 1, 1975.

Pondicherry found a fifth and final installment of "The Adventure"—in which Watson presented Holmes' summary. The "Committee" had been silent because "it had nothing to hide." It had recommended tenure for five or six candidates, advancement for two to be associate professors, and advancement of one to be full professor. Forthcoming from the committee had been these suggestions—that members of the faculty eligible for "leaves of absence" be enabled to take them; that "early tenure" be awarded when circumstances warranted; that "library personnel" be eligible for tenure; that evaluation of "departmental leadership" become routine; and that judgment "on performance of first and second-year teachers" be established. Holmes' concluding observation—that the evaluations committee was "comprised of sensible and compassionate people."

Membership of the Committee on Faculty Evaluation underwent systematic change, and its tasks expanded and required more and more sessions. Evaluations of first, second, and fourth-year "members" became routine after spring, 1975—these to prevent recurrence of a procedure which permitted one to teach six years, then to be denied tenure and to be forced to depart. Were a "tenured member" of the committee to be "up for evaluation," the professor's respective academic division was to have selected a non tenured "substitute" to serve in the case. Members of the faculty decisively rejected a proposal suggested by the SAS, that tenured professors be evaluated "every five years"—chief reasoning against the idea being that such burden would "bury the committee" with additional work. William Pfeffer succeeded Norman Grizwold as chair of the committee.

The Administration

Of the many persons who assisted Vance Rogers in the administrative tasks of Nebwesuni during his long tenure, the following were certainly among those who cut wider swaths:

Gertrude Ainsley, library assistant, 1967-78.

Helen Andrews, R.N., director of health services, 1960-74.

James Earl Bartley, '25, business manager and treasurer, retired in 1960 after 25 years of service.

Wilson Beaver, superintendent of buildings and grounds, to retire in 1965.

Frederick E. Blumer, joined the department of religion in 1962 and served the year as chaplain; served the capacity of vice president for academic affairs, and then as provost, from 1967 to 1976 when he departed to assume a college presidency.

Clifton V. Bullock, '67, returned in 1971 to be an associate dean of students, and then as chaplain the following year—until 1976 when he departed for a parish ministry.

Ruth Smith Cederdahl, '23, directed mail, duplicating, and other services until retirement, 1974.

Vicente Colon, was director and then dean of admissions until 1968.

Karen Norton Cook, '56, secretary in office of alumni affairs and to become in 1962 director of alumni affairs and activities. Her services would extend over 33 years.

Philip Samuel Dahl (Sam), to be dean of the college until retirement, 1976, as emeritus professor of education.

Bessie E. Eberhart (Betty), head resident of Johnson Hall until retirement, 1972.

Milton D. Evans, successively wore the hats of director of placement, director of student affairs, and dean of students.

Claire D. Fredstrom, '62, returned to be an associate dean of students and to be director of financial aids—from 1968.

Kathreene Frenchy began in 1962 her succession of many secretarial services, and to become director of mail room and duplications.

Norman A. Good, '37, returned to serve as assistant business manager in 1960.

Fred C. Hess, '44, continued as director of public relations until 1962.

Ruth Jackson, assistant to the registrar, for many years after 1965.

Ethel M. Johnson, served as dean of women and associate dean of students; to retire in 1974 as professor emeritus of English.

Richard B. Johnson, as business manager and treasurer.

Ronald L. Johnson, assistant in admissions from 1968 to 1975, and then to direct admissions.

S. David Kaplan, consulting psychologist, 1968-72.

Alta L. Kelly, from being secretary of placement to head resident of Plainsman Hall, 1962-70.

Merrill G. Koser, '23, assistant to the president for wills and estates, from 1964.

Hellen Mills Luschei, '26, was registrar until 1964, then assistant treasurer until retirement, 1971.

Frances E. Martin, director of food services, 1967-74.

Lewis Edward Mattingly, as chaplain until 1960, and to retire in 1972 as professor emeritus of religion.

Waldo M. McPherson, superintendent of buildings and grounds, 1965-71.

June Menefee, director of food services until illness caused retirement in 1966.

Elsie Muller, assistant treasurer until retirement, 1964.

Dayton L. Olson, '54, chaplain—1960-2 and 1963-6.

Pauline Parke, began her many years as assistant treasurer in 1971.

Carleton B. Paine, '62, began his services as consulting psychologist in 1972.

Warren H. Parker, '34, from 1962 to 1974 served in matters of wills and estates, financial aids for students, and as admissions counselor.

J. Darwin Penrod, superintendent of buildings and grounds, after 1971.

Alan W. Robb, assistant treasurer and bursar, from 1968.

Delbert J. Sampson, '35, as dean of men until 1962.

David M. Schoonover, as admissions counselor and then as director of admissions, 1972-5.

Charles E. Sconyers, assisted the president as director of development, after 1958.

Darrel E. Seng, '58, directed publicity for the university, after 1962.

Kendal E. Sieg, '67, began his long service in admissions, 1971.

Jerald E. Walker, campus chaplain, 1966-70.

Virgil Welch, retired in 1963 as assistant to the president, in matters of wills and estates.

Jess Weyand, came in 1964 to assist in admissions, became director in 1968, and retired as dean of admissions in 1973.

Irene Caldwell Wiegers, '37, returned in 1963 as assistant registrar; as registrar from 1964.

Jessie V. Yost, '69, from 1967 assisted with "federal funds" and then to direct church-campus relations and be "campus receptionist."

(Three ladies—each of special skills, perseverance, and dedicated loyalty to Nebraska Wesleyan—were auxiliary to administration, each in her role as secretary to chancellor/president. Leona Williams followed Helen Luschei to assist Ben Schwartz and continued through to completion of Carl Bracy's chancellorship. N. Clare Smith directed the office for Vance D. Rogers until July 1, 1968. Ilene Raymer Barringer succeeded Mrs. Smith and prevailed to the eve of the school's centennial celebration.)

—"Division of Student Affairs"

N.W.U.'s increasing enrollment brought decision in November, 1961, to revamp the several services for students. Conceived was a "Division of Student Affairs," and the reorganization would be costly. The Woods Charitable Fund, Inc., of Lincoln and Chicago, underwrote the plan—a grant of $30,000 to be expended over a five-year period, after which the new "division" became a matter "within the budget." The Woods Fund had already assisted the school in programs to reward "great teachers," to provide counseling for "new students," and to finance "sabbatical leaves." This "Division of Student Affairs" became operative for the fall term, 1962, with Milton D. Evans as director and dean.

—"Dean of the College"

This new structuring aimed to ease the strain of a multiplicity of burdens which had traditionally rested heavily on the shoulders of the dean of the college—particularly with respect to matters of scholarship, absences, and "other delinquencies." Sam Dahl, as "Dean of the College," had no wish to appear "inapproachable and hard nosed," but his posted hours attempted to reserve a pair of hours each day for "his office work." In an October, 1965 "Faculty Newsletter," he "removed his hat to lay bare his crew cut." He was constantly on the receiving end of requests for room changes, different office assignments, keys, telephone relocations and new numbers, portable black boards, file cabinets, bookcases, chairs, "schedule cards," and even fly spray. All too often, the requests were oral and "in passing," and he had "to take notes." He admitted his "best of efforts" had sometimes sent "extra chairs" to someone who hadn't ordered them," and that some telephone connections "got crossed over." As things were, "the dean's office" had been fielding nearly all the "fly balls," and time for adjustments had come.

—"Division of Academic Affairs"

Faculty newsletters and campus newspaper announced in March, 1967, that the "Governors" had created a new "Division of Academic Affairs," with Dr. Frederick E. Blumer to be a "Vice President" in charge. Blumer would be the "chief academic officer" of the university, and some clarifications were needed. These came in the fall, and "Faculty Newsletter" and *The Paper* gave summaries. The faculty's "legislative committee" had made certain inquiries, and a special ad hoc group had served to draw lines of separation. Here were the new profiles—

> Vice President for Academic Affairs: academic budgets; the computer facility; curriculum, defining policy and objectives; faculty personnel records; faculty officers; faculty recruitment, advancement, salaries, rank, tenure, and orientation; faculty organization, and formulation of new programs.
>
> Dean of the College (within "academic affairs"): admissions; advanced placement; student advisory system; annual bulletin or catalog; class schedules; classroom assignments and uses for activities; grade reports and probation; off-campus programs (Washington Semester, U.N. Semester, "junior year abroad," "south campus, " etc.); registration; summer school; library services; and "educational media."
>
> Dean of Student Affairs: placement; dean of men; student senate; student housing; foreign students; the "Lane exchange"; special testing; social life; clinical psychologist; dean of women; student health services; and the "judiciary board."

The ad hoc committee had resolved one other matter, for the "dean of the college" would preside at meetings of the faculty were both president and vice president for academic affairs to be absent.

—Provost

The board of governors directed (April, 1969) that the school's "six key personnel of the staff" have annual physical examinations—president, the two vice presidents for academic and student affairs, the dean of the college, the director of development, and business manager and treasurer. Then, in September, the board conferred upon Blumer the title of "Provost"—deemed to be more fitting, somehow, for such high administrative office "in charge of curriculum, faculty, et cetera."

—New Titles, 1972

But president and governors of N.W.U. were not content to desist for long their stirring in the cauldron of titles. With recorded "unanimity," December 8, 1972, they retitled this foursome: Blumer, once again to be "Vice President for Academic Affairs"; Sconyers, as director, to be "Vice President for Development"; Richard Johnson, from business manager and treasurer, to be "Vice President for Business Affairs"; and Evans, from dean of students, to be "Vice President for Administration." In addition, Ethel Johnson and Claire Fredstrom had become associate deans of student affairs, respectively in charge of women's housing and the social calendar and of financial aids. Within "Development" would continue to lie matters pertaining to public relations, search for gifts and bequests, alumni activities, publicity, and use of federal funds. Reorganization of administration at Nebwesuni had settled into a sort of stability for the time being. But, perhaps, an editor of *The Wesleyan* at a later date desired to add comment, by featuring three cowering figures (in hell, maybe)—respectively identified as "Theft," "Adultery," and "Murder," and with accompanying caption of "Dick, Fred & Milt." Such was college humor, come March, 1976.

Residences

The Paper, October 24, 1969, had disclosed that the "Rogers family would depart from "the campus home," 5535 Madison Avenue, northeast corner of the 44-acre quadrangle. This home, first occupied by the Forrests, was a gift from "an anonymous donor." N.W.U.'s first family was to take up residence in a home, Lincoln's Piedmont area, another gift to the university by "an anonymous donor." The Blumers were now to live in the "campus home."

Deficits, cutbacks and reductions

When members of the faculty assembled for presemester meeting (for autumn, 1970), they were greeted with unpleasant news. The school's deficit for the previous academic year had mounted to $133,916. Decline in enrollment and inflationary increases in operating costs were central factors. "Reserve funds" had covered the shortage, but prospects were that another year of similar deficit lay ahead. Within two years, N.W.U. needed to reverse its downward trend in enrollment and to reduce faculty and staff. Dr. Rogers projected that perhaps as many as 17 teachers faced dismissal, and there were to be other cutbacks. The administration would notify "department heads" whose ranks were to be affected, and each department was "to resolve its problem"—in most cases. A measuring

stick of sorts would be used—number of students per teacher, a matter of "ratio and strength." Dr. Blumer, as provost, later added clarifications,—that dismissals should be of full-time tenure-track "employees"; also, when possible, persons eligible to retire with full benefits were to be selected and not replaced.

Heads of departments, generally, had little choice but to follow a simple guideline, "Last one in, first one out!" It was devastating to morale. The A.A.U.P. had specified "standards" to be met when dismissal for "financial exigency" must occur—notice of dismissal was never to be "less than one year," or "severance pay of one year" to be given. Also, each institution was expected to give "all aid possible" to the departing professor to gain other employment. Contracts for 1971-72 would cover "official notifications" of pending dismissals. Hopes were that those teachers, scheduled to depart, would find employment and not remain for a "final year" on N.W.U.'s deficit-creating payroll.

Dubbed a "retrenchment program," it added much to "unrest on campus." Rumor-mongers enjoyed opportunity, and "whispering" fed upon the discontent. Rogers and Blumer used meeting and "newsletter" to respond to faculty inquiry, and students turned to *The Probe*—with Barbara Moore and Mary James heading the editorial staff. Essence of theme asserted that "the students should have a voice" to determine which teachers should be released "because of the fiscal cut-back." Blumer attempted to assuage growing resentment by assurance, that the "financial squeeze" had forced "positions to be dissolved—not persons." Furthermore, "no tenures" were involved, except when "retirement age" were reached; and, five students were serving on the faculty "Committee for Rank and Tenure." Nevertheless and in time for Hallowe'en, Robert F. Bartle put some observations in to print: student opinion had not been sought; "position dissolving" was an administrative "guise"; teachers to go had "received very broad student support"; "tenure policy" was outdated and preserved professors "who do not communicate…in classroom performance"; and, "Wesleyan's future depends on it's ability to justify its price tag." Bartle added another note, that "dissatisfaction with teachers would lead to many departures of students."

Blumer reported to the "governors" in January, 1971, that "reductions in staff" were fourteen; he did not specify that this figure included Dr. Yin Ming Hsu, to be given retirement in May, because of age. He gave further appraisal in February—solvency of the university was at stake, for it had become "overstaffed"; enrollment had remained "down," for "projected increases" had not materialized; all departments would remain strong; and, the school's accreditations were secure. He projected that Nebraska Wesleyan would continue "to do exceptionally well." *The Plainsman*, 1971, added editorial commentary—that "the North Central's recent survey and report" had confirmed "the state of the college"; and, that Dr. Rogers "in open meeting" had assured students "the administration was determined to keep our best teachers." A nadir of despair for Nebwesuni appeared to be passing.

(Governing rule of the university directed mandatory retirement at age 65, but annual extension could follow were administration and board to grant. Only on rare occasions, and with cause, had extension not been made, and many of

N.W.U.'s retirees had taught through their 70th birthdays. A "matter of health" had nearly always been determining factor. Doris Yin Ming Hsu was yet fully capable. She expected to teach until reaching seventy. By use of "the American calendar," Dr. Hsu reached 65, early February, 1971. She was entitled to full benefits—those of Social Security and T.I.A.A. Logic directed that she retire from the department of biology—thereby reducing the staff and preserving place for a young professor "with family." Summoned to meet with the president, provost, and head of department, she learned of her retirement. Her resentment knew no bounds, and many of her friends shared in it; for, as she related it, "They told me! They did not ask me!" She was retired, 1971.

A more complicated case was that of Dr. Vicente A. Colon. He joined the faculty in 1948, with M.A. from the University of Nebraska, to teach Spanish. He was a native of Puerto Rico, and his status was "assistant professor." Chancellor Carl Bracy, in 1950, asked Colon to direct "student relations"—with chief responsibility to be recruitment in "admissions." With agreement reached, Colon received advancement in rank to be "associate professor of Spanish." For eighteen years he directed recruitment, eventually to be recognized as "Dean of Admissions." Along the way, he gained his Ph.D. in 1961, and looked forward to teaching in the classroom. After a sabbatical, he returned to the department in 1969. Through the years he had been listed in the annual catalog, also, as an associate professor. He had assumed his tenure was secured; but, administrative appointments did not count toward tenure. His return to the classroom put him back on "tenure track," but no more than that. Caught in the "last-one-in, first-one-out" guideline, he was headed for dismissal at the end of the 1970-71 academic year. Dr. Colon, and his family—both sons being graduates of N.W.U.—bitterly resented what to them equated with "betrayal"; he brought suit for $100,000; he claimed "breach of contract." The "Committee on Faculty Affairs" worked diligently and overtime to find compromise and solution, but to no avail. *The Wesleyan*, September 8, 1971, carried the news that a settlement had been reached, a payment from the school to Colon "of $9,400"; recorded "minutes" referred to a "one year's full salary payment." Of immeasurable cost to the university was the zealous loyalty of a family.)

The Faculty (II): meetings and committees, et cetera
—Officers and voting

Members of the faculty had by their own doing met twice each month, alternate Monday mornings at 10 o'clock. The first Monday served for "business," and the second was for "coffee"—but to be turned to "business" when circumstances so necessitated. The "coffees" eventually fell sacrifice to growing demands for "committee responsibilities" and for departmental and divisional meetings—which later preempted alternately the "first Mondays." Tradition directed that "faculty meetings" be held in the large room reserved for and furnished by the Woman's Wesleyan Education Council (W.W.E.C.), in the C.C. White Building. With completion of the Fine Arts Building, meetings moved to the Emerson Recital Hall, lower level. Roberts' Rules of Order (as revised)

prevailed, and after 1967 Philip Kaye served as "faculty parliamentarian." Officers were regularly chairman, vice chairman, and secretary—each elected to serve two years, with the "chairs" selected on alternate years. Not until October 21, 1963, did the faculty decide to clarify a question: "Who shall vote in faculty meetings?" Resolved: those of professorial rank serving full time; those of full-time appointments who had served a year; and those administrative officers who held faculty rank. Voting "in absentia" was permitted under certain circumstances, and "Faculty Handbook and Constitution" made note of successive adjustments.

—"Order of Business"

"Order of Business" for a meeting of the faculty included reports from the several committees and actions as "new" or "old" business. Endorsement or rejection of committee recommendations lay within the purview of the faculty. In certain "areas," the faculty effected action; in others "the force" might choose to recommend action to be taken by administration, or board of trustees, or governors. In matters of curriculum, grading, attendance policies, approval of graduation lists, and passing judgment on candidacies for honor degrees, as example, members of the faculty prevailed. As the "reform spirit" of the 1960s and 1970s gained momentum, decision by the faculty left less and less to remain in the hands of administration.

—Committees and reformations

Work of committees was crucially significant, for here were sources for creative responses to changing times and of resolutions to expected, as well as unforeseen, difficulties. To enter the 1960s the "standing committees" of the faculty were these: Admissions, Athletics, Faculty Affairs, Library, and Religious Life. As for "special committees," the annual catalogs listed these: Academic Affairs, Campus Center, Honorary Degrees, Honors, Publications, Radio and Television, Social Life, Tenure and Rank, and Scholarship. Soon to join the ranks was a committee to advise "Foreign Students." Too, were the "ad hocs." Departments and "divisions" routinely distributed the memberships, sometimes in conformity to administrative suggestion. The "Faculty Handbook and Constitution" directed these procedures.

The members of the faculty, in regular meeting (October, 1964), created a special "Committee of Nine"—purpose being to restructure "faculty organization," with clarifying "restatement" of relationships of faculty to administration and to board of governors (trustees). Composition of the committee included the four chairs of the academic divisions, four voting members of the faculty (but no head of department), and the "dean of the college" who would convene and preside. This ad hoc group received instructions to make report by February 1, 1965. Its sessions were weekly, lengthy, and often "warm." Extension of the "time" became necessary. Its completed report reached "the force" April 2. As for "policy making," members of faculty, administration, and board of governors were interlocked. Reflected would be a gradual reformation of the

structure into a revised system of committees. The "faculty handbook" annually kept note of the successive adjustments.

These committees, by the mid 1970s, had become centrally important, and we sample their respective responsibilities—with three being somewhat "more weighty."

> FACULTY AFFAIRS—to treat of fringe benefits, tenure and rank, appointments and dismissals, retirements, health and life insurance, leaves of absence, travel allowances, grants for research and publication, and grievances; to act as "liaison" with the board of trustees and governors: to assist in matters of dispute between members of faculty and administration. (Recommended, 1977, that at N.W.U. there be in matters of appointment, rank, or tenure "no discrimination because of race, color, sex, national origin, religion, or age.")
>
> LEGISLATIVE—as a "deliberate branch," to discuss, debate, and draft proposals affecting academic policies.
>
> EXECUTIVE—a sort of "committee on committees" which had emerged from an earlier "Administration Advisory Council" for chancellor or president, to administer policies; to assist the vice president for academic affairs; to approve or reject "waivers" when requested by students; to formulate the academic calendar; to supervise library facilities and practices; to approve departmental budgets; to assign offices and classrooms.
>
> "Academic Standards"—admission of students; testing programs; advanced placement; honorary degrees; scholastic awards and scholarships.
>
> "Activities"—athletics, convocations, dramatics, forensics, musical organizations, student publications, honor societies, and departmental clubs; schedules for chapel, vespers, Willson Lectures, and "religion-in-life week"; organizations "like YMCA, YWCA, UCM, and Kappa Chi."
>
> "Student Affairs"—"student government and campus social life"; Student Senate; student courts; fraternal organizations; dormitory regulations; "Lane Exchange"; off-campus study; student loans and grants; "placement."
>
> "Academic Freedom and Due Process"—to be a "hearing tribunal" to adjudicate formal complaints "involving alleged violations" of academic freedom and due process, and could receive appeals from "faculty affairs committee."
>
> "Faculty Evaluation"—to collect information pertinent to matters of advancement in rank, of tenure, and of sabbatical leave; to make recommendations to the president and the vice president for

academic affairs; to maintain updated files; to make available each file to the concerned member of the faculty.

"Teacher Education"—to serve as liaison between the department of education and the departments supplying the hours of credit for the several subject areas to meet certification requirements; to resolve "disputes" between students and the department of education with respect to candidacy" to enter a program of training, to progress in a program, to assignment of "student teaching," and to certification.

Duties for these committees changed as directed by the faculty, and each committee established its subcommittees. Composition of each remained a matter of faculty decision and administrative input. For most committees, student representatives had become active and voting members—the major exception to be "Faculty Affairs."

From a "Faculty Newsletter" (September 13, 1974) came news of a special "Notice Committee for Noticing Notices." As for its responsibilities—

To make things easier for all of us, please notice this important notice about notices. You may have noticed the increased amount of notices for you to notice. We notice that some of our notices have been noticed. On the other hand, some of our notices have not been noticed. This is very noticeable! This notice is to remind you to notice the notices and respond to the notices, because we do not want the notices to go unnoticed.

Rumors hinted that Fred Blumer or Darrel Seng was the mischievous creator of "one more committee."

Composition of the several committees followed these lines:

FACULTY AFFAIRS: Two members of the faculty from each of the "academic divisions" and the provost, or vice president for academic affairs. (For two years, 1972-74, five students, one from each of the "divisions" had served; but, this representation was terminated because of the highly sensitive nature of most of the committee's deliberations.)

LEGISLATIVE: Created by the faculty in 1965, this committee grew from an earlier "Committee of Department Heads" and continued as such, but with these additions—an "at large" member from each of the academic divisions (five, eventually), a student from each "division" (five), the provost, the dean of the college, and the registrar. Added in 1974, the "director of ethnic studies." (This committee averaged three meetings per month, operated under a two-thirds-of-membership rule to meet requirements for a quorum, and gained reputation for "crossing every "t" and dotting every "i" before reaching "consensus.")

EXECUTIVE: The academic dean, or provost, or vice president for academic affairs; each "division chairman" (five eventually; and president, or vice president, or selected substitute from the student senate (to become SAS). (Decisions could be appealed to trustees or governors.)

Academic Standards: A member of the faculty from each academic division; the director of admissions; the director of financial aids; the registrar; and three students. (Charged "to set and supervise enforcement of the standards.")

Activities: The chaplain; a member of the faculty from each of the academic divisions; the "coordinators" of athletics, dramatics and forensics, musical events, and student publications; and two members of student senate, or SAS. (Eventually, 12 members.)

Student Affairs: The dean of student affairs (vice president); the dean of women; member of faculty from each of the divisions; president of the student senate or SAS; and two other students selected by the "senate."

Academic Freedom and Due Process: Five persons—each to be a tenured member of the faculty, but not to be on the Faculty Affairs Committee, or to hold an administrative position other than that of "division chair" or department head.

Faculty Evaluation: One tenured member from each "academic division"; one non tenured member from each "division"; and the "chair" of the student senate's (SAS's) committee on faculty rank and tenure.

Teacher Education" Head of department of education; a member of the administrative staff—appointed by the vice president of student affairs: president of the Student Education Association; and president of the local chapter of Kappa Delta Pi.

A "faculty handbook and constitution" emerged from desire on the part of the faculty to leave less and less to the whim, fancy, and caprice of administrative fiat. A "handbook" for the faculty, per se, had its origins in a questionnaire placed before the faculty in 1952 by the "Administrative Council"—headed by Carl C. Bracy, Chancellor, and A. Leland Forrest, Dean of the College. Sought were suggestions for "a manual" which would describe "policies and practices at Nebraska Wesleyan." Composition depended upon work of committees which had sought input from other institutions. The "areas to be included" dealt with INSTITUTIONAL RELATIONS (a faculty member as employee), ACADEMIC RELATIONSHIPS (a faculty member as teacher), STUDENT RELATIONSHIPS, and FACULTY ORGANIZATION (a faculty member as administrator). An APPENDIX included a "reaction sheet" to be used by students for course appraisals and an "appraisal form" to be used by "each teacher." Chief purpose

was to place guiding information in the hands of "faculty members who have recently joined the staff."

Successive revisions came regularly, and each reflected changes in organization and clarifications of "rights of members." Desire was to put everything "into writing," and standards of the A.A.U.P. provided guidelines. The "Handbook" grew in size, and soon became of significance far beyond that of bearing information. Labors of committees produced a transformation which bore the date "October, 1969"—with this title, "The Nebraska Wesleyan Faculty Constitution." The board of governors combed the document to make certain the provisions would withstand the legal scrutinies of a "court of law." Revisions gained approval. For all intents and purposes, handbook and constitution had become virtually one.

The handbook-constitution never lay unattended. Any member of faculty or administration, any committee, and any trustee or governor could propose a "modification." Concerns over tenure, dismissals, resignations, "voting roster," academic freedom, due process, grievances, "additional employment" ("moonlighting"), and even for "clarification of terms" brought revisions. Each proposal moved along the route of Faculty Affairs Committee, faculty, administration, and "governors." Work on the "Faculty Handbook" was never ceasing, and "annual insertions" provided update. Reprintings of the modified document were dependent upon "volume of change." The "governors" kept their eyes on "correct usage of legal terminology."

—Pay and deductions

The Faculty Affairs Committee recommended, March 1965, that "each month's paycheck be accompanied "with a statement" to show deductions—social security, federal and state income withheld, T.I.A.A. (retirement) withheld, group life and health-hospitalization insurance premiums withheld, etc. Amounts (percentages) to be withheld changed often, and the school's "business office" was hard pressed and "set up" its bookkeeping formulas each autumn. "Newsletter" notified recipients that "N.W.U. bookkeeping will not be adjusted in mid-year." Members of faculty and staff had to be "on time" to turn in their respective "W-4s"—to claim allowances for dependents; and the office had to meet the January 31 deadline for "W-2s" and tax returns.

—The "hiring process"

The "hiring process" at Nebraska Wesleyan had been largely a matter for president, dean of the college, "Division Chair," and head of department (if the latter were not "on line"). The same was true when it came to "easing out." That "due process" were to include a specially constructed "search committee," as a matter of "rights" became full-blown in the 1970s. The "leanings" of trustees had seemed often to determine selection of chancellor or president, and a mixture of "leanings" determined appointments to the other administrative positions. That the school had through the years fared quite well may explain lateness of faculty to request "formalization of a search process." There were antecedents of "faculty input"—particularly when A. Leland Forrest was selected to be chancellor. Too,

faculty representation was on the committee which turned to Vance D. Rogers to be president.

—"Search"

The Faculty Affairs Committee early in 1970 turned to a need for rules to establish ad hoc committees "in case of vacancy" to search for and to recommend appointments to be president, provost, or academic dean. In each case, composition of committee was to be of faculty and staff, students, alumni, and board of governors. To seek a president, an "officer of the administration" would preside; for other appointments, the president could direct. A committee had first to define purpose of position and terms of employment, to state qualifications to be met, and then to advertise throughout appropriate media. Consequently, screening procedures narrowed the field of applicants, and inquiries and interviews brought additional eliminations. A "final few" came to the campus at school expense—for "all to see." Ultimate choice of committee, once reached, lay before the "governors" for closing approval. Along the way, secretarial work—correspondence and notifications, safeguarding of files, and return of all dossiers—was to be challenging, and at times nearly overwhelming. The framework received full testing when Frederick E. Blumer resigned as vice president of academic affairs, and when Vance D. Rogers ended his presidency. Other resignations had been treated with less process and fanfare. But, "search" would become increasingly formalized and structured—for major administrative and tenure-track appointments; and, similar procedures ensued for other positions. "Rights" had become a highly inclusive matter.

—Awards and recognitions
—("Endowed Professorships" and "Woods Distinguished Teachers")

Throughout the school's history, staff and teaching faculty had been receptive to special recognitions and "awards." Three "Endowed Professorships" had merited listing in the annual catalogs—The D. W. C. Huntington Chair of Religion (1917), The Charles L. Noyes Chair of History (1923), and the James Stander Chair of Business Administration and Economics (1951). None of these had been sufficiently endowed to underwrite salary or bonus, and the small annual "returns" were used "to strengthen" the three respective departments—without "reflection" in salaries. Leland Forrest turned to the "Woods Charitable Fund, Inc.," to finance a succession of five annual awards, each to recognize a "distinguished classroom teacher," who would receive a tax-free gift of $1,000. Procedure for selection varied from year to year, and annual Founders' Day Convocation provided the occasion, the first coming in 1957. The five recipients—David H. Mickey, E. Glenn Callen, Ethel M. Booth, Harold E. Hall, and Walter R. French, Jr.—were appraised by students and by alumni to be among N.W.U.'s "most demanding professors."

—("Ames Professorships")

Vance Rogers aspired to establish "distinguished professorships" funded to pay annual awards "in perpetuity to retirement." He predicted in terms of six, but

gained only two—these established by the Bankers Life Insurance Company from its "Ernest C. Ames Fund" and to be effective with the academic year, 1962-3. These "Ames Professorships" provided annually a "taxable bonus" of $1,750—which would climb eventually to $2,500. When declines in enrollment brought deficits and "retrenchments," increases in salary for the "two professors" may have taken into considerations "the bonuses." As his tenure drew to its close, Rogers suggested to the board of governors that the "Ames Professorships" be "re-evaluated, " and this translated into termination. The two professors, Walter French and Harold Hall, received this news with "some bewilderment and surprise"; and, in review, surmised "the bonus," always paid separately, had in reality been used to compensate for limited increases in salary. The "Ames Fund" would now be used to underwrite awards to be given annually to professors selected on bases of differentiating standards and variations of sources of information.

—("Creative Young Professors")

Starting in 1965 came awards to recognize "Creative Young Professors"; and to follow came others to name "outstanding full professors"; and then those to select associate and assistant professors. These carried titles—such as "President's Award," "Trustees' Award," and "Trustees Honor Faculty Awards"; and, the stipends ranged from $500 to $1,200. The two "Ames Professors" often served on the committees to make the selections—each committee to be composed of faculty and governors. Honors convocations and commencement ceremonies provided occasions for each year's awardees to be identified.

—Fringe Benefits (parking, retirement, life insurance, health insurance, disability, travel, "staff purchases", recreation, et cetera)

Historically, Wesleyan's faculty and staff had enjoyed few perquisites—"perks" or "fringe benefits." There had been "IDs" which gained admission to all athletic, dramatic, forensic, and music events on campus. Parking was "free," and so was use of N.W.U.'s "recreation facilities." A miserably inadequate pension system, which conformed to a "years-of-service formula" as used by the Nebraska Conference of the Methodist Church, had not been replaced until 1951—when the trustees had adopted the match-payment systems of Social Security and of T.I.A.A. Other "things" followed.

Added in 1957 was "group life insurance," with the school footing most of the premium—with $5000 being the largest benefit, and with 75% of the "defined categories" required to be participants. A modest fund for "travel" (by 1957) allowed no more than $35 per trip, should the dean of the college approve; general rule permitted a "one-time-per-year usage"—until the fund expired. For N.W.U.'s employees, optional and with benefit of "group rate," was hospital and surgical "care"—provided through Blue Cross/Blue Shield.

As the years proceeded, "faculty newsletter" periodically summarized "fringe benefits." As of February, 1975, the "fringes" included these: Health Insurance; Life Insurance; Retirement Benefits; Tax-Deferred Annuity; Disability; Disability Income Protection Plan; Faculty Travel; Educational

Opportunities for Faculty Families; Sabbatical Leave; Leave without Compensation; Admission to College Functions; and Staff Purchase Plan—to include Stover's "Christmas Candies." The Committee on Faculty Affairs fielded all requests for changes. Little wonder that Richard B. Johnson made it known that the deductions "created payroll complications"—for his "small crew" in the business office. Too, certain members of "the force" seemed annually reluctant to meet deadlines for returning "W-4s" and other documents needed to figure "withholdings" from monthly paychecks.

For the "Life Insurance," premiums climbed with advancing ages. For an employee, N.W.U. paid the increases; but, for spouse and independent children, "each member" paid the increase. Upper bracket of benefit remained at $5,000 (lesser categories were of $4,000 and $3000); spouses had $1,000 and children had $500. Each new employee, if within the definition of qualification, was inducted into the program, for the "75%" had to be maintained. For "a member," upon retirement, value of policy was reduced to one-half—with the school to pay the premium "until death."

Entrance into the group program with Blue Cross/Blue Shield was not mandatory, but the "premium advantages" were attractively beneficial and would be withheld from paychecks and collectively paid by the business office. October was the month to effect changes and to enroll, and the business office supplied the "forms" to be returned—always with deadlines to be met. Not until 1976 did the "Wesleyan group" enjoy rates which equated with the Nebraska State Education Association (NSEA). Annual premiums had kept pace with other inflated costs. The "Wesleyan account" had quite regularly "to work upward the rates."

Not until 1967 did N.W.U.'s "governors" activate a "University Policy on Disability"—to be "at no cost to the faculty" or staff. This "disability income protection plan" covered both physical and mental incapacitation, became effective after six months, and "would continue" until recovery, death, or retirement at age 65. Original stipends assured income at 60% of the "first $1,000" and 40% of "the remainder." Five years later, the governors adjusted the 60% factor to cover the "first $1,500." This plan to guarantee disability income for employees carried a budget item of about $6,000 annually. Arrangements were within T.I.A.A. Few "members' ever needed to benefit from the plan, and their "monthly stipends" remained constant.

Members of Nebraska Wesleyan's teaching faculty, if full-time, were obligated to enter the ranks of T.I.A.A. (Teachers Insurance and Annuity Association), later to be coupled with the optional advantages of C.R.E.F. (College Retirement Equity Fund). If already enrolled, a new professor experienced no break in enrollment—otherwise, a year's wait was policy; a second year of employment carried optional opportunity; a third year brought mandatory entry. The university's "governors" matched the permitted percentages withheld and approved the increases to be allowed. The Board of Governors (April, 1971), facing into "fiscal retrenchment," affirmed the mandatory age for retirement to be 65 and introduced a plan to encourage "early retirement." They retained option to extend employment "beyond retirement."

(When the government established the Tax Deferred Annuity Program, to enable employees to establish their "IRAs," this means "to fatten a nest-egg" did not involve the school—other than to do the paper-work and to adjust reports for income tax.)

The allowance of $35 to travel to a professional meeting was not available until a second year of employment; policy permitted "use" to lie idle for three years and to reach $105—but no more. Sam Dahl, as dean of the college, approved reimbursements. The Faculty Affairs Committee pressed for upward adjustments, and for 1967 these directives had emerged: $35 for an instructor; $45 for assistant professor; $55 for associate professor; $65 for professor. Three-year accumulations could respectively rise to $105, $135, $165, and $195. Basic to eligibility was "a first full year of service for a full-time member." Allowances could apply to mileage, housing, meals, and conference fees (but no "mileage" for a meeting in Lincoln); and, receipts—to include taxi fares and parking fees—were to be submitted to Dean Dahl.

Reimbursement for mileage, if travel by private auto, had reached "9¢" by August, 1973. "Faculty Affairs" kept pressing for increase—"to 15 cents per mile—a more reasonable figure." Meals carried "an eight-dollar" limitation, and tips could count "up to 15%." As of November, 1974, a round maximum of $300 set "the limit," and claims were to be supported by "text of paper and receipts for expenses." Purpose of policy remained to encourage attendance at "professional meetings" and to participate in programs.

Dick Johnson had scarcely taken the reins as business manager when he initiated a procedure known as "staff purchases." Various businesses in Lincoln were willing to give discounts, for full-time members of N.W.U.'s faculty and staff. Official "orders" could be picked up at the business office, and those were used to make the purchases. Excepted were major appliances, luggage, jewelry, clothing, automobiles, real estate, food, and major furniture. It was a "useful system" and collectively amounted to "considerable savings."

(Annually, the Russell Stover Candy Company granted "Christmas discounts" up to 20%—for collective purchases via the school's business office, provided a minimum of 48 pounds had accumulated. These savings continued until the Lincoln factory closed its doors (1976). To guarantee deliveries before holiday recess, a December 10th deadline had annually to be met.)

We have reviewed "tuition remission." An interesting question had been placed before "the Board": Did not such "remission" equate with "potential increase of salary"—an advantage for those with children? Implied was a matter "of fairness." The established "discount" for dependents had not been seen to be matter of salary. N.W.U.'s official stand held firmly to the "old line," and that "remission" was "discount"—not "salary." Senator Carl T. Curtis and Congressman Charles Thone, in Washington, were to be particularly attentive to this Wesleyan's "official position."

When the George A. Knight Field House reached completion, late in 1976, its manager proposed that members of the faculty and staff who would use the new facility pay a "use fee"—particularly for lockers. The Faculty Affairs Committee immediately registered protest and urged the administration "to drop all activity fees." Result? No fees!

—Salaries

Of course, "salaries" became increasingly of "top priority." Statistics and projections had distinguished between professors, the associates, the assistants, and the instructors. Average salary in 1959 figured to be $5,656; for Rogers' final year, 1976-7, it had risen to $13,075. As of this late date, his four chief officers—the vice presidents for academic affairs, student affairs, business and management, and advancement—had incomes ranging from $23,000 to $25,000. Rogers' salary soared well above these. His salary had begun at $11,000. Periodically, Rogers and trustees and governors had formulated projected "scales" for increases in salaries for faculty—these to be used to retain professors already on the pay role and to attract promising applicants.

—(Comparisons)

As president of Nebraska Wesleyan, Rogers was quick to note that many members of the faculty were "overworked" and "not adequately paid." A survey for 1958 revealed that N.W.U.'s average salary of $5, 404 compared rather poorly with "all institutions in the Midwest"—$6,350. Only in the bracket for instructors was "a gap" not so noticeable. Wesleyan's "median salary" was found to be "above the other colleges in Nebraska," but this offered little comfort. The "certain inequities" which continued to exist between N.W.U. and other similar institutions of the nation, including other "Methodist schools," remained. Not until autumn, 1976, did a survey under the auspices of the National Association of Independent Colleges and Universities, NAICU, show that Nebwesuni had caught up—

	Others	**NWU**
Professors	$16.000	$15,928
Associates	13,250	13,481
Assistants	11,185	11,571
Instructors	9,425	10,425
Average of all	12,480	13,075

Through the years, a chorus of the school's "instructional force" had sung a lament, that their lower-than-average salaries constituted annually a major share of the gifts which supported "great teaching" and "institutional advancement." Such lamentation equated with frustration, for many "paid a big price…to stay." Too, members of "the force" were often burdened with "above average" teaching loads—index figure for a desired student-teacher relationship being "10 to 1," with Wesleyan's often ranging upward to "18 to 1." Despite the wail and moan, Rogers could retire with satisfaction, believing the "salary gap" had been closed.

But, thorns of new dilemma had arisen, for since 1972 the upward spirals of inflation had outpaced salary increases. The Faculty Affairs Committee laid before John W. White, Jr., Rogers' successor, evidence to show that in the past half-decade N.W.U.'s professors had suffered a decline in "real wage" of approximately 8.7%. Furthermore, the committee's findings indicated that salaries at Nebraska Wesleyan were not, as yet, on a par with "other Nebraska colleges." So, "salaries" was to be for White "the first priority" of his administration. The committee offered summarization, for "inadequate compensation works hardships on faculty families, damages morale, encourages moonlighting, and may result in ineffective teaching." Also, the Consumer Price Index was predicting annual inflationary rates of "5 to 7 per cent." (When they poke, "thorns" become painful.)

—(Women)

On the "Q.T.," Dr. Rogers sought to narrow another "gap," that which traditionally seemed to exist in salary scales when applied to women—even if qualifications and rank are "equal" to the men's. As president, he was not averse to ask certain "male members" to accept "a smaller raise" in order to give more increase to the women. In 1973, Frederick Blumer, as provost, informed the trustees that the school was prepared to award salaries "commensurate with...assignments, without regard to sex." According to Blumer, the determining factors were henceforth to be "educational background, experience, specific assignments,...and rank." The school's administration was prepared to publish a "faculty salary schedule, by rank and by sex"—as the Faculty Affairs Committee had recommended. The published "scales" made no distinctions within the ranks, but implication aimed to show that the variances of the past had been corrected.

—(Summer School, et cetera)

Stipends for "summer school" were never part of an annual budget. Remunerations depended upon hours taught within a particular "session." These obligations were entirely free from the "annual contract." For summer time, a member of "the force" was at liberty to engage in off-campus employment. Until "about 1965," administrative concern with respect to "off-campus employment" during an academic year had remained somewhat hidden. Reference to "moonlighting" did not point to honoraria to be received for judging of speech and debate tourneys and music contests, for serving as referee or umpire for athletic contests, for giving of "Commencement talks," or for presenting of programs to service clubs.

—("off-campus employment")

Teaching of an "off-campus course" had not been viewed to be part of a normal teaching load, nor was it held to be an interference. Classes to be taught at Bryan or St. Elizabeth Hospital, or at the penitentiary, brought to the pocket a bit of extra income. For whatever combination of reasons, such "off-campus instruction" became part of "a teaching load" and would bring no "extra income." This change of policy took care of the matter as far as classes "taught under the

auspices of the administration." But, there remained the rest of "off-campus employment."

Administrative attention began, by autumn, 1969, to turn to "faculty moonlighting." A "subcommittee" (of "Faculty Affairs") began "to study the entire matter." Outcome was to require written permission from the president or provost were one to engage in "substantial off campus employment." Revised issue of the "Faculty Handbook" carried this statement anent "Additional Employment":

> Acceptance of a full-time contract at Nebraska Wesleyan shall normally be understood as an exclusive commitment to the college. All full-time faculty are expected to secure annually in writing authorization from the administration before accepting any substantial off-campus employment....

A short of clarification followed in a "Faculty Newsletter"—that such employment without "written permission" could be considered "breach of contract."

With enrollment's decline, an early response of the administration had been to make no advancement in rank for a year—this to avoid the boosts in salary commensurate with "advancement" (1971-2). A sort of cosmetic appraisal referred to this as a "moratorium on all rank changes for the year." A need "to tighten standards" had arisen. Before "retrenchment" had reduced "the force" by at least fourteen, respective numbers of full-time teachers were 20 professors, 28 associates, 45 assistants, and 8 instructors. For the year to follow the "freeze," a budget item of $40,000 aimed "to improve faculty salaries"—along with $10,000 "for administration." The times were "rough" at Nebwesuni, and 61% of its professors had their "doctorates."

—Tenure ("rank" and "due process")

Wesleyan's trustees considered tenure to be "right to hold one's job under certain conditions," and they applied the "right" to no more than assistant, associate, and full professors. Tenure was expected to come after six years of teaching service, but "time" at a previous institution, judged to be of this Wesleyan's caliber, could reduce the years of "probation" to three. Administration and board could terminate service "for cause." Job security ended if a "teaching position" were removed, or whenever "financial exigencies" should so dictate. Retirement ended tenure, and trustees were at liberty to decide upon "age." Custom permitted a year's extension of the "probationary period" of six years should tenure have been withheld—this to offer, perhaps, opportunities for reconsideration. Failure to gain tenure indicated dismissal. N.W.U.'s administration used as guidelines the "standards" presented by A.A.U.P. and the North Central Association. March 1st became the date of notification.

Certain members of the faculty had become highly attentive to matters of "tenure and rank" and of "due process"—pertinent to appointment, promotion and dismissal. Should there be grievances, then "procedural rights" must be assured. They were not reluctant or hesitant to serve as mentors for both administration and

trustees. There had been no systematic recording of "tenure." So, the Board of Governors, March 14, 1968, after reviewing "all records," specified tenure for 34 members of the faculty—with five others to be added, those who recently qualified to be "tenured professors." No one serving in administration was included. The committee on faculty affairs recommended creation of a new committee, one on "Tenure and Rank"—purpose being to advise and assist the provost. "Faculty Affairs" also urged that the "probationary period" not exceed six years, and that all time served elsewhere as a "full-time instructor" be applied "toward qualifications."

A "student voice" had become more than murmur. It was not enough that "course evaluations" remain only for the eyes of "the professor." *The Paper*, spring of 1969, noted the "dissatisfaction with individual faculty members" who were "just not relating to students." Less than a year later, fourteen students submitted to the Faculty Affairs Committee "a petition" to request that tenure be abolished. A subsequent "Faculty Newsletter" observed that "some students" continued to press "the issue of tenure." *The Probe* (September, 1970) carried news—that five members of the Student Senate might serve on the Faculty Rank and Tenure Committee, to bear information of complaints and requests. Fred Blumer, as provost, used the campus paper as means to bare all sides of the issue of tenure. A year later, in "mass meeting," 165 students carried a vote to assert that students should possess "right to have creative role in the employment, dismissal, or retention of members of faculty...." The resolution further insisted that students should participate in these decisions "as equals."

Creation of a "Committee on Evaluations," with a student as member, did not quiet the clamor over tenure, for a teacher with tenure could escape "the process." Certain students continued to argue that tenure "offered professors the opportunity to slough off," that "tenured faculty be evaluated every five years." "Tenure" did not bring automatic advancement in rank; and to advance in rank, a professor would be "evaluated." The "governors" had placed "mandatory retirement" to come at age 65—lowered from 70. Faculty mobility at Nebraska Wesleyan had by March, 1975, according to Dr. Blumer, become "nearly non-existent"—for 66% of the teaching staff had tenure, pending "additions" could mean 70%, and loss because of death was rare. The telling advantage of tenure remained "academic freedom"—in research, in the classroom, of expression as a citizen, and of association. Nebwesuni's Board of Governors made some clarifications—they alone could grant tenure, they were not bound by recommendations from the committee on evaluations, and the benefits of tenure outweighed "possibilities of some professors becoming lazy, inattentive, and indifferent."

—Sabbaticals, doctorates, and "ethnic structure"

Nebraska Wesleyan had lacked "a sabbatical program." Members of the faculty who aspired to gain doctorates, or other advanced degrees commensurate with their respective disciplines, did so as they compromised their teaching commitments with graduate study, research, and writing. A sabbatical, or part-time leave, meant temporary loss or reduction of income. Graduate work was

always enmeshed with teaching, progress was often slow, and the nearby University of Nebraska in Lincoln often provided "the means." Vance Rogers and N.W.U.'s trustees turned to the matter.

After consultation with members of the faculty, president and board announced, February, 1958, a program "to encourage and facilitate young members of faculty to study toward their terminal degrees." Having completed six years "of probation," one could apply for a sabbatical—to receive full pay for one semester, or half pay for a full year. Added was a rider—to return to teach for a minimum of five years, or to repay a proportionate share of "the sabbatical stipend." The Woods Charitable Fund, Inc., agreed to initiate and to carry the program until it should become a budgetary matter. Each "award" of $4,000 enabled a recipient to study "toward a doctorate." Robert Marshall, director of the school's "Pride of the Plainsmen" band, was the first to use the benefit. The National Science Foundation was also a source of grants, these to be free of any "rider." Purpose of the program was to increase the percentage of the faculty "to hold doctorates." Paul Laursen, vice president for academic affairs, disclosed, September, 1976, that of Nebraska Wesleyan's "75 full-time faculty," 68% held doctorates"—with "all Ivy League schools represented," as well as many from such as the "Big 10," "Pacific Eight," and "Big Eight." Adjustments had come to the program, and "Faculty Handbook" no longer stressed a "rider."

Nebraska Wesleyan University seemed always to fare well when surveyed by teams from the North Central Association. One observation had persisted—that many "former students" had returned to be on the faculty, and that many of these held their graduate degrees from the University of Nebraska. The Board of Trustees (February, 1958) expressed its collective concern because of "in-breeding" and resolved that this be "regarded as generally undesirable." Ten years later, when "the Governors confirmed tenure for 39 professors, the "four graduates of N.W.U." on the list had been members of the faculty when Vance Rogers became president. Hiring policy had been to steer clear of persons with "local degrees"—when tenure-track appointments were made. But, there had been some "relaxation." Not until December, 1975, did the Faculty Affairs Committee recommend that tenure no longer be withheld from teachers with graduate degrees from "the University." However, "for window purposes," hiring policy followed a guideline, that "it didn't look good to be too heavy on local origins."

N.W.U.'s administration did come to grips with its so-called problem of "in-breeding," but outwardly little progress could be made to bring divergence "in ethnic structure" of the faculty. Students who were members of the A.A.C.S. circulated petitions to request "more extensive recruitment of qualified Black professors," and there was no good logic to counter the assertion that "white students needed these professors as much as the black students." The university intensified "its recruitment," but "qualified applicants" were quickly snapped up by the schools with salary resources far above this Wesleyan's. In no more than two or three cases was the school successful in its quest.

—NEMECO, a credit union

The Nebraska Methodist Conference had a federal credit union, NEMECO, and in 1965 members of Wesleyan faculty and staff were invited to join—25¢ per person, and "shares" could be purchased "at $5 each." Ann S. Murphy (Mrs. C. Edwin) managed the union, and Victor H. Lane was "local loan officer" for college members—as well as their chief source of information. Glenn Bush followed Lane's footsteps. Early on, loans up to $1900 were available—for travel, purchase of automobile, down payment for home, or for "improvement"; and, there were other "financial helps"—traveler's cheques at no charge, free "notary public service," and "good dividends at 4%." The "Union" became a "United Methodist-Nebraska Wesleyan" opportunity for savings and earnings. The slogan: "It's where you belong," Ann's office was "just across the street," 2517½ North 50th Street.

—"Courtesy Fund"

Faculty and staff had a "Courtesy Fund"—maintained from voluntary contributions of two dollars per year per member. Throughout her many years as dean of women, Ethel Johnson asked for and received the money and expended it for purposes of congratulations, "get-well wishes," and condolences—cards and flowers. Her "webwork" was almost a mystery, for she seemed to know of each "new baby," of illness, of bereavement, and of praiseworthy accomplishment. Later, her monthly reporting to "The Sunflowers " became known as "Ethel's Happenings." Patricia Rieper took over the fund—as collector and as dispenser.

—Social Activities (faculty and staff)

Members of faculty and staff had on their busy calendars many "extra-curricular affairs and activities." Each conference to open a fall semester was highlighted by a banquet—eventually to be removed from the campus, with cost footed, in part at least, by a benefactor. To welcome the commencement season, a "spring dinner" remained in the cafeteria—to continue into the late 1960s at cost of no more than $1.50 per plate. Never to be missed, in late February or early March,, was the gourmet, pot-luck, covered-dish supper—product of the best of recipes selected to fit into a particular theme. Often, to assure "balance," choice of dish depended upon one's place in the alphabet. Entertainment might draw upon the talents of the music or drama departments, or of those revealed elsewhere to be singers, instrumentalists, or "strummers" of guitar or "juice harp" (as reported in a campus publication). Always of special note was the "annual Christmas party"—an occasion for the Campus Center, and then for the "Red Carpet Lounge" in the Fine Arts Building. Beginning in 1971, a reading from "Candles For Christmas," from the pen of Bernice Halbert, became tradition.

Let us light candles for Christmas
Let us set them in the windows
Let us place them on our tables
Let us bring them to our altars
Let them shine in our hearts

Let us read the Christmas story
Let us sit quietly in our homes
Let us be kind
Let us add gentleness to the common ways
Let us smile at little children
Heed their eager upturned faces
Not betray their faith in Christmas
Let us cheer the sad, the lonely
Let us slow our footsteps for the old, the frail, forgotten
Let us not be dismayed by the running of the days
Let us not grow too weary
Let us sing as we hang the garlands
Let our hearts be warm as we send greetings
Let us not be disturbed
Let us be glad
Let us know Christmas

The Rogers family, and then the Blumers, used the spacious residence at 5535 Madison Avenue for receptions and open houses—these to welcome "the force" in autumn, or at Christmas, or at commencement (along with other guests)—always with refreshments. A "fall picnic," prompted by "the wives," was opportunity for more feasting—in one of the public parks or in somebody's "back yard." The sororities and fraternities continued the pleasure of inviting members of the faculty to dinner. Of short duration was TAP—"take a professor to lunch." Also "Take the Faculty to Lunch Week" was scarcely more than a single run. "Apple polishing days" became repeats. Of short haul was W.W.W.W.—"Wesleyan Women Who Work," a luncheon club, rumored to be an idea of Bernice Halbert. The "Faculty Women," teachers and wives, met regularly, always had "goodies," and endured.

Not linked to some sort of "food theme" was an assortment of other endeavors. Of early action was a "Dance Club"—result of invitation to associate with an established group at the University of Nebraska. Of later vintage was a bowling league, already a club of "alley cats" from UN-L. Chelys Hester promoted a "faculty swim night"—in the Taylor pool, and with pleas to wear "caps" to keep hair from plugging the drain. Also, an occasional "Faculty Review" occurred in Enid Miller Theater, with the first two being the most awesome—"The Mad Unbirthday party" (inspired by Alice's experience in "Wonderland") and "William DO Tell (with bow and arrow and apple).

—Approvals of degrees

The voting members of faculty and staff had "special task"—to approve all degrees granted by N.W.U. These were of two sorts—those to be conferred upon graduating seniors at commencement and those others known as "honoraries." This matter of approval was more prerogative than privilege, of long standing and not to be relinquished. As for the first, Professor Glenn Bush and Harold Hall shaped a confirming resolution (April, 1973), that

> ...the faculty approve, henceforth, for so long as rivers run and grass grows, every degree candidate who the registrar certifies has met all requirements established by the faculty and the major department.

So, it would continue to be.

"Honoraries" were not to be given to members of faculty, board of trustees, or board of governors "while incumbent in their positions or offices." Procedural guidelines were these: nominations, with supporting documents, to arrive at N.W.U. no later than January 1; the Committee on Academic Standards to examine the credentials and, from "secret ballot," pass to "the faculty" its recommendations for approval; members of the faculty, assembled with quorum present, to vote secretly, in each case, to approve or to reject; approvals by the faculty to become matters of the ultimate decision for the board of trustees, or governors; conferring of "degrees" to await commencement, or other "special convocation." Practice sought to limit number of honorary degrees "for a year" to no more than three, and minutes were to use "index numbers" and not names "to identify nominees."

Enrollment

—"Profile of a Plainsman"

With few exceptions, Nebraska Wesleyan's times of fiscal difficulty coincided with and were somewhat the result of declines in and continuations of low enrollments. Recruitments of new students and retentions of the older were vital to the school's well-being. A director of admissions always wished to have his hands full. Who fit into the picture when a search was on? Vance Rogers frequently addressed the question, and on one occasion likened the "Who fit" to "Profile of a Plainsman." Such a student should have these "characteristics"—Desire and self-motivation. Ability to do college work, Purpose with ultimate goals, Harmony of standards and ideals "commensurate with a Christian community," and Affirmation of commitments to "honor, loyalty, courage and understanding" as opposed to "prejudice, bigotry, dishonesty, and hatred." Dr. Rogers repeatedly thanked Methodist ministers for having sent their "finest Methodist young people." The faculty's "commission on admissions," before its absorption into "academic standards," had stressed, for transfers from other colleges, prompt acceptance of persons giving evidence of "good character, good mental health, and religious commitment." Hopefully, any applicant from a non English speaking country would already have "proficiency in English." Dr. Howard Hanson, after his visit to N.W.U. to assist in the celebrating of the opening of the new Fine Arts Building, February, 1966, reported to *The Times-Union* of Rochester, New York, his "impression" of "the school's students"—whom he had found to be free of "scraggly beards,...long, unkempt hair,...dirty, rumpled clothing," and "beatniks." Hanson wagered that the "young people" of N.W.U. had yet to learn "the fifth freedom, freedom from responsibility." The later '60s and the early '70s lay ahead, and some of those to whom Hanson referred as "conforming non-conformists with their four-letter words...and 'phony intellectualism" would infiltrate the ranks.

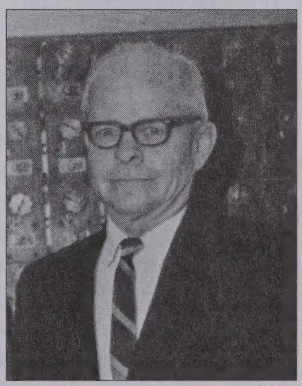
Despite the infiltration, Rogers' hopes prevailed, for "purposefully-motivated and academically capable students" continued to challenge "our teaching staff to the highest degree of productivity." Bernice Halbert, on the occasion of her retirement (1967), observed that the school's students remained, generally, "of exceptionally high quality" and "easy to teach"; but, in her judgment, they, at the same time, had become "less concerned about consequences" and "read less, but know more." Whatever yeast had been in the dough, Dr. Rogers calculated, in 1975, that Wesleyan's recruitment of students had settled upon "a balance": "gifted"—25%; "in C and B groups"—50%; and "below average"—25%, with 7% to be "borderline." Despite the claims of certain critics, N.W.U.'s administrators had never pursued a policy of narrow inclusiveness, and there had been no diminution of a determined pursuit of excellence in all disciplines. But, "old grads" had found disturbing this sampling of HUMOR—in *The Wesleyan*, February 22, 1974; it dealt with a question—ARE YOU LOOKING FOR A GOOD SCHOOL? The paper's editorial staff had found an advertisement used at the century's beginnings—

> The moral Atmosphere of a University is of the utmost importance. Environment means more than dollars. Character, properly developed morally during college days is something that every father and every mother should think about when trying to decide whether they will send their son or daughter to school.
>
> NEBRASKA WESLEYAN UNIVERSITY is an ideal school, an ideal city,...Delightful location; reasonable rates; low tuition; ideal associations.

"Times" were not just changing; they appeared to have become "something else."

—Recruitment, Admissions, and Retention

When Vicente Colon retired in 1968 from being dean of admissions, Jess Weyand, who had been on staff since 1961, took up the reins to direct recruitment of students. From the old "geography quarters" in Old Main poured forth noble efforts to stem the tide of declining enrollment; but adversities were frustrating. "Admissions" was to operate under purview of the provost's office, and statements to the public indicated that N.W.U. was engaging in a highly "selective process." Mr. Weyand, for "matters of health, took retirement in 1973, as "dean of admissions." David M. Schoonover, who had joined the staff in 1972, had already succeeded him as "director." He would "step out" in 1975.



Jess Weyand

Schoonover, an import from Simpson College (Indianola, Iowa), inaugurated a plan of "Incentive Awards...for Admissions Counselors." He enlisted a veritable host of students to recruit during "holiday breaks" and

"interims." Efforts stemmed the downward trend in enrollment, and Schoonover received plaudits for "his accomplishments." Dr. Rogers acknowledged that many other small colleges also continued to be "in trouble"—because of "lagging applications." Nebraska Wesleyan had made "modest gains."

(Ronald L. Johnson took over as director of admissions, May, 1975. Assisting were Kendal E. Sieg, Robert Creighton, and Tom Bassett. Sieg assumed the office in 1978 and continues to direct admissions for his alma mater.)

Recruitment of students regularly became a sort of numbers game; that of retention was one of percentages. Combined, they added to enrollment—a vital element in any school's prosperity and "optimistic outlook." Wesleyan's "Alumnus," in 1960 displayed a chart to show, year by year, gains from 737 students in 1950 to 1,052 in 1959—figures were of all registrants, not reduced to "full-time equivalent." N.W.U.'s "peak year," 1965-66, counted to 1,458 and then slumped gradually to 1,080 for 1972-73. Registrations edged upward to 1,169 for September, 1975, but declined to 1,152 for autumn, 1976—not a happy note upon which Rogers should begin his final year. Another set of figures was more accurately indicative of this Wesleyan's troubled recruitment—for "full-time equivalent." We select:

1960-61	...	976
1965-66	(peak)	1,354
1972-73	...	1,022
1974-75	(low)	1,019
1975-76	...	1,042
1976-77		("a slight drop")

A report (March, 1977) greeted those who wished to know, that freshmen applications were "ahead by 9.2%." An upward trend was to ensue.

Recruitment of students was always a highly complex affair; it was one thing to entice prospective students to make inquiry, and another to persuade them to apply. Then, commitment to enroll followed application, and reduction of prospective ranks was often discouraging. Competition was always fierce, and admissions counselors studied the statistics which forecast the rises and falls in prospective graduations from high schools. Nebraska Wesleyan's admissions counselors permitted few procedures to escape their uses. These "procedures" included "Articulation Days"; "Senior Days on Campus"; "Senior Information Days"—sometimes twice each year; "Pastor's Days on Campus"; "Parent's Days"; "Nebraska Wesleyan Sundays"—when as many as fifty pulpits in Methodist churches were filled by the school's students, teachers, administrators, trustees, and alumni; a "Speaker's Bureau"—members of faculty and staff who enjoyed giving "commencement talks"; a host of "departmental outreaches"—designed to judge and rate music, dramatic, forensic, and athletic tourneys and competitions for high schools and their respective "conferences."

With "positive impact" during the 'sixties was a twenty-minute promotional film which employed in its title the alliterative propensities of Dr. Rogers—"Discovery, Decision, Dedication." A special bulletin, with an abundance of pictorial aids, "General Information for Prospective Students," spread far and wide this Wesleyan's strengths and attractions (autumn, 1969). Simultaneously had been, and would continue to be, daylong visitations from "high school counsellors" who represented schools of Chicago, Omaha, Denver, Kansas City, and elsewhere—often with more than twenty of them "on deck," and on one occasion referred to in *The Wesleyan* as a "Kabitz." As arranged by Colon, Parker, Weyand, or Schoonover, each "visitation" was opportunity to portray N.W.U.'s "full spectrum." Each "affair" was to be "a campus-wide openhouse"—whether for parents, pastors, prospective students, or even "kibitzers." Schedules included planetarium shows, "Psychology Fairs," drama or opera rehearsals, "pizza feeds" at Greek houses, wrestling matches, et cetera. Always of telling significance were interviews with students—who, on campus and "at home," were the most effective "spreaders of 'Wesleyan hospitality.'"

From their conceptions, the school's fraternities and sororities had provided able recruiters, for each "house" depended upon new members for survival. Student "senators" were always "at the helm." Blue Key and Cardinal Key supplied "hosts" for numerous occasions. Vicente Colon expanded the COGS, "Campus Orientation Group"—12 men and women who assisted to recruit and to help each new student to adjust well to college life. Increasing in number to at least 28, COGS became "The Wesleyan Ambassadors"—to recruit, to conduct parents and prospective new students, to attend "career days" in high schools, to instruct during a "Senior Information Day," and to assist during "visitations."

A "Parents' Association" manifested its importance early in the Rogers' administration, and in 1959 contributed a gift of $3,000 to support "the program at Nebraska Wesleyan." "Parent's Days" soon expanded into "Parent's Weekends," and these became occasions for a myriad of activities and "opportunities for refreshments." No facet of the school's "program" was left unburnished. Each opportunity sought to enhance "retention" and to further recruitment. Jessie Yost put her expertises to work for what became known as "Operation Hospitality," a combination "of techniques" to be often employed. A "carnival atmosphere" was not beyond possibility.

Jessie Yost

—Testing

As Nebraska Wesleyan entered the decade of the 1960s, its directives for admission were simple. If from an accredited high school and with a record which indicated capacity "to do college work," providing the "earned units" met the requirements in English, foreign language, mathematics, natural science, and social studies, an applicant could expect to be enrolled. Although N.W.U. was a

center to give the new tests under the American College Testing Program (ACT), it did not require such for its Nebraska applicants. For 1961, a slight change had crept in, an adjustment which had "admitted without further consideration" applicants who ranked in the "upper half" of their classes. Those in lower "quartiles" would take "a qualification examination" and, if then approved by the Admissions Committee, might gain admission "on probation"—even in cases of "low standard," with chance "to prove up." For purposes of advising for class schedules and for comparisons with "national norms," the school administered to all entering freshmen and "transfers" tests designed to measure "sequential education progress" and "school and college aptitude" (STEP and SCAT). Each applicant also submitted letters of character reference and record of recent examination "for health." If not from Nebraska, an applicant needed to submit CEEB-ACT scores, of the College Entrance Examination Board.

Some of Nebwesuni's upperclassmen, somewhat more sensitive to admission standards, voiced concern that the school did not engage in "careful screening of applicants." Nevertheless, with twinkle in eye, Vicente Colon avowed each year that the entering class had the highest academic rating "in the history of the school." President Rogers regularly alluded to the numbers of freshmen who were "National Merit Scholarship semi-finalists." The catalog for 1965 carried initial reference to requirement for applicants to submit "scores" of either ACT or SAT (Scholastic Aptitude Test). For spring, 1967, N.W.U. turned to SAT, but would soon return to the CAT. About this time, the school no longer admitted its lesser promising applicants "on probation," but chose to receive them "on warning." Annual catalogs continued to state that applicants from the upper half of a graduating class, and who would meet "the conditions relative to character and Christian commitment," could expect "to be admitted promptly." A "transfer applicant" presented evidence "of withdrawal in good standing."

—"application fee"

Treatment of applications became increasingly complicated. On some campuses, "fraudulent registrations" created problems, and certain precautions entered into the proceedings at Nebraska Wesleyan. The school for the first time required payment of an "application fee" (1965)—"$10." Not only were applicants more widely "shopping around," but federal law, by 1975, required that "schools" could not release transcripts without "written consent" of person. Processing of the applications became demandingly more costly and time consuming. N.W.U.'s fee held steady.

—"Orientation" of new students

The Wesleyan, September 20, 1963, stated in bold print, "New Student Week Busy For Plainsmen"—meaning that test, "orientation," and registration involved much. There were all the "mixings" and entertainments and "efforts to get acquainted." Sessions with the deans, "library instruction," photos for "New Faces," finding out about "rush" and maybe "signing up," and engaging in "Campusology" were also parts of the picture. Culmination was to meet one's academic advisor and to register. Certain students who arrived with higher levels

of sophistication found "orientation" to be based upon "fallacious assumptions, that freshmen were totally lacking in…general mental maturity"—to be, therefore, subjected to "educational psychology gobbledegook." But, chief complaints focused upon "long lines" and then upon those "lower level classes" which closed so soon—at the more desirable hours. Changes in procedure did shorten lines.

From the "Activities Committee" came proposals to be implemented under the direction of Milton D. Evans, dean and vice president for student affairs. These innovations followed according to plan, beginning in 1967. First was a "tutorial program" which directed each newcomer to read two or three books and to arrive on campus prepared, during "orientation," to discuss contents in small groups as led by a battery of members of the faculty. For example, in 1969, they read "Silent Spring" and "Crazy Horse" (Rachel Carson and Mari Sandoz). Expectations were that feelings of common experience and unity would arise from such reading and discussion—as well as "to promote an intellectualism to the student."

Next, "summer mailings" began in 1968, and these went out in June and July to each confirmed applicant—and to many who were prospective. These packets included general instructions and often "departmental news," as well as "required forms" to be completed and returned "well in advance." Simultaneously had come another innovation, conducting in June of two "two-day sessions" for new students—"orientation" which carried through to completion of registration. Eliminated were "the lines" and "closed classes." Parents were guests of the school, to sleep in dormitories and to eat at cafeteria. These "registrants" would not be strangers when they returned for semester's beginning. New students to arrive later found "things" to be simplified and much less frustrating. For "admissions," student affairs, and faculty, generally, the new system was far less "hectic." Only the reading of the books lacked permanency.

—"Why this Wesleyan?"

An earlier editorial inquiry had referred to "Wesleyan High…with all its nice people." Followed was an inquiry which wondered why students had "come to it." Mischief, of course, was aforethought, and the question was a perennial which the likes of Vicente A. Colon and Jess Weyand were prepared to answer. Surveys had pointed to size, location, denominational ties, family relationships, influence of alumni, touring groups, scholarships, pastoral recommendations, and friends (older students). Size translated into "small enough" for friendly atmosphere and "large enough" to offer the desired programs. Relationships with the Methodist Church was a factor often noted. Many alumni were active recruiters, and their successful careers seemed almost eloquent testimony of this Wesleyan's claim to "excellence." As for "family," Vance Rogers seemed often amazed that regularly about ten per cent of N.W.U.'s students were "legacies"—from parents and grandparents and "other relatives." A constancy of factors continued, but emphases dwelt more and more upon a highly qualified faculty with primary commitment to teaching, upon facilities and equipment "among the best," and "upon financial aids" commensurate with costs.

While addressing matters of recruitment and retention, Dr. Rogers, when the school's sharp decline in enrollment had run its course, attributed the stability and

prospects for increases to three "findings"—that the faculty had maintained an "atmosphere of excitement," that students' enthusiasm had "carried the message back home," and that admissions personnel had been doing effective work." Surveys and inquiries had continued to underscore factors such as academic reputation, small college, location, and costs and "aid" in line with other private colleges. A questioning in 1976 found nearly 60% of the responses to center attention upon availability of courses to prepare for careers in "chosen fields." What had become noticeably lessened were references to the traditional "liberal arts" and to importance of the school's historic association with Methodism. Successes in "job placement after graduation" had become preeminent.

—"Advanced Placement"

To a measure, successful recruitment also depended upon fair appraisal and evaluating of "learning experiences" which predated application or were in progress. Standards and procedures had enabled veterans of World War II to gain "waivers," "advanced standing," or even credits from special training or courses completed via USAFI and by "correspondence." The "Korean conflict" extended the opportunities. As more and more high schools undertook to offer their "honors students" challenging studies deemed to be of "college level," it was prudently practical for colleges to urge applicants who had taken such courses, or who had scored at or above the 90th percentile in tests such as STEP and SCAT, to seek credit by special examination or to seek "advanced standing"—to bypass "basic courses." Nebraska Wesleyan's faculty endorsed such "Academic Step"—it to be fully operative for fall semester, 1964. These departments were prepared—biology, chemistry, physics, and mathematics; French, German, and Spanish; English; and history, American and European. Test to be used was CEEB, and fee was $5. For credits received, the rate of $5 per hour was indeed a bargain. As reported in *The Wesleyan* (September 17), 39 students had received 460 hours of credit—with four of them having attained "sophomore standing." Those who had achieved "advance placement" in certain fields were eligible to register for classes at "intermediate level." Certain "adjustments" lay ahead for future.

More than 800 colleges and universities would participate in CEEB and use SAT scores to determine "Advanced Placement." N.W.U. conformed to the standards. Into the 1970s, CLEP (College Level Examination Program) eventually provided the tool, and each of the departments at Nebraska Wesleyan controlled "its standards" and judged if "acceptable norms" had been met. Credit by examination remained firmly a matter for departmental direction, and CLEP scores served to identify those who should consider a special examination for credit.

Reminiscent somewhat of an accommodation which enabled high school seniors to take a "college course," or two, before entering military service, Nebraska Wesleyan invited "qualifying seniors" to take college courses "prior to graduation." For a matriculation fee of $25, otherwise "tuition free," a student could enroll. Credits earned applied toward a degree from N.W.U.; but, to transfer the credits, tuition at the "per hour rate" had to be paid. 1974 had arrived. Two

years before, this Wesleyan had invited "senior citizens" to attend classes, "tuition free"—should "classroom space be available."

—Retention
—("advising")

Semester after semester, college administrators had to face into the breeze of this question: "How Yah Gonna Keep 'Em, Once You've Got 'Em?" Retention of students, as major factor in any school's prosperity," was second only to recruitment. Early in his career as president of N.W.U., Vance Rogers used these phrases to give dimension to the need—"closer faculty-student relationship, better system of advisor-advisee counselling, and a more meaningful identity of the student with the institution." Nebwesuni's "instructional force" was, in its collective way, fully aware of the important role played by each teacher. Larry Vaughan, professor of education, urged his colleagues to become "dedicated" to their profession, to make class periods "more meaningful," and to treat students "as mature individuals." National "records" compiled for the mid 1960s cited "attrition rates" among freshmen of nearly 50%, and that no more than "4 of 10" would continue "on to a degree." This attrition presented "a picture of waste, inefficiency, and...personal unhappiness." According to Dr. Logan Wilson, president of the American Council on Education, this indicated that far too many students had become "faceless anonymities." This Wesleyan had by 1965 reduced its "loss of freshmen" to 17%—attributing the "loss" to transferring to other institution, to marriage, to financial reason and need to work, to departure for nurse's training, and to "academic ineligibility."

For those "new students" to arrive, September, 1964, the faculty had adopted "a more sophisticated method for advising"—one which depended upon a host of specially informed "General Advisers" prepared to counsel newcomers not ready to concentrate their schedules upon goals "as assisted by Major Advisers." The year's marked improvement in retention indicated success. Innovation continued for Spring, 1966, when all general advisers scheduled a "special meeting" with each advisee. This simply added to the usual "open door" availability of the faculty. Nevertheless, a campus editorial took the faculty to task for its "archaic advisory system" which seemed to reflect an "administrative attitude"—"if the student doesn't like it here, he can leave." An exaggeration, of course, but, even for a few to believe it would be too many.

With onset of enrollment decline, members of the "Legislative Committee" became attentive to concerns about "advisee-adviser relationships," for there was "no consistent standard." Still, when preregistration in May for a coming year reached "62% of those still eligible to return," indications became somewhat reassuring. For September, 1970, registration revealed that 92% of the previous year's students had returned. Three years later, a "five-years' average" showed a spring-to-fall retention of 86%. However, the most recent annual decline had risen to 20%—cause for concern.

Because of "faulty grades," it was not unusual at N.W.U. for nearly 50 students to find themselves threatened with "suspension" at "first semester's end." After "appeal," approximately half would gain "reinstatement"—with several of

Irene Wiegers

them already having been on "probation," or having received previous "warning." The factor of "grades" always figured into "loss." As for the rest of the "20%," Mrs. Irene Wiegers, registrar, cited from responses to questionnaires—with "financial difficulties," "desired majors" not being available, and "dormitory rules" being most often claimed. Writers across the nation opined that many students had "a disinterested attitude about the education they are receiving." Into the fall semester, 1974, Dr. Rogers found little comfort from reports which treated of the "prospect for enrollment at private colleges." Very discouraging was Nebwesuni's loss of 135 freshmen who had not returned as sophomores.

The Danforth Foundation had conducted institutes to treat of the problems facing colleges and universities, and members of N.W.U.'s faculty and staff had participated. Perhaps this school had not been "too badly off in relation to other comparable schools," but it did have weaknesses—one of them being its "continued failure" to attract students from "the Omaha area." Retention remained paramount.

—("Interaction Day")

Plans gelled to have a "first annual Interaction Day"—for March 24, 1976. No classes were met, and each department's personnel would be available for consultation—during morning hours at tables "with displays" in the "Great Hall" of the Smith-Curtis Building, and for afternoon in the their respective offices. Central purpose was to counsel with "all freshmen and undeclared students about the choices for majors." A noon meal at the cafeteria was to be "for everyone"; "hospitality hours" in the several departments mixed with appointments; entertainment and dancing followed in the evening—"Great Hall, from seven to nine." Judgment deemed this first "ID" to have been a success. *The Plainsman*, 1976, stated it had helped "to relieve fears and apprehensions of the student who had declared no major." Too, "open counseling" had encouraged "many" to visit the various departments.

The "Science Division" requested that there be no second "Interaction Day," but the SAS desired the event. A special committee for "publicity and coordination" worked out compromise, and the day's events were delayed until one o'clock in the afternoon. Conferences in "Great Hall" and departmental "open houses" came simultaneously. Entertainment included a "planetarium show," a "jazz ensemble," "poetry reading," "mixers" with members of the faculty, "music" by Professor John Walker, a production called "Fifties Night," and then "supper with SAGA." For the evening came more music and a "Little Olympics" in the new Knight Field House—with square dancing and refreshments by the "W" Club to follow. According to *The Plainsman*, 1977, the second "I-D Day" (March 29) was of "much entertainment"—even of "bakesales." As for "retention," nary a word.

The Students (Nebraska, U.S.A., elsewhere)

Once received and retained, from whence had come these students? Approximately 94% of them, in 1957, were Nebraskans; twenty years later, just slightly less than 70%—the decrease being purposeful and result in part from directed recruitment, with effort "to diversity." Often nearly two-thirds of these Nebraskans came from Lincoln and the surrounding communities—within a hundred miles and excluding Omaha. Losses in enrollment, along with "diversification," seemed to explain, in 1973, that no more than 53% "continued from the nearby sources."

Nebraska's Methodists noted in 1959 that "several times more of their students" attended "institutions of the state other than Nebraska Wesleyan." At the time, two-thirds of N.W.U.'s students were Methodist. In 1972, for United Methodists, the percentage did not reach 50%. Simultaneously had been increasing percentages for other "church affiliates"—particularly Lutherans, Roman Catholics, and Presbyterians.

Trustees and governors fed and grew fat on statistics. We sample, here and there. In 1962, Nebraska Wesleyan had 29 students from 19 "other nations"; for 1963, 18 from 14; for 1966, 9 from 7. The twelve students from "foreign countries" in 1970 were from Africa, Canada, China, Honduras, Hong Kong, Indonesia, Mexico and West Pakistan; three years later the sources for ten were Iran, Hong Kong, Canada, Australia, Nigeria, and Venezuela. Admitted, these numbers were not large, but they were significant to the school's efforts to extent its outreach. No more than 17% of the school's enrollment in 1962 was "non Nebraskan"—the figuring to encompass "27 other states." Students from 34 "states and Washington, D.C.," entered the picture in 1966. Into the 1970s, students "in numbers" from these states led "the others"—Iowa, Colorado, Illinois, New Jersey, New York, California, and Wyoming; and the "17%" had grown to "30%" (1977). Robert F. Bartle, while editor of *The Wesleyan*, fall semester, 1971, had lamented that it was "bad enough" for N.W.U. to have 73.5% of its students come from "one state"—but, he added, "from Nebraska, almost inexcusable." Three years later, Nancy J. McDonald, as student representative, noted to the Board of Governors that Nebraska Wesleyan "admitted too many Nebraska students" and "suffered from a lack of minority students."

Whatever the sources of the Wesleyan student body, certain predictable factors remained at work. First of all, the "legacies" persistently remained at an approximate 10%. Too, about one-third of each class of freshmen came from the top 10% of their high school classes. Also, increasing numbers of students sought and received "financial aid," with 78% of N.W.U.'s full-time students receiving some sort of aid by 1974. In addition, more than one half of these Wesleyanites engaged in "work" to help meet "costs."

The school's "international students" came also from Brazil, India, Iran (Persia), Korea, Liberia, Panama, Rhodesia (Zimbabwe), and Sierra Leone. This "Wesleyan community" wondered at the name of Narendra A. Singh, '60, from India; and of Wasinder S. Mokha, '62, a Sikh, who would one day shed his turban and beard, in exchange for a "crew cut"—because he "got tired of looking like an odd ball." Ivan D. Alphonse, '61, of Panama, had a natural flair to engage in nearly

every phase of "life on campus." Oseloka Henry Obaze, '78, from Nigeria, added a closing footnote in 1977, to write "a disgruntled fringe" which had come into being at Nebraska Wesleyan—subjects of "obscene names, verbal abuses,...and vandalism." Certain "international students" had suffered losses of personal property and had received unwelcome messages "under dorm doors"—and "residence staffs" had paid little heed. Obaze was puzzled—because "school officials," to his knowledge, had done "nothing about it." This was sad commentary, and the coin had its other side.

Across these two decades, Nebraska Wesleyan's guests from "other climes" had sought opportunities to express selves in music, drama and athletics; and to discuss the relative merits of "American heritage"—as found in its social, economic, political, and religious institutions. Members of faculty and residents of University Place had served regularly as "host families." Professors Robert Stoddard, Stanley Luke, and Anthony Epp in turn assisted as key advisers of "club" and "association." Luke was native to India; Stoddard and Epp had been "in mission" abroad. A campus "learning center" enhanced insight and understanding and organized "assistance" to make of English "a second language." The Model United Nations annually offered "chance" to speak for "home country." Winifred Loh, '66, thoroughly enjoyed addiction to "American desserts. " Each year an "International Dinner," prepared in the food center and served in the cafeteria, treated the campus to arrays of "exotic dishes." These "delightful feasts" were followed by programs of song, dance, poetry, skits, and magic—often to be featured with "arts and crafts" and the marvels of "home attire."

—Veterans

Campus populace was never without its sprinkling of veterans who had served in the several "selective services" and were eligible for benefits as provided "under the revised and extended G.I. Bill." Annual catalog, along with administrative announcements and directives—on "information boards" and in campus newspaper, stressed procedures and deadlines for application and signature. Government "watch dogs" frowned when a former "service man" appeared to dally, to take more than a "required four years" to complete requirements for a degree. Only accurate and up-to-date "book work" could keep the V.A. informed so that the "supporting payments" arrived on time and "without break." When "resources" did not meet "regular expenses," the veterans of Vietnam could gain loans up to $600—"to help meet living costs." At N.W.U., notices and reminders kept default of application at minimum. Absence of evidence indicates that an organized veteran's group did not exist "on campus" during the Roger's decades—the Korean war had become sufficiently "back in history," and the war in Vietnam seemed best to be forgotten.

Expansion and Development

—An "Improvement Plan"

A. Leland Forrest had, before his terminal illness and death, formulated an ambitious program of expansion for Nebraska Wesleyan. Members of the board of trustees were aware of Forrest's ideas, and Vance D. Rogers had not hesitated to

make inquiry of Forrest and to confer with him "in the hospital." Once the already projected Campus Center had been constructed, Rogers, Charles Sconyers, and trustees put together a five-year "Improvement Plan" which included goals to "upgrade quality of students," to lift salaries to attract "more instructors with doctoral qualifications," and to provide "several physical improvements and additions"—dormitories, improvement of C.C. White and Old Main, a theatre, a fine arts building and auditorium, and a new science hall. Boyd Littrell in an editorial praised this plan of September, 1961, but noted need for an enlarged and improved library "with expansion of services." Littrell had caught an oversight. Within three years the "Plan" had rounded to over six million dollars, and to include these—

$	400,000	... to complete and equip the Fine Arts Bldg.
	1,500,000	... a new hall of science.
	750,000	... a new library.
	2,000,000	... for additional endowment.
	1,250,000	... for expanded programs (five years).

"A Philosophy of Progress" was at work, Vance Rogers would be completing a decade of leadership in 1967, and emerging was concept of "A Decade for Fulfillment."

—"A Decade for Fulfillment"

Like Topsy, the planning had just "growed." Failure to receive a stimulating grant from the Ford Foundation, though a "great disappointment," seemed almost to metamorphose into an inspirited prodding rod—to up all the antes. By November, 1965, additional "building needs" stood at no less than $7,150,000—with library, additional dormitories, a new "classroom and administrative building, "field house," and chapel having been included. Too, costs of both "science hall" and "new library" had greatly increased—in estimates. There would be no settling of dust. Charles Sconyers presented to the Board of Governors, June 16, 1966, a columned profile of objectives which added to $18,348,000. Consultations with Ketchum, Inc. had separated the goals into "Immediate Needs " and "Phase B" and "Phase C."

His "Fellow Trustees" turned to Ernest L. Smith, '11, to serve as "general chairman" of the campaign for "Immediate Needs"—about 50% of "Phase A" which could serve as "kick-off" for the "campaigning to follow." Smith preferred "a younger man with more ability, prestige, and vigor," but his "protest" fell by the wayside. He noted that among his colleagues were those who deemed the "program" to be too big and too high. Pressed to accept his task, Smith advised the trustees to be "the first in line" to help meet the "immediate needs"—designated to total $3,450,000. These solicitations were not to be "public," but "quiet"—to be completed by the end of 1968. An "intensive effort on advanced gifts" was slated "to break silence" in January, and "A Decade for Fulfillment, 1968-1978," would be overtly underway. Basis for enthusiastic expectation was riding on the back of the Olin Foundation's grant of $2,385,000—for a "hall of science" (May 13, 1966).

The doubters, who had thought the college lacked "the power to influence $3½ million into its front door," had swallowed their hesitancies. "Immediate Needs" ended triumphantly (September, 1968) with "over subscription," and the sources were worthy of note—

I.	Board of Trustees	362,425.00
II.	Faculty and Staff	67,086.00
III.	Students and Parents	30,560.00
IV.	Alumni	413,433.00
V.	Financial, Industrial, Retail	551,835,00
VI.	Special Gifts	435,148.00
VII.	Foundations	625,927.00
VIII.	Nebraska Annual Conference	1,000,000.00
		$3,486,414.00

Not only had one-tenth of the sum come from the Woods Charitable Fund, Inc., which would provide name for the proposed new library, but "Methodists of Nebraska," an announcement reserved for Bishop Kenneth W. Copeland, had subscribed a full million. The "Decade goal" had rounded to $20,000,000. Including the Olin and Woods grants, more than 8 of the 20 were "on line."

Headlines in the "New Dimensions" proclaimed OVERSUBSCRIBED, and a "light of confidence" was glowing. From such "springboard," Nebraska Wesleyan University was "crossing the threshold" into a "next phase" of its "Decade campaign." Attention would now turn to "public subscription," to "grants," and to "loans"—this latter to be retired in part from "generated revenues." At this stage of the campaign, the three categories respectively figured to garner $13,808,000, $3,968,000, and $2,195,000. By mid 1969, two clouds were peering over the horizon—many pledges were running in arrears and enrollment was almost precipitous in decline. The "drive" had opened April 18, 1968, and the "kickoff" carried announcement of "advanced gifts" to total $1,577.092. Encouraging "signs" had continued, and the "clouds" seemed only to spur on the fervor. E. L. Smith agreed to continue "to serve," but now as "general chairman" for the "Decade."

A handsome brochure summarized goals for the "Decade," designated the "Immediate Needs (For next three years)," and provided an abundance of "profile information" and photographic portraitures of persons, "life on campus," and buildings—old, new, under construction, and as yet sketched by architects. Of note were Olin Hall of Science, already subscribed; new library (Cochrane-Woods), partially subscribed and with additional pledges and loans to be procured; new "Auditorium in Fine Arts Building"—yet to be subscribed, but standing; new dormitory, "Centennial Hall," by public subscription and loans; a "field house, only partially subscribed; a classroom-administration building, to be subscribed; a new "theater-speech building," to be subscribed; and a new heating plant, a chapel, and another dormitory—these to be subscribed (but later to fall from consideration). Also, were to be renovations of Old Main, the Van Fleet building, and the to-be-vacated old Rachel Ann Lucas Library building. Not to be overlooked were campus improvements, "endowed chairs," general endowment,

land acquisitions, additional scholarships, et cetera. The goals seemed collectively ambitious, but "reachable." "Phase I" (B) was at hand. Ketchum, Inc., continued to advise, and Charles Sconyers was recuperating from a heart attack. Merrill Koser received credit for having "double loaded."

For purposes of "development," Nebraska Wesleyan regularly budgeted about 3.7% of expected expenditures, this in comparison to 4.3% for average of other like institutions. For its "Decade," through to completion of "Phase I," these sorts of "expenditure" were held to about 2.5%. "Projects Funded to Date," by 1973, prior to onset of "Phase II," had reached $12,403,227. Ketchum, Inc., of Chicago had received an initial fee of $3,000, to be followed by monthly stipends @ $4,000. Additional fees for special surveys entered the reckoning. Costs for brochures and other solicitation-materials, for travel, and for communicative and clerical services had to be met. The campaign, to accomplish "Phase I," had absorbed slightly more than $310,000. Projects funded by spring, 1973:

> Olin Hall of Science, $2,530,181; Centennial Hall (dormitory), $939,542; Cochrane-Woods Library, $1,436,000; Classroom-Administration Building (under construction), $2,687,890; Heating Plant (remodeled), $103,907; payments (completed) on Auditorium/ Fine Art Building, $250,000; Van Fleet Building (renovation), $35.000; Lighting, Parking and Utility Connections, $140,276; Land Acquisitions, $140,180; General Endowment, $1,540,161; Special Programs and Institutes, $500,000; Scholarships ($50,000 a year for five years), $250,000; Current Budget Support ($350,000 a year for five years), $1,750,000; Campus Beautification, $100,000.

The goal for $20,000,000 had seemed to many to be little more than "a beautiful dream." The five years "of Phase I" had made of it a "virtual reality." Rogers and Sconyers were ebullient, and the services of Robert Cosgriff of Omaha were secured to direct and advise for the "second campaign"—cost to be about $70,000 for the following nineteen months. Again, it was a matter of finding the sources for "large gifts," "renewals," and "new prospects." Lincoln, Omaha, and all of Nebraska were to receive "maximum coverage." GRANT TOTAL to be garnered, $7,180,000. "Minimum Needs" were for approximately half—$3,510,000. Both Midland and Doane Colleges were soon to be engaged in "fund drives," and a sense of urgency lay beneath the Wesleyan strategy. Rogers refrained from seeking nomination for the governorship of Nebraska, for he could not leave Wesleyan "at this time." Phase II of the "Decade" was on, and all pledges could be paid "over a five-year stretch"—this to encourage larger "promises." The several "kickoffs" were carefully scheduled for the several "classes of givers," and pledges were to paid in full by May 31, 1978.

"Minimum Needs" included a "Theatre and Speech Center" ($700,000), a "Field House" ($650,000). "Scholarship aid for worthy students" ($1,000,000—over five years), "Campus improvements" ($160,000), and "special programs" and "budget requirements" ($1,000,000—over five years). "Hoped-For Objectives" included renovation of Old Main, a new chapel, campus beautification and land acquisition, and specialized programs (to add to

$960,000). Also to be sought—four "endowed chairs" ($1,000,000), general endowment ($1,460,000), and a "contingency fund" ($250,000). As before, the "areas" to be solicited were these: financial division, Lincoln retailers, industrial companies, special gifts, Wesleyan's board of trustees, out-of-state alumni, out-state alumni, Lincoln alumni, Wesleyan faculty and staff, parents, and students.

Scott Robertson informed the governors, June meeting, 1973, that students had a few priorities for "Campus improvements," and he pointed to these needs: an expanded Campus Center "for recreation areas," better lighting, and better "playing fields"—and with new courts for tennis and handball. Estimate of costs came to $233,000—not quite 50% above the brochure's figure. (By comparison, the projected new building for theatre and speech, to be constructed during the presidency of John W. White, Jr., would cost more than $2,000,000.)

The sledding for Phase II was at much slower pace than for Phase I, and responses were often discouraging. Nevertheless, by February, 1976, "Decade funds" of $16,322,666 had been expended. Pending were settlements of certain estates. Many five-year pledges were yet to be completed. Eyes were kept on the closing date (May 31, 1978). While speaking to the Newcomen Society (March 16, 1977), Dr. Rogers referred to "recent major benefactors to the well-being of Nebraska Wesleyan University" as including—Charles L. Horn and the Olin Foundation, The Woods Charitable Fund, the Cooper Foundation, Mrs. Maude Burt, and Mrs. Edith Dimmitt Elder. Too, he cited the "thousands of hours of their time" given by J.D. Anderson, James Ackerman, Richard W. Smith, John Hyer Miller, Ernest L. Smith, and the late George A. Knight.

(A "Financial Recapitulation," dated June 2, 1978, showed subscriptions of $3,729,907.30—of which $508,113.77 remained unpaid; pledges reached $20,052,572; collections were at $19,544,459. Commitments would close the gap.)

—(faculty and staff)

Solicitation "of faculty and staff" for the "Decade" proved to be more than just "interesting." Evidence was abundant that enthusiastic support on the parts of "employees" for such campaigns was of considerable influence to muster general responses elsewhere. So, August, 1967, was to mark occasion for some 150 members of faculty and staff to stand and be counted—before "kickoff." Professor Carroll Moore chaired the drive, and his five assistants were Frederick Blumer, Nettie Clark, Dan Howell, David Mickey, and Gordon Wesner, Each of these selected five others to distribute and to collect "the cards." Inclusive of self, no one had more than five pledges to gain. To be encountered were anxieties, hesitancies, and reluctances. It was going to be a "delicate procedure"—and "without pressure." Despite assurances to the contrary, many of the "instructional force" suspected "the administration" would note who pledged and who didn't, and that "contracts," "salary increases," and promotions would reflect "support." Some objected on basis that as teachers they were already making major contributions because of the "the low salary levels." Certain professors disliked being solicited as "employees." Moore and associates were dogging in their pursuits, and he could

report in "Faculty Newsletter" (January 18, 1968) that all cards were in and pledges amounted to $73,291—an average of $488. Some members of faculty and staff were so bold as to direct payment "via payroll deduction." For "Phase II," Professors Moore and Lois Coleman headed the drive. Solicitors encountered the same "reluctances." Announcement disclosed (May 10, 1974) pledges to total $55,000. Students had joined with their $6,000.

—the campus

Sharon Hanna, editor, *The Plainsman*, 1962, beheld each building on the campus of Nebraska Wesleyan as "gift of those who have gone before us." Her viewing became more penetrating—"Our life is in these buildings,…a life filled with memories of racing the chimes to class, endless stairs, painful hours of study…, a life absorbed by the silent red brick." Less inclined to muse, Vance Rogers, at the close of his presidency, alluded to the "gift"—

> …The reconstruction of this campus in the past two decades is a tribute to the devotion of hundreds of persons through the city (Lincoln), the state and the nation. Nebraska Wesleyan exists and thrives because of it.

The "reconstruction" had seen the rise of the Campus Center, a swimming pool, Plainsman Hall (dormitory), an Auditorium-Fine Arts Building, the Olin Hall of Science, Centennial Hall (dormitory), the Cochrane-Woods Library, the Smith-Curtis Classroom -Administration Building (second Olin grant), and the George A. Knight Field House. Also, a new theatre-speech building was on the drawing board. Gone were the C.C. White Building, the Van Fleet Building, the Rose Memorial Observatory, and the so-called "Annex" (to Old Main). Yes!

To all of this there was to be virtually no naysaying, but certain observers did hint at shortfalls. First, emphases upon new buildings and raising of funds had overshadowed curricular reform and social change. Second, funds had been raised, but nothing had been provided for maintenance in future—upkeep and repair. As for curricular reform and matters of "life on campus," there had been constant change and adjustment—deftly left to the faculty and to the SAS to shape and to direct. John W. White, Jr. and his administration could wrestle with "upkeep and repair."

President, trustees, and governors had pursued policy to purchase properties, when available, which fronted the campus. By 1970, claim held that N.W.U. had become a "50-acre campus." The nine "Greek houses," with one or two exceptions, held title to their own real estate—all within a block of the central and original quadrilateral. (See map, 1975.) Efficient uses of the buildings on campus remained a constant and nearly monumental challenge. This task regularly fell to Richard B. Johnson, business manager, and his assistant, Norman A. Good—who also bore title of "Director of the Physical Plant"; to the successive superintendents of buildings and grounds—Wilson Beaver, Waldo McPherson, and J. Darwin Penrod; and to Dr. Sam Dahl, dean of the college. Surveys of buildings, contents and equipment were almost annual repeats. Dahl maintained a "room chart" which identified "a vacant room any hour of the day." Certain

departments "staked out claims," and Dahl's "chart" was often "restricted." So, by 1970, "space utilization and assignments" had been largely relegated to "division chairs" and "department heads." Common courtesy always suggested that each instructor leave a room "in good shape"—with blackboards "nicely erased." Oh, well!

—Maintenance

The "maintenance crew" seemed always "hard pressed." Old steam lines and water mains frequently had "breaks"; the old steam radiators often refused to flow; the "ancient boilers" of the heating plant—one even "blew"—eventually had replacements; the old roofs had become virtual patchworks of repair which only temporarily, here and there, kept the waters from rain and melted snow from dripping through and into the strategically placed buckets below; the new flat roofs, products of modern architectural genius, which after a year of expansion from summer heat and contraction from winter's chill almost matched the old with their sieve-like reliabilities; the sump pumps in the new Fine Arts Building often failed to keep up with the "below-ground inflow"; retaining walls too often gave way to the outward thrust of the soil behind; old window frames needed new putty, if to keep out the cold winds of winter; sidewalks in winter had often to be salted, or scooped because of drifted snow; the leaves of autumn had to be gathered; the buckling of the floor in Taylor gymnasium necessitated annual reassessments; routine visits by Lincoln's Fire Department forced an "alertness everywhere"; when prolonged subzero temperatures brought cut-offs of natural gas, the available "#6 oil," better known as "road tar," could plug the burners beneath the boilers; campus roadways were to be cleared and "open" in all kinds of weather, and parking could be a problem—often; when the "electric lines" went underground (1972), some old tasks eased; purchases of adjacent properties—if not to be cleared for parking, but to be rented—often resulted in redecorating and repair; each year more walls "on campus" needed repainting, and more floors "resealing"; keys had to be supplied to the faculty, several members who seemed often inclined to lose them; and "security" became more demanding.

An institution's custodial staff plays one of the most significant roles—too often taken for granted and usually undercompensated. Of the "crew" during the Rogers' era, perhaps the most to be remembered was Lucile Martin—to retire after twenty-five years (1976). Praised for her "par excellence," she had applied her "quality of tender loving care" first in the Enid Miller Theatre building and then to Old Main—where she kept floors, woodwork, and desktops shining for the administrative offices on the "first floor" and the offices, labs, class rooms, and "mail room" of the basement-level. Her mind was uncluttered, and her routines once adjusted became set. She called everybody by first name—no exceptions. When she had cleaned and waxed a floor, she rounded up professors and administrators "to come and see." Her unsophisticated malapropisms were many, but they became known as "Lucyisms"—an example, her remark to Dean Dahl who, one day, could not stand erect because of a "catch in his back": "Good morning, Sam, you look a bit stupid today." Of different vein, she announced she had been "promoted" when told she was to clean Dr. Roger's office—instead of

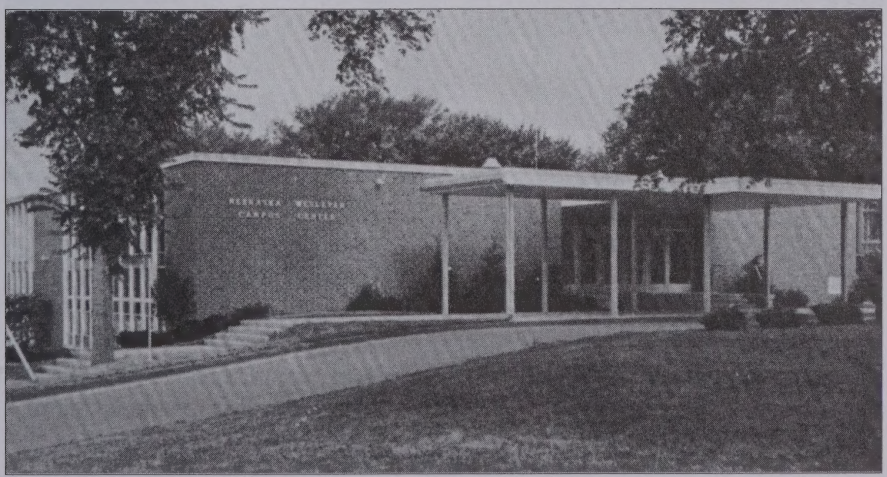
his secretary. When time "to clean" came, Lucile didn't hesitate to say, "Vance, you can't use your office, now, I'm going to clean it!" That's the way it was. Lucile Martin was never to be "unremembered" by many!

(By contrast, at later date, a custodian for the Smith-Curtis Building committed murder in Havelock—while engaged in robbery. He cached his loot in an upper-floor storage room of the heating plant.)

A "Campus Center"

Student-inspired and prompted by Chancellor A. Leland Forrest, a "Campus Center" had become a priority by spring, 1957. Unwilling to continue indefinitely with the restricted facilities of the small "Student Union" in the C.C. White Building, Wesleyan's students had, in their collective way, volunteered to pay assessment of $10 per semester for each full-time registrant—for as long as needed to retire any indebtedness to arise. Forrest had requested a loan of $500,000 from the federal government, but the "Chicago agency" had rejected the proposal as being extravagant. Modification of plans was in order, along with a paring of the request. Also, the Kresge Foundation had rejected application that it grant $200,000 "to name the building." As the school's first "president," Vance Rogers inherited commitment to make "the Center" a reality.

New plans with reduced estimates were forthcoming, and the "federal agency" refused to consider a loan until N.W.U. had a minimum of $50,000 "on hand." A loan of $350,000 would raise the school's bonded indebtedness to $753,000. Understood was that income from the "Center" must go to retire the additional obligation and that annual budgets could not apply. Government bonds from "the Esterbrook estate" and some "quiet solicitations" soon added to $90,000. Confidence for a minimum of $150,000 took hold. Sam Freeman, architect, returned to his drawing board—to produce an "entire revised building plan." *The Wesleyan*, in its "pre-holiday issue," December 13, 1957, carried news that the government would approve a loan for $350,000; and, that



The Campus Center

"groundbreaking" for the structure would occur "in the spring." Estimated cost stood at $475,000. The pending loan-agreement carried this identity—"Contract No. H (402)-144 for project 25-CH-13(5)."

The "Center" would cover an area "85 by 192 feet" and would be of two levels—with interior spaces of "34,000 square feet." Major features included kitchen and cafeteria, reception foyer, snack-bar, an "area" for a bookstore, and numerous offices and rooms. Revised drawings provided for storage beneath the terrace, for air conditioning, for a "porch" at the eastern front, and for a freight elevator. A FUND-A-RAMA contributed "to the funding." Melvin A. and LaBerta L. (Blair) Pixley, both of '34, had added $25,000. Ground breaking, May 20, 1958, was festive—with twenty students, representing organizations, hitched to a "walking plow." Hess Dyas and Nancy Baldwin, successively presidents of the Student Senate during the "current year," controlled the reins, and their "twenty mules" cut a furrow of 30 feet "to the south of the library." It was an occasion of excitement.

Dyas and Baldwin , May 26, 1958—Breaking Ground

With the government's "guarantee," the First National Bank of Lincoln extended to N.W.U. a loan for $350,000. In exchange, the school issued "Student Union Building Bonds"—to bear rates of "two and seven-eighths per cent per annum" and "payable in 1960 through 1987." The building could not be mortgaged and had to remain "free and clear of all liens." Four contracts—to cover general construction, mechanical and electrical installations, and a freight elevator—added to $358,102. Pomp and ceremony prevailed for the laying of a

cornerstone (October 6). Summer of 1959 brought occupancy, with payments to total $495,805.98—"below what had been budgeted."

Location of the Student Center and its construction had forced readjustment in some parking patterns, but students seemed content to withstand the temporary inconveniences. One cause for sharp discontent did arise. Graduating seniors departed from the campus in May, 1958, fully expecting the Campus Center to be named in honor of A. Leland Forrest. Their immediate successors had argued for such. Neither president Rogers nor trustees could be persuaded. *The Wesleyan*, January 19, 1961, observed that a "memorial plaque had been placed on the north wall of the landing of the central stairway and inscribed—"In memory of Chancellor A. Leland Forrest whose leadership inspired the idea of this Campus Center."

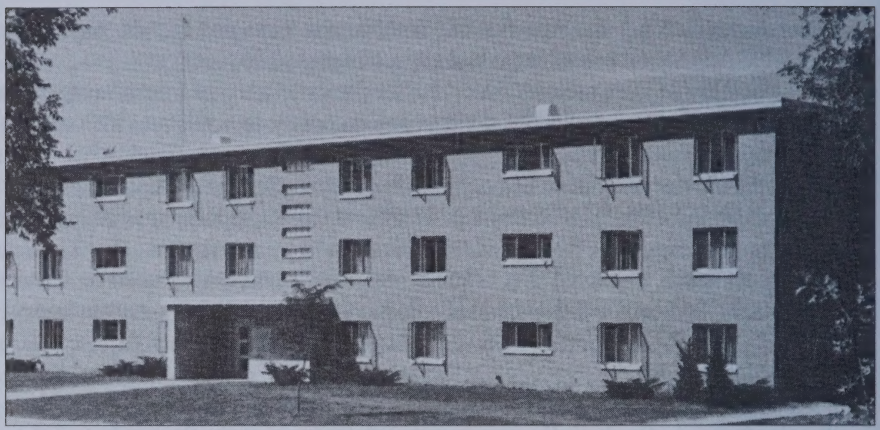
When it became somewhat certain that a "surplus" was likely to be gleaned "for the Campus Center," Rogers and trustees agreed to apply funds to Johnson Hall—to convert vacated kitchen and cafeteria into "sleeping facilities" and an enlarged "laundry." Too, the abandoned "Student Union" offered space for classrooms and offices. Expenditures combined to an approximate $73,000.

Early problem for the new "snack bar" arose because students tended to convert it into "a pig pen." Further in future, a "Culture Carpet"—along the south wall of the cafeteria—featured "art displays," posters, and other "exhibits." Adjacent to the bookstore and snack bar (lower level of the Campus Center) a large room became transformed into a "Coffee House"—later to be "re-equipped" and called "The Hobbit." Increasingly, this "Campus Center" seemed purposefully directed and managed to fulfill an editorial dictum—"Sociability is part of education."

Burt Hall

Of students at Nebraska Wesleyan, compilations in 1959 disclosed that 205 women were housed in two dormitories (Johnson and Pioneer) and 124 in four sororities; also, 144 lived "off campus," along with 28 nurses at Bryan Hospital. As for men—93 lived in one (Burt) dormitory, 100 in four fraternities, and 178 "off campus," along with 56 who were married. Trustees speculated that were N.W.U. to have a second dormitory for men, it would fill immediately.

Virgil Welch, in 1951, had first visited with Maude Tracy (Mrs. Albert) Burt of Holdrege concerning an eventual gift to Nebraska Wesleyan. Dr. Rogers informed trustees, September 21, 1957, that Mrs. Burt had deeded to N.W.U. a farm near Norton, Kansas, with assessed value of $90,000. The agreement entailed an outright gift of $25,000 and an annuity arrangement to cover the balance of $65,000. The school assumed responsibility to maintain the property until its sale and could use rentals to absorb the costs. Sale came in 1961 ($95,000), and N.W.U. held a mortgage—15 years at 5½% interest. The trustees, October 7, 1957, named the men's dormitory in memory of Albert Henry Burt. The university had encumbered a government loan of $220,000.



Burt Hall

Plainsman Hall

This Wesleyan was experiencing "growing pains," and data showed (October, 1960) that 173 men of the campus were "renting rooms in the community." So, for a second men's dormitory, it was time to seek a loan of $370,000 from the Housing and Home Finance Agency of the government (Title IV of the Housing Act of 1950) and to seek interim financing agreements with a combination of Lincoln banks—a sale of "dormitory bonds," to the tune of $420,000 and to mature from April 1, 1964 through April 1, 2001, at interest rates "not greater than 3½%." Bids for construction, plumbing, heating, and electricity added $379,366. Architects were Clark and Enersen, estimated costs "to furnish" mounted to $60,000, and expected costs "to furnish" mounted to $60,000, and expected date of occupancy was September 1, 1962. A catalog reference listed three floors and a basement, lounge areas, study areas, kitchenette, "suite for

Plainsman Hall

housemother," and a "guest suite." Plans indicated that 122 men would occupy the "completely air-conditioned" building.

Well, along the way, a strike by steel workers prolonged for eight weeks the construction timetable, and a "railroad strike" prevented "on time arrival" of furniture and "much other." As reported by Mrs. Alta Kelly, dorm mother, no "steads" had arrived and mattresses were on the floors; no curtains for the windows were available; hot water came out of the tap "red"; the "intercom" didn't work; fuses kept blowing because of "wiring problems"; many closets were unfinished; the "laundry facility" was yet to be installed; the lounges were for "standing only"; Burt Hall was nearby, and its " bathrooms" were temporarily much overcrowded. The students took things "in stride," but Mrs. Kelly reported, "It's been a riot…most of the time." Problems had been largely resolved within a month. For the following summer, this air-conditioned "dorm" became "co-ed"—with the men relegated to the "top floor."

Delay in construction of this new dormitory proved to be by far the least of the problems to arise. Dedication had come in November—but, "no name" was available, for "no donor" had been found. The catalog (1963) identified it as "New Residence Hall for Men." With "no name" by spring semester, 1964, students were becoming impatient. When word spread that Dr. E. Glenn Callen would retire at the end of the 1964-65 academic year, an idea dawned. Callen had graduated from N.W.U. in 1919 and joined the staff of the academy and training school. He transferred to the faculty of the university in 1927, to head a department of political science and sociology. Counting his years as a student, he would upon retirement have fifty years of unbroken presence on the campus. His repute as advisor for students entering governmental, legal, and social-service careers was almost legendary, and his input had helped to bring to Nebraska its "merit system" and its unicameral legislature. So, when Nebwesuni's "governors" gathered June 18, 1964, they were recipients of a request from students, a petition signed by "more than 600"—that the dormitory be named in honor of Dr. Callen. The governors reaffirmed the "established policy"—that buildings not be named for "living, active faculty members." They could not foresee that Callen would die June 28, result of automobile accident.

Donald D. Crawford, to graduate in 1965 and to serve as president of the Student Senate, emerged as chief spokesman to urge the dormitory be named "Callen Hall." He was joined by nearly a thousand other students before the C.C. White Building to boycott a "chapel service" and to chant "Down with chapel, up with CALLEN HALL!!" Rogers' response to this "early April" (1965) demonstration was to invite Crawford and "about 40 others" to meet with him—"to discuss the matter." Subsequent issues of *The Wesleyan* gave full review. Dr. Rogers had argued that the naming of a dormitory was not "fitting tribute" to Dr. Callen, that the naming of an "academic chair" would be more appropriate and would require from alumni and other sources a minimum of $250,000. He also suggested an "alternative goal"—establishment of a fund sufficient to underwrite annually the expenses of four students "to attend the Washington semester." And, "in the wing" was possible opportunity to name a "reading room" in the new library building. A "quick poll" disclosed that

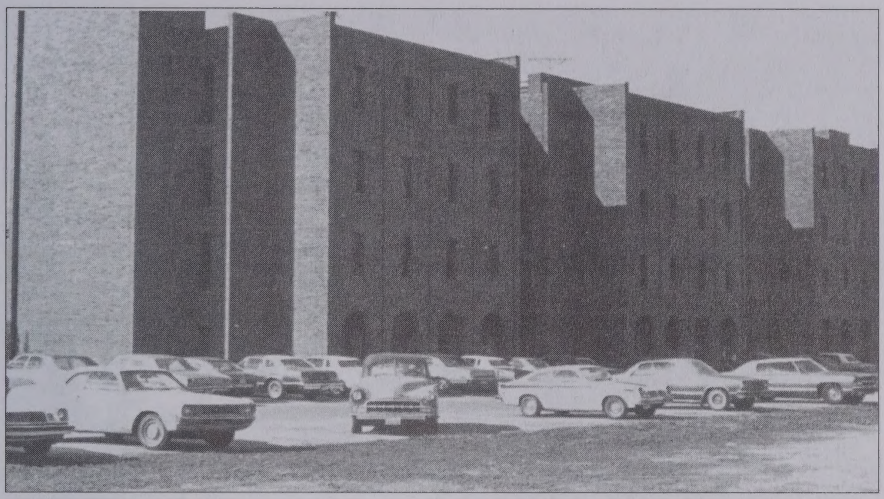
two-thirds of students still wanted "to name a dormitory," and no more than "11%" would be satisfied with "a chair of political science." The board of governors, to meet April 14, invited "students" to attend. Crawford and four others carried "the message." The "Memorials Committee" and Rogers stood their ground—that the old policy was a sound one, for many of Wesleyan's "past greats" also deserved to be commemorated, et cetera. Rogers offered another alternative, that a "lectureship" could be established to honor Callen. According to report, he had reprimanded Crawford for being "an ineffective student leader."

For many students, this was not to be one of Vance Rogers' "finest hours." *The Wesleyan* carried columns of response from students. Some claimed to be "enraged." Others accused their school's president of having used "half truths" and of being "a spinner of false yarns." An unsigned editorial, "It Is My Opinion…," referred to "low tactics…used against the students" and of formulating plans "on the spot." Furthermore, the school year was approaching its end, and there was inference that Rogers was trying to delay decision "until after the current seniors had graduated." It was clear that the students' teeth were "on edge." Wesleyan's students had not accepted their president's rationales. There would be spillovers in future—particularly as students increasingly looked for excuses to protest, to "sit in," and to question openly administrative decisions. Enthusiasm "to recruit" may have slackened, for enrollment would soon begin to decline.

Governors and trustees attempted to end "speculation of outcome"—by resolution (May 24), to establish a "Visiting Lectureship in Political Science, memorializing the late Dr. E. Glenn Callen." But it was never to be funded. A "conference room," with semi-circular seating, ground-level of the Smith-Curtis Building, would bear Callen's name. Also, John Sampson, '63, financed the naming of a seminar room, third floor of Cochrane-Woods Library, in the late professor's memory.

Centennial Hall

For Autumn, 1964, a count showed full-time enrollment at N.W.U. to be 1150—with 125 men rooming in private homes and 103 "at home," and with 68 women "in private homes" and 80 "at home." The campus needed another dormitory, perhaps designed to serve both men and women. With five dormitories, and the nine "Greek houses," Nebraska Wesleyan would become nearly "on campus residential." "Davis and Wilson of Lincoln" drew plans, the school had $150,000 "of its own funds" available, and the government's Housing and Home Finance Agency agreed to a loan of $775,000—to be secured by a combination of Lincoln Banks. To be issued—the necessary "dormitory bonds," "payable on or before July 1, 1967," with interest rates to be "current." The new dormitory would be air-conditioned, would house approximately 166 students in "single and double rooms," and would be ready for occupancy the fall term, 1967. The year marked Nebraska's 100th anniversary; so, the governors resolved to name the building—"Centennial Hall." Dedication occurred October 20. Cost had reached "about $900,000." Concurrently, the Olin Hall of Science was "under construction," and plans for a new library were "near completion."



Centennial Hall

An "Auditorium—Fine Arts Center" ("Vance D. Rogers")

Hardly had he warmed his presidential chair before Vance Rogers, with trustees, thought in terms of a new auditorium-fine arts building, a new hall of science, and a fourth dormitory. The C.C. White Building appeared to loom increasingly as a "fire trap," and its auditorium noticeably "settled" when filled to capacity. Rogers didn't hesitate to lay "a need" before the Annual Conference of the Methodist Church (Nebraska), and initial estimates for new building with auditorium pointed to $500,000. Within two years, $750,000 seemed more realistic, an auditorium to seat 1,600 was envisioned, and $100,000 had been given. An "on hand fund" had grown to $361,000 by October, 1961, and an initial architectural plan raised "estimates." Mrs. Edith Dimmit Elder, an enthusiastic alumna, had made annuity arrangements to enhance the project. Kenneth Clark, Lincoln architect, drew plans. Expectations were that the new building serve three departments—music, art, and speech and theatre.

To be located in the southwest corner of the campus and with its lower level—for band room, studios, practice rooms, offices, and recital hall—to be a "basement without windows," the proposed building drew immediate criticism. Particularly disturbed was "the department of music." Location was fine; but, "Why so deep in the ground?" (Also included was a "bomb shelter," for which the government might make payment.) Oscar Bennett was not a happy person. Dislike of the "windowless dungeon" was intense. Changes had to be made. Objections did not pertain to auditorium with balcony—designed to seat 1500 persons; to an art gallery—accessible via ground-level entrances; to "balcony-level offices"; and to choral practice rooms.

From March, 1962, to ground-breaking (two years later), Clark made many adjustments—and afterwards. Most evident change called for "an excavation"—a full story in depth, across the entire northern end of the building, to make way for "high grade windows for studios and offices." Absence of "natural lighting"

Auditorium in Fine Arts Center

throughout the building also gave rise to censure. Sizes of stages and location of pipe organ were subjects of disagreement. A member of the faculty of later date would have taken Clark to task: "Who ever heard of placing mechanical equipment for the entire building's ventilation right next to the concert stage!" Clark had returned often to his board, and the school's "governors" approved an extra stipend of $3,000 to pay him for his "many burdens." Our critic of later years had praise for the auditorium, but—"as for the rest,…!"

Dr. Rogers and the "governors" seemed pleased to hail the building for its many features—including "three revealed levels on the north, naturally lighted, with sunken garden arrangement on the northerly end." Bids had been received February 14, and "aggregate of lowest bids" had come to $860,691. "Ground breaking" occurred March 4 (1964)—with publicity noting the presence of Governor Frank Morrison, Mayor Dean Peterson, Bishop Kenneth Copeland, Richard W. Smith and Donald Dixon—to represent the board of trustees, Henry Gramann of Adams—"to dig" for the parents' association, Bob Baker—to represent the students as president of their "senate," and Dean Sam Dahl. To climax the festivities, announcement disclosed that Ruth Grievish Jones (Mrs. Charles N.) Cadwallader was giving a "49-rank Aeolian-Skinner" pipe organ, an instrument of $80,000, for the auditorium—in memory of her husband. Not publicized was other good news, that more than $500,000 was already "on hand" because of bequests and various "Funds"—including a "major gift" from Mrs. Elder, to name the art gallery.

This "Fine Arts Center" of auditorium, rehearsal and recital halls, studios, offices, practice rooms, and lengthy hallways provided interior spaces which figured to 52,000 square feet. During construction, because of its "deep excavation," posted warnings cautioned students to maintain "distance"—because of "danger of cave-ins." Later, sump pumps were required to control seepage and inflow of water from rain and melting snow. Leakage through the extensive flat

roof required immediate attention—and, later, frequent resealings. When "vibrations" were detected in the auditorium's balcony, more cause of delay arose. Not until January, 1966, could occupancy take place. Dedication followed on February 11 when Howard Hanson, retired director of Eastman School of Music, conducted a concert featuring the Lincoln Symphony and Wesleyan's Concert Choir. Dedicatory events stretched throughout eight days—art exhibits, piano workshop and duo-pianists, convocation and workshop for "modern dance," drama productions, band concert conducted by Robert Marshall, and recitals and programs featuring students and members of the faculty. Soon to follow came another "festival," one of "Religion and the Fine Arts"—Willson Lectures, theatre productions, concerts, readings of prose and poetry, a "gallery show," and special convocation to be led by the bishop of Lincoln's Roman Catholic diocese. Shortage of funding hovered at an approximate $200,000. Short-term credit from Lincoln National Bank of Commerce had covered "the bills for completion."

Tactic had been "to memorialize portions of the building." Two prime targets remained, the auditorium and the recital hall. When Mrs. Anita Crane O'Donnell, a member of Trinity Methodist Church (Lincoln), wished to make a gift to N.W.U. as a memorial to her late husband, whose career had been in retail merchandising, she opted to name the auditorium. The "governors" recorded, November 14, 1968, the name, "The Thomas C. O'Donnell Auditorium." In January, 1977, Mrs. O'Donnell gave an additional $100,000 "to refurbish" the auditorium—and this to include the two sculptures, designed and fabricated by Leslie J. Bruning, graduate of 1970. Subsequently, for many years, "O'Donnell Auditorium" would be "home base" for Lincoln's Symphony Orchestra. The "music faculty," October 1, 1969, presented a dedicatory program for the 250-seat recital hall (lower level), to be named in memory of Dora Dean (Mrs. Clarence) Emerson. Her husband had preceded her in death, and she had been member of Trinity Methodist Church—and "very active in Lincoln's music circles."

The "Olin Hall of Science"

When circumstances led to termination of the training school in the Van Fleet Building, Nebraska Wesleyan repaired and prepared it to house the physics and chemistry departments. The biology department continued to serve the university from its original long-established occupation of laboratories and classrooms in the basement of Old Main. Leland Forrest, as dean and as chancellor, spoke in terms of a new "science hall," and he may have been alerted to the resources of the Olin Foundation. Senator Carl T. Curtis had "some connections" with the officials of the Olin Foundation, Inc., of New York, and he urged Dr. Rogers to seek a grant. Walton Ferris, a trustee, headed inquiry into recent designs for and structures of new halls of science.

Nebraska Wesleyan needed to bring its departments of biology, chemistry, and physics, along with mathematics and astronomy, into "an approximation." Most critical were the needs of the department of chemistry, and chemistry had been the basis of the Olin industrial success and worth. Lengthy correspondence gained for Rogers a meeting with Charles L. Horn, president of the foundation. It was late spring, 1965, and N.W.U.'s president and trustees awaited response and

Olin Hall of Science

engaged an architect. Wesleyan's "governors" would record praise for Senator Curtis, because of his "tireless efforts." Architectural blueprint designed a "$2,000,000 structure"—for the northwest corner of the campus. The minutes for May 19, 1966, record an agreement—the Olin Foundation would give $2,350,000 to construct and furnish a "Hall of Science."

Horn had been favorably impressed "with Wesleyan's program, plan, and design," but he had insisted upon absolute secrecy—with no announcement or hints to be released until he, personally should disclose details in a special convocation, with faculty, trustees, and platform party in full academic regalia. To be present to share in the circumstances would be James O. Wynn, vice president of the foundation; and, Senator Carl T. Curtis. Occasion for Horn's revelation had occurred Friday, May 13. The auditorium of the new Fine Arts complex provided fitting place, and a "full house" had assembled. So "secret" had been the purpose of this "special convocation" that some members of the faculty, believing it was to confer an honorary degree upon Madame Chiang Kai-shek, refused to participate in the procession.

The Wesleyan, May 20, gave summary and commentary. To be of three levels and basement, with floor space to be of 84,486 square feet, the new "hall" would rise because of the "largest grant ever made to a Nebraska college." An adjoining wing would contain a planetarium, two lecture halls, a conference room, a storage area, and a special entrance-feature for linkage with "another structure." A greenhouse, to be "close by," had also been included. Horn referred to "this milestone in advancing education,...one of the best of its kind in the country." Congratulatory messages poured in from corporations, from other schools, and from "many friends." Dr. Rogers confessed it had taken "nine years of work" to

bring to completion this "Olin Story," and he and N.W.U.'s board of governors had agreed that "any additional costs above the grant would be paid by the school."

Initial "expected costs" for construction (general, electrical, and mechanical) had added to $1,888,628. The board of governors received the respective bids December 17. Four contracts, not necessarily "to the four lowest bidders," combined to $2,420,000—the fourth for "Fixed Laboratory Equipment." "Groundbreaking" had occurred the week before. Present had been Horn and Wynn, state and local "dignitaries," members of faculty and staff, trustees and governors, parents, and a "crowd of students"—particularly to represent the departments of biology, chemistry, mathematics, and physics. The northwest corner of the campus was soon to be "alive with the sound of construction." Two years would expire.

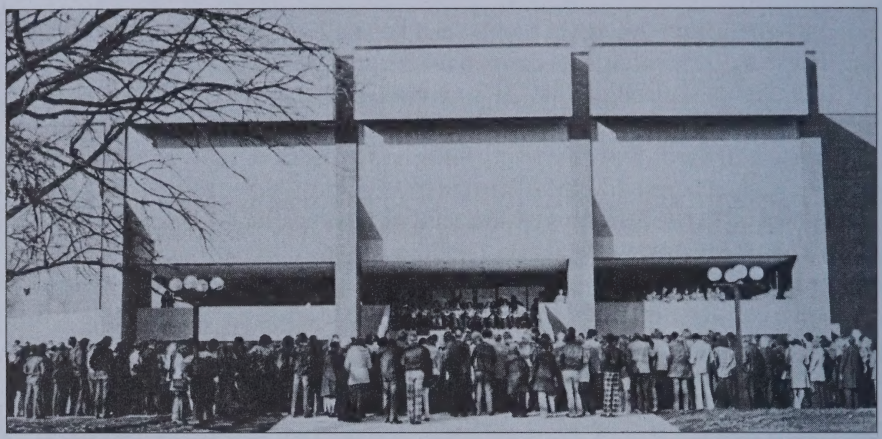
Dedication of this Wesleyan's "Olin Hall of Science" was event for Tuesday, October 15, 1968. As before, this special convocation found members of faculty and "platform party" attired in academic regalia. Ceremonies included conferring of honorary doctorates upon Horn and Wynn. The most recent issue of *The Paper* noted that M.W. Anderson was chief contractor and that the architects were "Clark, Enerson, Olsson, Burroughs and Thomsen of Lincoln." Everything on campus was "closed down" for the dedication. Arthur C. Nicolai, future member of the faculty (department of education), had discovered that Wesleyan's library was a "quiet place" to study for his doctoral examinations; but, on "this day," the library was "locked up tight." As for the "event," it became occasion for mutual exchanges of praise—all to rejoice because of "superior equipment and facilities."

This "Olin Science Hall" was "ready for acceptance" by mid February, 1969. A public visitation occurred April 13, and more than 3,000 guests toured the facility. Members of the biology department claimed to have benefited most, for they had come from "the dreariness" of Old Main's basement into the light of a new second floor—midway between "physics below" and "chemistry above." For the "basement," one could find "instrument rooms," a "nuclear research center," a wood and machine shop, a classroom for "astrophysics," and more. At later date, the "board of governors" named three areas within "the wing" after three former heads of the departments of physics, chemistry, and biology—respectively for John Christian Jensen, "The Jensen Planetarium"; for Howard Adam Durham, "The Durham Teaching Center"; and for Claude Joseph Shirk, "The Shirk Teaching Center."

Along with all the good, the "beautifully air-conditioned science hall" had its problems—particularly with control of heat and humidity, because of the complexities of size and extent "of systems." And, there were the seasonal leakings and seepings because of flat roof and deepset basement. Furthermore, annual budgets had to encompass the added and increasing costs for utilities and for maintenance.

The "Smith-Curtis Classroom-Administration Building"

Rumor had it that Charles Horn, on his first visit to N.W.U., took a long look at the C.C. White Building and then abruptly said to Vance Rogers, "You ought to



Smith-Curtis Classroom-Administration Building

get rid of that damned old pile of brick." Rogers' reply—"I will if you'll replace it!" It came to pass—possibly the second time the Olin Foundation, Inc., would give two buildings to an institution. There would be no extended shroud of secrecy.

The C.C. White Memorial Building had for nearly sixty years been an often "featured fixture" on the campus of Nebraska Wesleyan. Students, faculty, and a "larger community" had shared in its many "services." Financial stringencies had not enabled upkeep to balance deterioration, and in recent years the central auditorium seemed to give evidence of structural weakness and of being no longer suitable for large assemblies. Closing of the kindergarten in 1941 had marked the first of a succession of dramatic changes. Then, Enid Miller would move her department into a speech and theatre complex—which would bear her name, eventually. Subsequent increases in enrollment required extensive use of the structure. Rise of the Campus Center had brought some internal adjustments, for the "Student Union" and snack bar ceased therein. Construction of the Auditorium-Fine Arts complex terminated nearly all facilities which had been apropos to the department of music. Other departments had shared in uses of offices and classrooms. The "Decade for Fulfillment" virtually ignored the building. Fears hardened—that this edifice stood as invitation to conflagration, particularly when student-protests inspired incendiary actions on other campuses. "C.C. White" did not escape entirely; a fire, purposely set beneath the stairs "at the north end," had "burned through the floor" before discovered and extinguished—all to be classified as "a narrow escape." (The school adjusted its schedule to "finals.") In a review of events, a retired "member of the staff" surmised that "even the ghost at C.C. White was unhappy." (More about this later.) Destruction of this building began May 24, 1973. Many structural gems and fixtures had been gleaned. The "swinging ball" encountered prolonged difficulties, for the walls had been constructed to last "for ages." Many persons mourned the demise of this edifice. Only Old Main surpassed it as structural

emblem of the school's historic experience. A saddened alumna opined that the building was doomed to go, "because Dr. Rogers is a builder, not a preserver."

Dr. Rogers had reported to the "governors," June 2, 1972, of a directive from the Olin Foundation—to engage architects for a "classroom-administration building," along with a check ($140,000) "to cover these expenses." Instructions went to the faculties of six departments—business administration-economics, education, history, political science, psychology, and sociology—to engage in "brainstorms" and to present their several and collective needs and desires. The "administrative forces" turned their attentions to academic affairs, admissions and recruitment, registration, advancement and development, alumni relations, "computer facilities," and presidential suite. Architects were Clark, Enersen, Hamersky, Schlaebitz, Burroughs & Thomsen. Agreements were effected by July 13, 1972. Kingery Construction Company eventually directed construction. The Olin Foundation "consummated its gift of $2,687,980" (May, 1973). Enclosed would 85,900 square feet of space, including mail facilities and "conference center." Departmental expectations, with respect to locations of classrooms, "laboratories," seminar and library arrangements, storage and supply areas, and offices, the latter to be exterior and with suitable openable windows, were almost entirely met. Little would be spared for "equipment." For each of the six departments, "compact accesses and a new togetherness" were assured. As had been for the science hall, this "package" would constitute "the largest gift" from a foundation "to any Nebraska college."

Construction of "Olin II" began June 14, with expected occupancy to be "by early 1975." Some early delays occurred when the city changed its requirements of size of water mains, but subsequent schedules were routinely "on time." Dedication, to be another "colorful event," came November 8, 1974. An appropriate and impressive gathering of "notables" had assembled. Charles Horn was chief speaker, paid tribute to Vance Rogers and Carl Curtis, and, before presenting to Dr. Rogers the keys for the buildings, admonished students, faculty, and administrators "to take damn good care of it!" For Nebwesuni, it was another day of "excitement and enthusiasm."

Occupancy of "Olin II" followed somewhat haphazardly—with "full action" to be in readiness for the second semester in January. The "governors" dispatched to "Dr. Horn" and to "Dr. Wynn" resolutions of "thanks and appreciation"—these being followed by letters from members of faculty and SAS. The building offered "magnificent facilities," and Horn and his associates had "left a mighty imprint upon this campus." From the editor of *The Wesleyan* had come a note of apprehension, that Nebraska Wesleyan was "easing into a 'Building Syndrome'"—while being less attentive "to financing of professorships and to improve that which went on in classrooms." This "Syndrome" had thus far into Rogers' presidency cast its shadows from a campus center, two dormitories, a fine arts-auditorium complex, a "hall of science," and a new library. The "Decade for Fulfillment" pointed to these in addition—a field house, a new speech and theatre center, and even "a chapel." Maybe, somewhere in the future, increases in "general endowment" would provide the means annually to maintain and repair the products of the "Syndrome"—"Olin II" included. But, whatever

"apprehension" may have arisen, there could be but little to detract from the magnificence of the combined gifts from the Olin Foundation.

The Board of Governors resolved February 13, 1975, to name Olin II—the "Smith-Curtis Classroom-Administration Building." Ernest L. Smith, '11, an his wife, Eva (Bolton) '14, had been steadfastly loyal alumni. From 1918, Smith had served a total of 53 years as member of Wesleyan's board of trustees—with 16 of these years as secretary, 9 as vice president, and 5 as president; and, he was an "Honorary Life Member" of the board of governors. Carl T. Curtis, associated with "N.W.U. class of 1928," had served in Congress since 1938 and as U.S. Senator beginning in 1955, had returned often to the campus as trustee and friend, had hosted annually N.W.U.'s "Washington Semester" students, and had played a significant role in the relationships between the school and the Olin Foundation.

Wesleyan's "Governors" also resolved to name the spacious "conference center," lower level of the administrative wing of the building, in honor Dr. Callen. Dedication of the "E. Glenn Callen Conference Center" followed, March 21—with Mrs. Callen (Frances Day, '22) present to acknowledge this memorializing of her husband, late professor of political science.

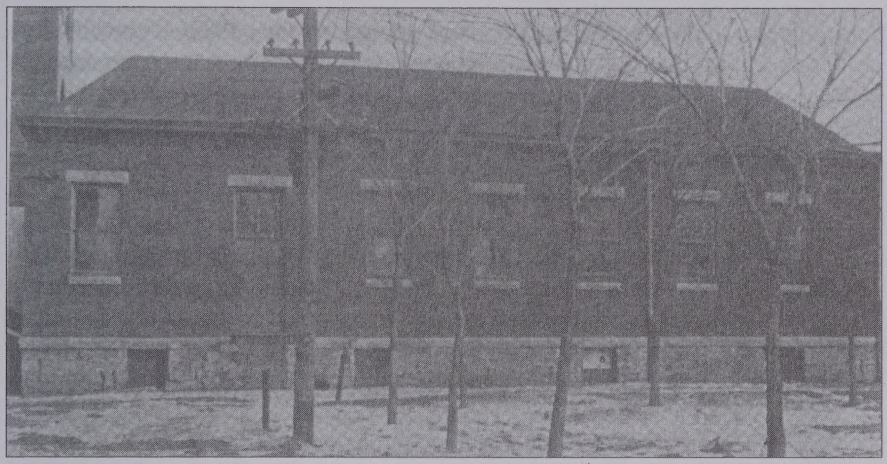
For an "Open House," brochures for the Smith-Curtis Building summarized that the grant from the Olin Foundation had eventually reached $2,787,000. Exclusive of the extended "mailroom wing," which "enlargement" connected with the "hall of science," the new structure of three levels occupied an area "244'8" by 134'4"; the "wing" had added to the "85,900 square feet of floor space."

The Van Fleet Building

As facility for a "teacher's college and training school," the Van Fleet Building, since 1917, had served its original purposes until 1941. With conversion to provide new quarters for the physics and chemistry departments, it became for the campus a "science hall." Exodus of the two departments into the Olin Hall of Science brought adjustments to accommodate the departments of art and of business administration-economics—expenditure of $35,000 to come from the "Decade." When "business administration-economics" moved into "Olin II," the art department had already taken residence in Old Main—basement level and top floor. "Van Fleet" stood vacated, to await further attention from "Decade of Fulfillment." Vandalism struck, and extensive damage from fire brought decision to raze. *The Plainsman*, 1976, observed that the building "awaited destruction."

The "Annex"

Nebwesuni's "governors" decided, April 10, 1975, in the wake of occupation of "Smith-Curtis," that the "Annex" to Old Main should come down—to open the campus to the south of the new building. The "Annex" had served as gymnasium, heating plant, armory, cafeteria, shops for industrial arts, and "loft theatre." Basement and first floor had antedated the C.C. White Building. Only somewhat attached to and jutting to the east of Old Main, it had long been regarded to be "an eyesore." Its removal left the heating plant to be second oldest structure on campus.



The Annex

The "Heating Plant"

Origins of the "Heating Plant" dated from 1909, with its upper floor to house J.C. Jensen's department of physics. Additional rooms and "shop" came in 1922. Departure of the department of physics (into Van Fleet) opened the rooms of the upper floor for storage. That the furnaces, boilers, burners, valves, and pipes of the small plant had, from constant repair and replacement, been able to accommodate the needs of a rapidly growing campus continued to be nearly miraculous. Expenditure of nearly $94,000 in 1969 enlarged "the boiler plant" and paid for other internal "extensive repairs." First phase of the "Decade" noted that $103,907 was used for the "plant." The "heating lines" had required "annual diggings"—somewhere. Survival of the energy crisis of the 1970s revealed the toughness of "the plant." Talk of its replacement lay in future.

The "memorial arches"

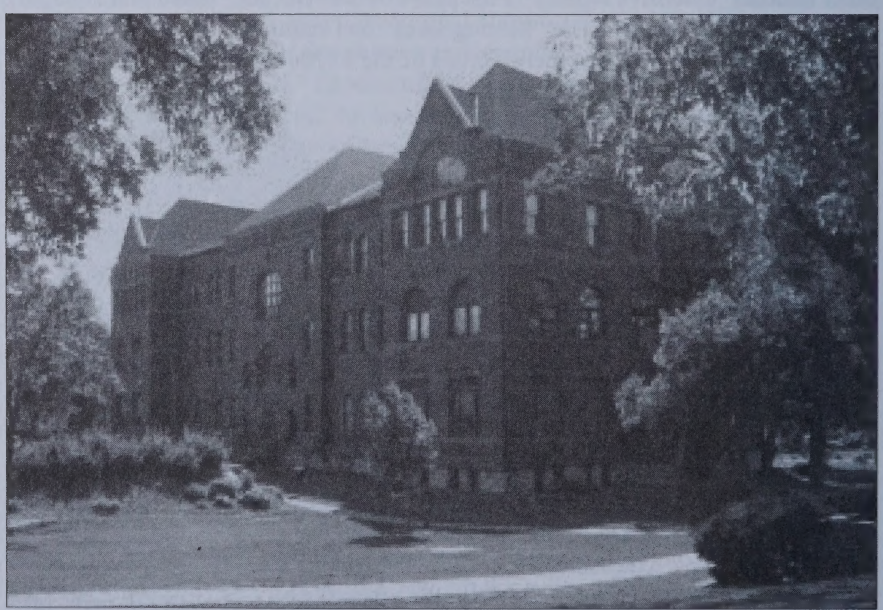
Drunken drivers crashed into the "memorial arches" which marked entrances into the campus from North 50th Street—one at Baldwin and the other at St. Paul. The first assault was event of September, 1968—memorial of class of 1897, at "Baldwin." The driver escaped without identification, and repair of damage lay beyond budget or insurance. Neighborhood youngsters enjoyed "bouncing fallen stones off fallen stones," and protective measures ensued. Eventually, an elderly craftsman, with "old country roots," restored the arch—for

Memorial arch, class of 1897

"suitable fee." The second assault came in late spring, 1983, and with such shattering impact that the "stones could not be "used." With names carved in new stone, a replacement arch arose for "St. Paul"—memorial to class of 1896. Restored and replaced, respectively, these memorial archways stand as reminders of historical experience of the university.

"Old Main"

"Old Main," designed in 1887 to accommodate a multiplicity of parts, collectively to be called a "university," originally housed all of these: a college of liberal arts—with classrooms, offices, and "scientific laboratories"; "schools" of art, oratory and elocution, and commerce; a "normal department" to mold teachers for the public; a conservatory of music; an "academy" to prepare older youth for collegiate study; kindergarten and "grades" for children; a library; and a chapel for worship. (Volumes I and II of this history review the changing uses of the building, and the sequential needs for maintenance and reparation.) Heavy expenditures in the late 1940s did much to repair and refurbish the building. Then, except for certain "cosmetic purposes" of the interior, the edifice stood increasingly neglected. Of daunting challenge was its height, the steep slope of its roof—a near enigma of peaks, ridges, and valleys—yet surfaced by the original slate shingles, and the growing immensity of expense to repair and restore. Dislodgement of shingles and decay of the flashing, here and there, had resulted in extensive leakage. To contain the water, from rain and melted snow, the building's walk-through attic became a virtual storage area for strategically placed tubs and other recipients hopefully sufficient to contain the drainage—along with carefully



Old Main (east side)

stretched tarpaulins for channeling the flows. Thus had the ceilings of offices and classrooms below been only somewhat protected.

The school lacked extension equipment to reach the gutters and connecting joints with the downspouts. When stoppages occurred and connections separated, drainage down the walls followed—with wetted plaster and stained walls within and an accelerated rotting away of window frames and sills. Students often wrote of "leaky windows" and of "falling plaster." They took for granted that the building's long flights of "grooved steps" would creak. A protest which called attention to "a gigantic cobweb which clouded an upper corner of the great stained glass window in Old Main" went unheeded for months, and accordingly the spider extended its shadowy outreach. Almost with nostalgia, a graduate of the '60s remembered that the pull chains in the "old water closets" kept working; these, of course dangled easily within reach.

Old Main remained an invitation to the many reeling flocks of pigeons which sought not only lofty levels for rest and nest, but were notorious for their decorative capabilities. Of little praise was the so-called "hen coop"—which had replaced in the late 1940s the rotted away peaked turret of Romanesque motif. The coop's louvers, although screened, eventually permitted invasion. To the faculty, in meeting (February, 1970), Richard B. Johnson, treasurer and business manager, reported that a "losing battle against the pigeon population" was being waged; later, even the starlings had emerged victorious against "sticky roosting deterrents, electric wires, trapping, shooting, and poisoning methods." This Wesleyan needed "a bird control system."

Occupation of the Smith-Curtis Building left basement and top floor of Old Main without tenants. Elizabeth Stanley Wallace, now head of the art department, followed administrative "invitation" to leave "Van Fleet" and relocate in Old Main—to use both basement and "upper floor." Mrs. Wallace later averred that she presided over a "division of five flights of stairs and four landings," that communication within the department was difficult. She also observed—

> …Ceilings in the building were crumbling and falling; walls had been resoaked from leakages; pigeons, mice, and roaches seemed everywhere; some windows were falling from their frames—rotted and unrepaired; the sewer frequently backed up. Treatments for termites occasionally made the basement hardly safe for air.

And, Phase II of the "Decade for Fulfillment" was underway.

For the "Decade," initial solicitation had specified—as inclusion in "immediate needs"—a renovation of Old Main and the "old Library"—$275,000. David Mickey rejoiced, for he had, as alumnus and professor, grown hoarse from "pleading." The most "immediate need" was to put a completely new roof to "Old Main." Mickey not only doubled his "contribution," but left few stone's unturned in effort to gain pledges from "even the most reluctant" members of the faculty. But, except for a bit of cosmetic, neglect of the building continued.

When a brochure for "Phase II" (of the "Decade") listed nothing about Old Main as a "project funded to date" and ignored the venerable structure when it came to "minimum needs," Mickey interpreted this to mean a "write off." He was

offended by a reference, under "hoped-for objectives," to $100,000—as "renovation for classroom use." As a "graduate of '39," he informed Dr. Rogers that he and others had been deceived and that he would neither make a pledge for Phase II nor aid in the solicitations. The date, November 20, 1973, had arrived.

Not only had neglect of the building followed its steady course during the past five years, but there had been other indications of "purposeful intent." A rumored reference to Old Main had observed: "Her red brick dress is outdated!" Becky Hanna, editor of *The Wesleyan*, had run (October 19) a statement on "Old Main," and she was aware of Mickey's concerns. She interviewed Charles Sconyers, director of development, and quoted from his observation that the building was headed "for Oblivion"—unless its restoration were to be "made a priority." Dr. Rogers, a month later, to members of the faculty, spoke of no more than "partial restoration" of the building. He then announced that the "top floor" would be "sealed off"—eventually. Mickey felt pressed to prepare a response.

Old Main, constructed to endure for more than a "single century," had always stood as sort of invitation to incendiary disaster. Its central open stairwell, extending from basement to top floor, likened to a gigantic flue. When University Place became part of Lincoln, 1926, the city's fire department immediately required the school to affix steel fire escapes to the north and south walls, with accesses available through windows at both "second and third floors." When unrest on campuses heated considerably during and after 1970, and with "burnings" here and there, new regulations limited open stairwells to no more than three levels. Response at N.W.U. was to place "an attractive barrier with doors" at the foot of the stairs leading to the basement; but, a noticeably "cheap firewall" crossed the double stairways and railing at the third floor (top classroom level). These barriers would hopefully prevent updraft in case of fire. The nature of the upper barrier, with doors flimsily hung and requiring props to keep them open or shut, seemed purposefully to indicate intent "to close off part of the building"—thus to hide from public viewing the continued damage due to leakage.

Rogers' response to Mickey's letter failed to convince of any real "change of heart." So, the professor turned to *The Wesleyan*—to make public his grievance (November 29). On this issue, he always wrote as a "member of the class of '39." With "margin for error of judgment," he had concluded that Rogers would have relished a funding of replacement for "Old Main"—just as he had in the case of "C.C. White." He opened the issue to the students and to the rest of the "instructional force" and staff. He would be on a semester's sabbatical to write a biography of D.W. C Huntington, N.W.U.'s third chancellor.

Professor Mickey submitted some general suggestions to Dr. Rogers (December 27) relative to a full restoration of Old Main. Rogers' immediate reply was to stress that he had "no point of disagreement," but he formulated a long list of questions in need of answers. Progress for "the building" was going to be excruciatingly meager and slow—if at all; and, Mickey informed the president that "You are going to save me several hundreds of dollars—and I'm grinning." It was mischievous, but the graduate of '39 was fighting to save a cherished and central symbol of the institution. "Salutary Neglect" had rendered the building not yet to a

"point of no return," and "restoration"—not cosmetic overlay—had become the issue.

While meeting with the "department heads" (Mickey not present), January 23, 1974, Rogers expressed his concern about the "slowness of the campaign" (Phase II of the "Decade"), and inferred that Mickey was "responsible" and was "sabotaging the campaign" by his effort to make "restoration of Old Main" a priority. So direct was his accusation that three of the "heads" immediately warned the absentee of the president's posturing. Clearly, some sort of yeast was at work in the dough, and the Student Affairs Senate added to it with resolution that the Board of Governors give priority to Old Main "in Phase II." With collective wisdom, the "Governors" rejected the petition, for "restoration" of the building would reach well beyond the defined extent of the "Decade." Then, for a "faculty newsletter" (February 4), Dr. Rogers forecast that "normal maintenance of Old Main was to be speeded up," for the building "had been somewhat neglected the last few years." Was understatement to indicate a change of mind? Or, maybe, of heart? What had become evident—that increased clamor from students and members of faculty and staff was "ringing in his ears."

The "Decade" regained momentum. Members of the Board of Governors suggested that they seek to have Old Main recognized as a "National Historic Landmark." For "restoration," federal funding might be gained. The building was one of the few remaining examples in the area of the "Richardson Romanesque style"; its "patterned brickwork" and varied windows were distinguishing features; within remained most of its original "basket-weave paneling" and "patterned wainscoting." It was a "Victorian gem." Furthermore, "roof repair" became subject for discussion. On April 10, "minutes" noted that "roofing and plumbing for the upper story" were "under contract." The "governors" also noted that the art department would be "moving in" from Van Fleet and that "a chapel" should possibly be located "in the northwest corner of the main floor." In addition, "rotting windows" and "ruined plaster" had become items for attention. Also of note were arrivings of pledges and payments designated for "Old Main"—136 responses to total $16,730. The "word" was spreading. To determine that the building was "of status to be restored," a thorough survey ensued. As of July 11, hesitancies had been largely laid to rest.

For the fall semester, 1974, it was soon evident that neither students nor members of the faculty, particularly of the humanities division, were taking anything for granted. Charles W. Petersen, editor of the paper, warned against what he feared would be little more than "an aesthetic abortion." Professors Anthony Epp, John Walker, Richard Quinn, Roger A. Cognard, and Leon Satterfield poured in telling phrases—"What is beautiful should be preserved"; "Old Main needs rededication"; "preserve an aura of the past"; "preserve and enhance aesthetic integrity"; "...don't turn schlocky..." These teachers were speaking for the departments of modern languages, philosophy, and English. Students turned to a "mass meeting," November 11.

"Phase II of the Decade program" was in focus—goals sought and objectives to be realized, and it offered no place for Old Main. Students thought in terms of $400,000—to be expended "over the next three years" and to be included

"in Phase II." They cited the deterioration of the "past 15 years" and the neglects of the roof, heating system, window frames and casing, floors, walls, stairs, door, and paneling. They wanted the building—with its "Victorian atmosphere"—to be restored and maintained, and they unanimously resolved that it be "included in the Phase II objectives." James E. French, student member of the Board of Governors, did not press for "inclusion" on November 14, but he did speak at length of the students' desire to spearhead a campaign "to raise money for the restoration." President Rogers and the governors quickly endorsed concept of a "separate drive"—one to be student-organized and "directed to the alumni." Rogers informed the trustees (November 22) that students were determined to "Keep Old Main!" He stated further: "Old Main will be restored." The trustees learned that students and alumni were "to lead the fund drive." *The Wesleyan*, the same day, broadcast the news, that "Old Main" had become "a special project." "New Dimensions" for December alerted the alumni—that students were going to seek funds for "Old Main Preservation":

> The ancient structure, first building on the N.W.U. campus, would be refurbished, remodeled, redecorated, and preserved in tip-top condition if students effort and work can be translated into the dollars....

There would be no relaxation of "student pressure." Tom Bullock, '77, took notes "in a half-hour of casual observation" and compiled a list:

> Holes in the plaster...
> Floorboards near heat radiators are warped and rotten.
> Window frames are marred severely.
> Windows are stuck.
> Many ceiling areas are stained.
> Plaster on classroom walls...chipping off.
> ...woodwork is heavily scratched or worn...
> ...floor is wearing deep at six or eight points...
> Walls and ceilings are laced with stark electrical conduits.
> Paint is...off window frames inside and out.
> Outside brick is discolored.
> Entrances are worn and beat up..., handrails are dilapidated.

He headed his column: "As the Paint Peels..."

Underway were the doings of a "steering committee," organized November 26, for purpose of providing a schedule for the "Old Main Preservation Fund." With its initial work accomplished, the committee reconvened, December 17, and its composition represented students, alumni, and administration—Jim French, Karen Campbell, and Tom Bullock; Merrill Koser, Ernie Smith, Dave Mickey, John Hyer Miller, Dottie French, Gladys Marquardt, Karen Cook, and Darrel Seng; and Vance Rogers, Charles Sconyers, and Fred Blumer. Becky McDonald, editor of *The Wesleyan*, was "sitting in." Sconyers presided, the meeting was lengthy, and all partook of lunch—sandwiches, coffee, and donuts.

"Committee members" did not concern themselves with "an amount," although eventual figure of $350,000 emerged later. Adopted was a schedule for "letter writing"—with "deadlines" designated for enlistment of writers and for "full appeal." James French, a senior, would seek 100 "student writers"—to reach more than 2,000 "alumni" from the years 1965-74; David Mickey, '39, would solicit "50 alum writers" to seek others to reach the more than 3,000 for the years, 1950-64; Dorothy Kinyon French, '47, would direct recruitments for 1930-49, about 2,100 to be asked; Gladys Reed Marquardt, '28, would turn to the alumni of the years 1900-29, more than 1,100. Where practical, telephone calls served well; for letters, "return post-cards" confirmed promises to recruit and to solicit. Names and addresses were ready for quick dispatch—the labor of Karen Norton Cook, '56, in charge of "Alumni Records." March 31 (1975) was deadline for "Final Report."

Schedules "for writing" became routine, and no one, hopefully, was to have "more than ten." Expectations were that each writer bear "expense of postage." Requests to younger alumni were in terms of "$20 a year for 5 years"; for older alumni, "$60 a year for 5 years" seemed appropriate. Ernest Smith, '11, speculated that "older alums" would prefer to give "on a one-shot deal." One wager guessed that Gladys Marquardt's group would raise $60,000. Unity of spirit was proclaimed—"Let's get going!" David Mickey agreed to write a "cover appeal" (A TIE THAT BINDS). Subsequent issues of "New Dimensions" and other bulletins were "to carry fund drive information." Darrel Seng, '58, director of publicity, would prevail for this, and his expertise as photographer had become somewhat legendary.

Responses were at first enthusiastic and with much promise, but the flourish soon slackened. "New Dimensions" (December, 1975) summed up the situation—"Old Main Fund Needs Infusion of Money." More than 500 alumni, and others, the names recorded alphabetically, had paid or promised $59,173.40. It was disappointing, and Mickey added a note—addressed to the vast majority of the alumni who had not responded: "JOIN UP with the rest of us!" Still, there was room for optimism, for Old Main had been reshingled, its "heating system" had been replaced, much "new wiring" had been greatly reduced "threat of fire," its "fourth floor" and basement had been prepared for the art department, new rest rooms were now in basement and on top floor, and "volunteer labor" had repainted certain classrooms and offices. Expenditures from "the fund" had reached $60,000. John Hyer Miller, '15, had said of Old Main: "You couldn't duplicate this building today to save your soul." Others estimated that, once fully restored, Old Main would outlast all other structures on the campus—including the newest. It was manifest, that the building was headed for ultimate restoration.

Some students had neither respect nor love for Old Main—with its "creaking stairs," its "graffiti-laden desks," it's "huge windows," and its "cold hard structure." One writer would "Burn Old Main." Others lacked appreciation "of her sturdy facade." Yet, all were assured that from "the bell tower," the chimes would continue "to ring forth." A gift in 1959 from Lincoln's Continental National Bank, these electric chimes, manufactured by the Maas-Rowe Carillon Company of Los Angeles, "rang in " each week day at 7:45 and then marked the hours

thereafter until evening. Students regularly synchronized their watches. It was not difficult to set the delicate mechanism to correspond with special occasions. The motor frequently "burned out," and each time a few weeks of silence ensued. Some students complained because "the chimes interrupted their thinking." Some hoped that the "bells" might go with the building. Both building and bells prevailed.

When the nation reached its bicentennial in 1976, Citizens State Bank chose to "Remember Old Main." Idea was to publicize the restoration of the building. Purchased was a large supply of commemorative plates, available in blue or gold leaf. The plates featured both the "American Bicentennial" and "Old Main," and they were available as premiums for new savings accounts, or could be purchased respectively for $5.95 or $9.95. For each plate given or purchased, $1 went to "remember Old Main." As gesture of support, it was both unique and heart-warming. The underside of "the plate" carried a brief statement about the building.

Expenditures from "Old Main Fund" continued—to reach $62,300 by early 1976. Significant developments lay ahead. To be opened April 30 was "Old Main Lounge." At head of the stairs, second floor, the spacious room had for decades served as laboratory, storage area, and office of the geography-geology department. For nearly ten years it had been center for recruitment and admissions. With furniture from a "variety of sources," this lounge would serve as place for meetings and receptions, and soon became a gallery for historic photos and portraits. Brighter days lay ahead for this project.

John Hyer Miller, '15, and his wife, Joy (Mills, '14), funded and equipped a new chapel within Old Main. Suitable was the large room, northwest corner, first floor and just within the north entrance—formerly used by the chemistry department, then for professional education, and finally in part for administration. Problems with incorrectly laid carpeting delayed dedication until October 1. As noted in *The Wesleyan*, no longer was "Wednesday-morning's worship" to be solely in the so-called "Bean Bag room of Smith-Curtis." Miller presented the chapel as a memorial to his parents.

Milton Evans, as Vice President for Administration, had prepared and submitted application for a "Federal Allocation" or "grant-in-aid." Marvin F. Kivett, Director-Secretary of the Nebraska State Historical Society, served as State Historic Preservation Officer, and all such applications passed through his hands. Federal allocations seldom approached the state's "project needs" for any year, and Kivett, an enthusiast for Wesleyan's "Old Main," did not foresee certainty for 1978. Evans had compiled detailed analyses of the building's historic worth and of its immensely costly "needs" and had limited his request to about one-fourth, $250,000—with expectation for no more than a "percentage." Kivett informed Evans, April 18,1977, that forthcoming in 1978 would be a grant for the $250,000. No doubt remained—that marvelous things for Old Main lay ahead, that "Students' Work to Save Old Main" was finally reaping major dividends. There would be more to the story.

A "Ghost Story"—Clara Urania Mills

A story of different sort had unfolded on campus, with an occurrence of October 3, 1963, having prompted it. Because of participation in an "exchange program" and personal contacts by Dr. Rogers, Tom M. McCourt of the University of Edinburgh, Scotland, was present at N.W.U. as a "visiting distinguished professor of music education." His sojourn was for a half semester. His skill as raconteur and leader of song soon spread beyond the classroom, and Scottish "b-r-r" and humor soon built into wide demand for service clubs and other organizations. Along with his wife, whose smile was reported to be "most engaging," Dr. McCourt had brought to Lincoln "A Wee Bit-o-Scotland."

For his time on campus, McCourt used the "inner office" of the music department—northeast corner, "first-floor level" of the C.C. White Building. McCourt was rarely in office to receive telephone calls, and practice was to relay all messages to Coleen Buterbaugh, Dean Dahl's secretary, with office in Old Main. For her, it had become almost a daily chore "to run" to McCourt's office to leave an accumulation of notes. This brings us to the morning of October 3, a Thursday—a few minutes before 9 o'clock.

Clara Urania Mills joined the Wesleyan faculty of the "Music Observatory" in 1912, and she taught piano, music history, harmony, composition, and "ear training." Her schedule for spring semester, 1940, showed "arranged" instruction for harmony and ear training—8 o'clock, for mornings of Monday, Wednesday, and Friday. Having walked the approximate five blocks from her residence, the Friday morning of April 12, 1940, she collapsed in her studio and died—still wearing her outer coat, but with hat and gloves removed and laid aside. Failure "to appear" brought student inquiry and discovery of her death. Her studio was one of two across the hallway from the "music office."

Coleen Buterbaugh's "experience of October 3" seemed to begin with her entering of the "White Building," southern entrance, and proceeding the length of the first-floor hallway to the music office. The building was alive with students moving from and to classes, and "some music was in the air." All was normal. Mrs. Buterbaugh entered the outer reception room of the music office, passed through the "swing-gate" at the end of the counter, and turned right to approach the corner room where McCourt's desk was located. She noticed change—an abnormal silence had replaced the noise of between-classes commotion, room temperature had fallen sharply, and the air had become offensively musty and stale. Entering the corner office and sensing a cooler temperature, she also "sensed" the presence of a man seated in a chair beside McCourt's desk; but a second glance showed no one. She then noticed to her right and to the right of the window (east) a tall woman who was searching through the contents of a "wall cupboard" or rack. This figure had head of heavy, dark hair, with ear-puffs and bun; she wore a long-sleeved white blouse, with laced collar and cuffs; her long brown skirt hung to the ankles; she did not turn. Mrs. Buterbaugh did not see a face.

(The setting also included a small room with doorway only from this corner office and to the south. This room had also a window to the east. The department used it to store and safeguard instruments, sheet music, and other instructional materials.

Above its ceiling was a crawl space—to be reached by way of a wall-ladder and through a latched panel.)

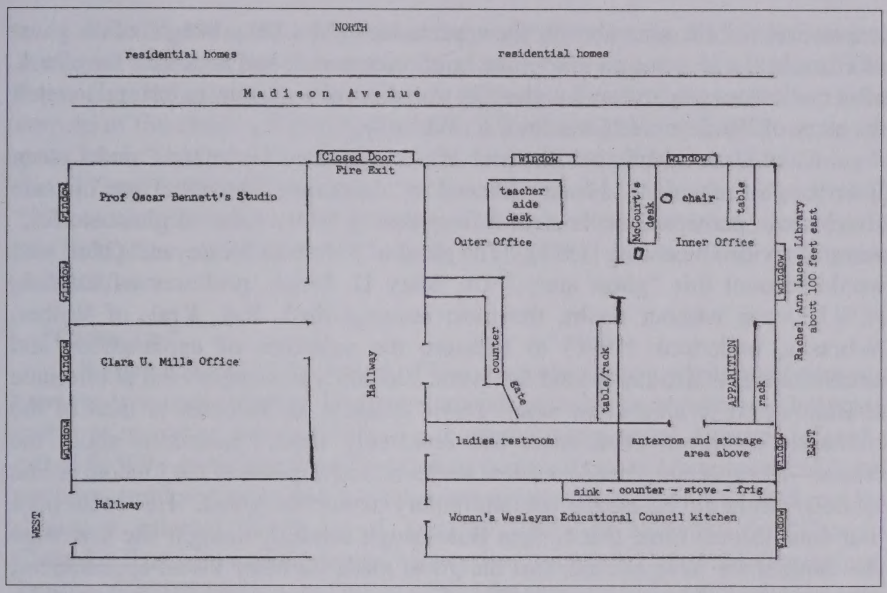
Startled, Mrs. Buterbaugh turned from the figure, glanced out the east window and then the north, and saw landscape not current and no Rachel Ann Lucas Library building (constructed in 1923). She "felt" again "a presence" seated beside the desk. Frightened, she bolted from the room and from the reception office—into the noisy hallway of the building. She hurried to Old Main, where she met Karen Norton Cook at the north doorway. Mrs. Cook observed Coleen's ashen appearance, made inquiry, and received rapidly—"I've seen a ghost."

Coleen Buterbaugh went directly to her own desk, sat stunned for several minutes, mulled over her experience, and then informed Dr. Dahl—who found her to be "lucid and rational." Question to be asked: "Whom or what had she seen?" The news spread quickly throughout Old Main.

Professor E. Glenn Callen, who had first set foot on the campus as a freshman in 1915, sought first-hand report from Mrs. Buterbaugh. Almost without hesitation, he informed Dean Dahl that the description of "the tall woman" fit precisely that of Clara Mills—as she appeared during her earlier years at N.W.U. In addition, as far as anyone knew, Miss Mills had been the only person to die in the C.C. White Building. Soon to be recalled were previous reports of possible "presences" in the "White Building"—of sounds not to be associated with normal movement of human beings, of mysterious "glows" about piano or manual of pipe organ in the "old auditorium," and of stairs creaking with no visible bodies moving upon them. Some of these "reports" antedated the death of Clara Mills. Not for three weeks did *The Wesleyan* review the incident.

Meanwhile, much inquiry settled upon this sighting of "The Ghost in C.C. White." Some persons feared to enter the "music office." Dr. McCourt welcomed the opportunity and seemed a bit comforted to know that such apparitions appeared in America, as well as in his "native Scotland." Psychologists and clinicians were aware of "time warp"—as explanation to fit the altered landscape, perhaps to fit the earlier scene of about 1915 (?).

But, this question persisted: Did a ghost really LURK in "C.C. White"? Allegations of experienced reappearances followed, but these lacked credibility or were linked to schemes to test popular reaction. Some pranksters had their heydays. Of these, the most noted was that of three younger professors, two with offices in the building. One evening, while a student party and dance was in progress on the patio of the nearby Campus Center, this threesome decided "to resurrect" the ghost. One donned a new mop, whitened his face with powder, and lighted a kerosene lantern. He "took position" at the large window of the "Wayside Chapel," and within easy sight of the dancing students began "to swing the lantern" to right and left and up and down—his ghastly appearance certainly to be quickly noticed. Actually, it took some time to gain attention, and this from a couple who summoned others. Most watched with "mixed reaction," but some quickly departed. About five minutes later, sirens became audible. Someone had "called the cops," and students had scattered "all about the exterior" of the locked building. Escape for the professors was out of the question. They quickly



E. A. Kral's drawing

extinguished the lamp and rushed to a top-floor office, entered it, locked the door from the inside, and hid in the dark, behind a desk. "Stern voiced persons" moved through the entire building, carried strong flashlights, came to the locked office door, tried it, and moved on. The cowering triumvirate bided their time, then made undetected departure from the building, took a "circuitous route," and retired "to home"—where they celebrated their escape with toasts of Moselle wine. This was probably the only reappearance of "the ghost in C.C. White"—or elsewhere.

Certain alumni, once hearing of the ghost's appearance, wrote or told of personal experiences in the building—of when they were aware of an unseen "other presence." These accounts seemed credible—not only because of the persons, but because of approximations of time reasonably close "to the date." In each case, a student was in the building, alone—to "work late" as broadcaster in the campus radio station, to pick up or return equipment used by and for the music department, or for other purpose. Without apology, one account closed with this: "I found the tape recorder and ran out of the building like a frightened child!" Others related of their "experiences" as youngsters, growing up in Uni Place, who found access into the building "usually easy" and often via an unlatched ground-level window—such to lead to exploration of the interior "on tip-toe," and with increased darkness and lateness of hour to add to the fun. For these "spooks," it was quick to hide should anyone make inquiry.

Frederick E. Blumer, several years later and for a convocation chose the topic, "Heirs of the Future." While addressing students and faculty, he moved briefly to the subject of reincarnation and the Bridey Murphy "idea" and offered some generalizations—that people enjoy "being haunted," that "mystery releases us from reality," and that we seek "reprieve from the burdens of daily

responsibility." He remembered "the appearance to Mrs. Buterbaugh" of the ghost of Clara Mills. His was no more than brief reference. It had remained for others, after meticulous research and with skills to write and to narrate, to tell and to retell the story of Wesleyan's "Ghost at C.C. White."

Clara Urania Mills became part of our "Haunted Heartland," and Coleen Buterbaugh's experience became likened to "A Journey Through Time." Duane Hutchinson, perhaps Lincoln's most far-reaching "story-teller of ghost stories," narrated a video recording (1991), "The ghost of Nebraska Wesleyan." Of all who would recount this "ghost story," Dr. Mary D. Smith, professor of English, N.W.U., was without doubt, the most accomplished. E.A. Kral, of Wilber, Nebraska, undertook (1996) to measure the validities of explanations and circumstances which lay behind the event. Lincoln's newspapers did not hesitate at Hallowe'en to review the story. David Mickey, as historian to treat of the Nebraska Wesleyan experience, has repeatedly fielded questions about the school—from alumni, friends, current students, and children of the Lincoln public schools; rarely did he escape without inquiry about "the ghost." He would pose four conclusions: First, that Coleen Buterbaugh certainly thought she saw what she thought she saw; second, that the ghost made no other visual appearances; third, the ghost did not migrate to Old Main, or elsewhere, after the razing of the C.C. White Building; and, finally, the story has been royally embellished and will not go away.

Campus Appearance

Wesleyan's Board of Trustees authorized a "Wesleyan Development Company" to acquire properties that fronted the campus. One expectation was that the growing college would be in need of many additional parking areas, particularly as construction of new buildings forced "redirections" of traffic-flow. First to be purchased was, probably, the Nellie Magee property, at 50th & Huntington, former residence of Wesleyan's third chancellor, D.W. C. Huntington. Also, in line for purchase was the "Alabaster house," on Madison Avenue. Some of the properties were to be cleared for parking; others became rentals. As the campus expanded beyond its historic forty-four acres, it became increasingly a challenge for the personnel of "buildings and grounds." The maintenance of rented properties generally outstripped cash return. Care and clearing of parking areas at time could be more than just burdensome.

N.W.U. had not been known for the beauty of its campus. Matters of budget pertained of necessity to repairs, replastering, and repainting, and maintenance. Beautification was never more than incidental and usually somebody's "pet project." Elms were dying because of the "Dutch disease," and efforts to contain the spread had proved a waste of funds. Spraying for dandelions had proved to be more efficient than digging, but more costly. "Trash barrels" were strategically placed at each selected "dumping area," but many students had "poor aim." Seasonal demands for "clean up" were met; but, improvements in lighting, utility connections, acquisitions of various sorts, more funds for scholarships, and even additional books for the library easily had priority above campus appearance. To keep up with "vandalism" was often a factor in "budgetary shortages."

Autumn, 1971, fell easily within the scope of the era for student protest, and Wesleyan's campus became subject for attention. Through the year, lamentations focused upon "a shameless mess," upon neglected shrubs "dying of thirst," upon corners of the campus which appeared to resemble "garbage dumps," and upon grass rarely watered and often worn thin because denizens preferred to trample thereon and to forsake sidewalks. As the year drew to its academic end, May, 1972, a columnist wrote of "the Wesleyan Wasteland" and attributed the scene to "no adequate expenditures of funds." Members of the SAS had made observations.

—"Clean-Up"

Some members of the Board of Governors began to perk up their ears and were ready to make inquiry. Their concerns about "campus appearance" became a matter of record by autumn, 1972. So, to prompt some action, a trustee offered a gift of $1500—to be "matched" by student contributions or labor, at rate of $1.60 per hour, and to be expended the following spring and summer. The SAS met the challenge, selected "Earth Day," April 27, 1973, to be a day for "Campus Clean-Up," and figured the hours. Money for "summer employment" remained. Trustees noted, the following October, that "the property had never looked better." They commended the students. *The Plainsman*, 1974, observed that the digging, "carting away," and planting of shrubs, flowers and trees had continued through the semesters of 1973-74.

—"Earth Days"

The Student Affairs Senate stayed on the alert and pressed to have "dead trees removed" and "to clean up the fountains." Other "Earth days" came and went, but with meager observation. Many students, always part of a passing parade, remained inclined to toss away, here and there, their "rubbish of all sorts." Campus editors bemoaned "the trashing," and they warned that "appearance was detriment to recruitment." A regression of "campus beautification" had set in, and concerned members of the SAS resumed practice to submit petitions "to urge improvements." Dr. Rogers repeatedly informed the petitioners that "the current budget could not provide…to keep a well-manicured campus." As late as April 4, 1977, *The Wesleyan* noted his saying that funds were not in the budget to pay for "the additional help needed to do what students were demanding." Some "look backs," given from the vantage points of later years, noted that "great improvement in campus beautification and appearance" awaited arrival of Rogers' successor, John W. White, Jr. Simply put, "grounds" had not been one of Rogers' priorities.

One of the most interesting "appearance problems" was the "reflecting pool"—to the north of the so-called "pit" adjacent to the new Fine Arts Building. The pool had a fountain which "played" from time to time. This "cement pond" was subject of occasional editorial scorn and was often selected as one of "the things" most in need of improvement. Sometimes used as a place for "inadequate snow removal," it was also recipient of discards—and even of the best of detergents. A campus humorist specified that, over the months, the "water of the

pond" had absorbed "three dogs, 37 cats, six students, 576 pigeons, 6000 bushels of leaves, and four maintenance engineers."

(Was there hope in future for the pool? Yes—to be filled in and at later date to be converted to a beautiful rose garden, in memory of Harold G. Smith, Sr., '20, a centenarian.)

—"Ecology Week"

National concern about "ecological deterioration" had brought observation of an "Earth Week" in April, 1971. The word "biodegradable" had become common. The W. K. Kellogg Foundation had given N.W.U. a grant of $5,000 to engage in an "Environmental Studies Program"—to cover "over three years" purchases of books, journals, and equipment to conduct "studies on ecology.." Sessions for "Ecology Week," 1971, treated of no less than "32 suggestions." Immediate outcome was to press for "waste control" and a recycling of aluminum cans, paper bags, cardboard, and newsprint. Topics for popular concern included water pollution, clean-air legislation, auto emissions, and sewage treatment. N.W.U. became "recycling center" for pickups by Northwestern Metal Company and Batliner Paper Company, both of Lincoln. Reminders would soon tell people that a ton of paper "saves 17 trees." The Salvation Army gathered old telephone directories—for recycling. Pollution and misuse of "earth's resources" posed a threat to the future of all beings, and such awareness did alter the living habits of many persons. Life of campus moderately reflected certain new emphases.

—An "Arboretum"

Students' desire and action to improve campus appearance gained the attention of David E. Hutchinson, resident of University Place and Lincoln's most noted "resource conservationist." Upon his retirement, Hutchinson opted to work with Marvin Bichel, professor of biology at N.W.U., for purpose of "campus beautification." Hutchinson proposed to enlist students and members of faculty and maintenance staff to identify and label trees and shrubs. He gave many "new trees and shrubs" and directed their plantings. Eventual outcome of D. E. Hutchinson's "beautification projects" was creation of a "Nebraska Wesleyan Arboretum," to be the third "acknowledged within the state." Rarely had a neighbor made such valuable and enduring gift to the campus, the full extent of his generosity to become manifest in the 1980s.

—Flags, signs, and roses

Nebraska Wesleyan had been recipient of other gifts to grace in special ways the campus. Admission to "the union" of the states of Hawaii and Alaska necessitated acquisition of new flags "with fifty stars." In 1961, Lincoln Lodge No. I, BPOE, furnished "a supply." Erection of the new Auditorium-Fine Arts Building prompted Walton Ferris, trustee and governor, to have built and placed at corners of the campus signs to identify the university. An anonymous donor (spring, 1974) gave to the school more that 500 rose plants, all without name or

designation of color; of these, members of faculty, staff, and maintenance shared in distribution.

—Winter (challenges and responses)

The snowfalls of winter seemed always to bring forth from students protests "because of neglect." Editors and writers of letters rarely missed opportunity to refer to the dangers of "tripping, sprained ankles and damaged knees"—all because of snow or ice-packed sidewalks "five days after the fall." References to "broken limbs" included arms as well as legs, and the stairs leading into Old Main from the east seemed to be the most recommended for the hazards of "skiing and ice skating." Always excellent for "slipping and sliding" were "sidewalks not shoveled." Not that things were as bad as reported or claimed, but "instant response" was rarely possible from a limited crew. When streets were blocked, campus center and cafeteria became locale for camaraderie. June Menefee and Frances Martin had ways to meet such emergencies—even when "lines were down" and no electricity. Alternate sources of energy and emergency reserves could produce abundances of chili, sloppy hamburgers, and "free coffee." If classes did not meet, members of the faculty were among those "called in." One question remained, often to create uncertainty—"Who shall call off classes?" With most students living within walking distance of their classrooms and with most of the professors being highly resourceful in finding means to reach the campus, it was a rarity at Nebraska Wesleyan to have classes cancelled because of snow and ice. An administrative proclamation (late January, 1975) sought to leave no doubt—either president or provost (vice president for academic affairs) would make decision. This was to be a "No one else" matter. Notifications to radio and television stations would follow, and the school's telephone "operator"—were she to be at her post—would relay the "good news" if called. Admitted, neither president nor provost could control the weather.

Parking

For campus and administration, the parking of cars remained the hardiest "perennial" to resist lasting solution. Prior to 1960, there had been little need for "rules," for "on campus" streets and areas were sufficient. Only the "fire hydrants" had to be kept "clear." A changing campus and increased autos soon created congestion, and Wilson H. Beaver, superintendent of buildings and grounds, published an appeal:

> Oh, Please don't make it so bad for me.
> I'm just a big Beaver who likes to chew trees.
> But if you continue to park in the wrong place,
> I'm going to have to start chewing on the whole darned race.

It had become Beaver's task to issue the "parking fines," and the ticketing had begun in September, 1962—with penalty of $5. A student's failure to pay could prevent registration for a "succeeding term," and members of the faculty were to receive a "list of delinquents" who were to be excluded from "class attendance."

To ease the pressure, the school's administration urged freshmen to leave their cars at home.

Protests against "the fine," and even because of Norman Good's use of a "Denver Boot," brought relief from fines and a resort to "warning tickets." Chief offenders were those who disregarded the "red curbs" and those who carelessly used "two spaces"—the violators most of the time being "repeaters." So, effective in March, 1968, ticketing "with fines" was resumed, and "repeaters" faced a prospect of "towing at owner's expense."

The SAS responded to the hue and cry and offered to establish a three-member committee "to review parking tickets and to make recommendations." Beginning the following September, the committee regularly met for hearings, but "appeals" had to be made "within a week's time of issue." The "red curbs" were freshly painted, new "No Parking" signs were procured and placed, imposition "of fines" was resumed, and cars "would be impounded." Of "particular target" were "illegally parked vehicles." But, "parking" continued to be a "real problem."

The Student Affairs Senate again tackled the issue (September, 1974)—with students to do the policing and the ticketing. A "car count" revealed that sufficient spaces existed "when correctly used"—for students and for "faculty." Cars parked in "fire lanes" were subject to "tow aways"—at owners' expense. The SAS resorted to a printing of handbills. New "warning signs" were in place—three weeks "before enforcement." The Board of Governors resurfaced additional areas "across from the campus." Not until construction of the "Knight Field House" did parking again become a matter of "many difficulties"—with some students to leave their cars on nearby streets "to avoid wrongful parking."

The SAS laid the problem before the "Governors" in December, 1976. Efforts to gain sufficient cooperation had become "strangled," and resumption of "towing" appeared to be the only remedy. So, warning went out—that "enforcement" would begin when classes resumed in January. Cars parked "in violation" would be towed to West "P" Street, and a fee of $25 would cover charges for "towing, storing, and release." SAS and "administration" were in agreement, and drivers "paid close heed"—with a few exceptions. The catalog continued to warm that a "traffic ticket" could bear a fee of $5.

Members of faculty and administration also had to adjust to the rivalry for parking spaces. Desire for a "reserved area" brought a proposal from the business office, and this met with immediate opposition—that a fee of $10 per semester be assessed to use "a faculty parking lot." Compromise came the following September (1964). Three areas were to be reserved for faculty and staff; each "parked car" was to bear a decal, to be placed on windshield; and cost—to be $1 for the year. Certain members of the campus personnel registered discontent at the "cost," but it stuck. The following year, the decal was to "go on" the "back window"—and was "available for sale" at the business office. With regularity, the "office" reminded members of "the force" that parking other than in the areas reserved for faculty placed the driver within all regulations pertinent to students. Protests against the cost of $1 brought surcease in September, 1968; but, the decals, a different color each year, had to be used. One simply had to come to "the

office" to get a new decal—each year. A "special patrolman" carefully checked the areas reserved for faculty and staff—not only to spot the decals, but to ticket "those students" who disliked seeing a space vacant. Oh, well! New construction and increased employment brought changes to locations of areas and to "number needed."

Security and safety

Security on campus and safety of persons awaited incidents to review "concern for students," particularly the young ladies. City and college "shared" costs for lighting along the sides of the campus, but the "poor lighting" on and within the quadrangle remained cause for complaint. The trenches dug for new buildings and utility lines created hazards. Grover Click, in his "Bullpen" (autumn, 1968) wrote of an area "so dark at night that the ghost of C.C. White is afraid to walk across campus." He then made this observation: "This is the only school in the world that spends 20 million dollars on new buildings and won't invest 39 cents on a damned light bulb." He later presented further evidence against "the school" and told of

> …the only girl on her floor who had not been accosted while walking across the campus. She decided to give it one more try, succeeded in being accosted in the dark, was so excited about her encounter that she ran toward the dorm, fell into a trench, broke her leg, was willing to pay the price—for it was more fun that way.

Click then rested his case.

Vandalism and thievery

Waves of vandalism occasionally surged over the campus, and an organized "motor patrol" sought to ward off potential "strikers" and to keep thievery at a minimum. A report of "unfamiliar people" lurking on or near the campus alerted the school's "security guards," and a "system of male escorts" became operable when requested. Not without incident, the campus remained stably secure—despite repeated complaint about "dark areas." Neighborhood juveniles were "great at loitering," and they often "invaded" gymnasium and dormitories. Some of the youngsters "tested doors and windows," and pilfering of money seemed often their intent. Policy for all residential personnel was to call the "authorities" and "to send the little devils packing!" Better yet, "lock up, each day!"

Fire

The city's fire inspectors routinely checked the buildings. Dormitories had "special standards" to meet, as did the "Greek houses." Often, "extra precautions" had to be installed, at considerable expense. New structures met current specifications. Of the "old buildings," Old Main stood to be the most susceptible to incineration. Before being razed, "Van Fleet" had not escaped a "major blaze" and "C.C. White" had had some narrow escapes. The "Rachel Ann Lucas Library Building" had been built to be "fire proof" and had never been tested. Except for the "Haish Building," Nebraska Wesleyan had suffered no great loss to fire.

Gas, oil and "energy crisis"

Under contract with "the gas company" to furnish fuel to fire its furnaces, Nebraska Wesleyan had to conform to agreement that it convert "to oil" should city consumption of natural gas reach certain heights during times of extreme and extended cold. "Cengas" was at liberty to impose costly penalties were the school to fail to convert when directed. So, N.W.U., for winter, maintained its reserves of oil. Placed on its "stand-by fuel," beginning December 3, 1972, the college had "sufficient heat" until students departed for the Christmas-New year's interim. The "plant engineer" and his crew had managed with oil of poor quality, but an "energy crisis" had imposed a more threatening problem. Shortage of oil and "delay in delivery" forced return on Christmas Eve to use of natural gas, and the company imposed a penalty of $7,800. Of course, Wesleyan's officials objected, but Congas "was unsympathetic." Extreme cold returned in February. Another "gas crunch" arose, and N.W.U. turned to its oil reserve, only to discover it to be of such poor quality that "it extinguished the flame." With students on campus and 36 hours needed "to pump dry" the oil tanks, resort to gas followed. Again the company imposed "its penalty," and the school eventually paid "to the tune of $13,000."

With OPEC continuing to impose its controls, with an "energy crisis" to continue, and with hope to avoid a crisis as of the previous winter, this Wesleyan's personnel organized to curb use of electricity, to keep room temperatures no higher than "below seventy," to resort to computered control of energy, and to install additional tanks to assure a supply of "good oil"—"sufficient to last two years." During autumn of 1974, price of fuel oil had jumped from 16.8¢ a gallon to 20.5¢. Contingency plans even provided for extension of the interim recess should extreme cold create "extended crisis." Moderation of temperature eased disruption of schedule. The institution, from top to bottom, had learned to take effective "conservation measures" and had adopted "a five-point efficiency program"—simplest action being "to turn off lights when not in use." Dividends accrued in ensuing years. Savings of "electrical costs" for 1975-6 had figured to be "34% of the preceding year." During winter's cold, "energy conservation" advised "controlled room temperatures" and "extra layer of clothes."

Almost as sort of postscript, the weather which settled upon eastern Nebraska in late January, 1977, brought temperatures from 16 to 20% below those of 1976, and Cengas could give the school "no gas" in February and March. N.W.U. had its adequate "oil reserves"—to burn 286,052 gallons during the 76 days required. Of course, all of this had come at "considerable additional expense for the college." The Board of Governors acknowledged that the "new 17,000 gallon tanks" had served well their intended purposes. Had anyone counted the refills?

General Services (computer, telephone, mail, duplicating, video)

As for "general services" on the campus, the changes and expansions during the "Rogers' years" were almost sweeping. Acquisition in 1962 of a computer, IBM #1620, via a combination of "grant" and school funding, soon lifted "large burdens" from registration procedures. Compilations of operational and budgetary

appropriations and expenditures were more readily accomplished. The departments of the natural and social sciences innovatively used the new facility for instructional purposes. During the years of "energy crisis," "computered data" enabled effective controls for reductions in expenses for heating and lighting.

Exodus from the basement of Old Main of the biology department enabled expansion of the mail-room and postal services and of the telephone exchange. Switchboard, duplicating machinery, postal boxes (only for faculty and staff and departments) all descended from Old Main's "first level" into rooms numbered 100, 101, and 103. Professors now could have individual telephone-connections and were no longer dependent upon "the department's line"; "private lines" were now available for the dormitories; all "campus wiring" had gone underground and in time to lead into the new library (to be named "Cochrane-Woods"); where double digit numbers had identified an office or person, a three-digit system arose—with most problems arising because some "slower learning members of the faculty" kept using the old "reference sheets." Yes, there were "bugs," but these were soon "ironed out." No adjustment was needed to connect into the "off campus lines"—of seven digits.

Ruth Cederdahl

Kathereene Frenchy

As for uses of the postal and duplicating services, Ruth Cederdahl and Kathereene Frenchy, because of increased demands as result of the expansion, had to compose new guidelines. Concurrently, the "library staff" had become responsible to store and to issue films and projectional and video machines—a transfer which brought relief to the department of professional education.

Not for long would the mail, duplicating, and the telephone centers for the school remain in the basement of Old Main. The Smith-Curtis Building provided quarters for a telephone exchange; a large "mail room"; a "box" for each member of the faculty and staff and for each student—prior "distributions" having gone to dormitories, "houses," et cetera; a "duplicating service"—to remain in the "postal center"; a "suite" for the computer facility—to be shifted from Olin Science Hall.

Paid vacations for "employees"

Except for superintendent of buildings and grounds, engineer of the heating plant, and certain secretaries, employees for maintenance and custodial services received hourly wages—with these to conform to "minimum standards" and to "over-time." There was no "pay for vacations." N.W.U.'s "employees" wanted allowances for vacation, and they placed their requests before the Board of Trustees. They asked for a package (early in 1962)—two weeks of paid vacation after one year, three after five years, and four after ten years of employment. The trustees let the "request" lie, for their "executive committee" recorded it to be "too much" and "higher than that generally accepted in the community." Approximately a decade elapsed, with negotiations in progress, before the "governors" provided for "2 weeks after one year and 3 weeks after five years." This added to the rising costs to run a college and figured into the necessities for increased tuitions and fees.

"Campus employment" for students

Students became increasingly disinclined to seek "campus employment"—except to serve as "departmental assistants." These "jobs" ranged from aspects of instruction in laboratory and classroom to managements of resources used in the "physical sciences," and for drama, music, and athletics. Wages for these sorts of employment did not fall within the scope of national minimum standards, and dividends to be garnered were usually not of the material and tangible. Increasingly, however, "minimal rates" were met, and again costs of operation necessitated higher tuition and fees. The school's office for financial aids remained outlet for news about available jobs—even those "to work nights tending bar." Academic advisors and personnel deans never ceased to urge students to keep proper balance between "work load" and "study load."

The College
—Alumni and Students

Darrel Seng, as editor of "New Dimensions," presented "Portrait of a College"—among its "many images" being traditions, memories, and students. Understood, that "students" become alumni. Eleven years before, spring 1958, Gary Campbell, as senior orator and with a tinge of precaution, said to his classmates: "If our degrees are to have any real significance, we will stand for the superior against the mediocre and the inferior…." Harold E. Hall, successor of Ethel Booth to head the department of English, made print in the "Alumnus" (spring 1960) with this hopeful reminder: "Every last graduate is a person capable of understanding what he reads and hears, capable of speaking and writing his language with clarity, comprehensiveness, conciseness, concreteness and conviction." Tradition admonished alumni of Nebwesuni to hold high all standards. Vance Rogers, in observation of Nebraska Wesleyan's "75th anniversary year," averred: "Each year as I become better acquainted with our alumni, I am more and more impressed with the quality of the men and women who love this institution." Admitted, every university and college has among its

graduates some who too often reflect little above "the mediocre"; and, some depart with little "love for alma mater." Often an institution of higher learning is judged by the percentage of its graduates who regularly respond to requests for assistance—for services and for dollars.

As a sort of "diamond anniversary" observance for N.W.U., Rogers presided over a "Planning Conference"—in conjunction with commencement activities, 1967. Invitations had gone to selected alumni, and more than sixty from twenty states assembled—"at their own expense." These former students composed an "impressive list" of business, industrial, and professional persons, and they joined with members of the faculty to determine "long range goals" and to consider programs "to achieve objectives." Many students were participants. Among the conclusions reached, that such conferences recur regularly in future. Also to be recognized—that many "older grads" had little understanding of the points of view of the contemporary students.

By 1970, 50% of Wesleyan's students were "by law" considered to be adults; as "adults" many of them disliked "being forced back into adolescence by college rules." It was difficult for older alumni to comprehend the extent to which legislation and court decision had "altered the scene." Nonconformance had become a sort of new rule "for the game," and tradition became more and more regarded as "a bind upon freedom." All of policy was to be weighed on new scales—even to established charges for transcripts, to "library hours," to "closed switchboard on weekends," and to " too many locked doors" leading into the Campus Center.

Alumni perused the successive issues of "Alumnus," "New Dimensions," and "Alumnews"—generally eager to read of marriages, of arrivals of babies—each to receive a "Little Plainsman T-shirt" (not until 1975 was there to be reference to "Little Plainspeople"), of who had returned for the "class reunions," of who had earned "advanced degrees," of attendances at "alumni chapters"—and when, and of who had taken up the challenges of new careers—and where. Of course, the noting of deaths was not so welcome. Karen Norton Cook was not to be surpassed in diligence as "alumni secretary"—to permit no bit of news to lie neglected. Along with all of the above, the "issues" carried reports of "change on campus," and certain loyalties became stretched to a fine line—and even "to separation."

—Alumni Association and "Clubs"

The Nebraska Wesleyan Alumni Association had a statement of purpose which offered

> …to assist Nebraska Wesleyan University in the fulfillment of the University's mission to provide a high quality, personalized liberal arts education in an environment of Christian concern.

Implementation urged alumni to participate in on-campus and regional programs and workshops, to inform "others" about the school, to contribute and to obtain "philanthropic support," and to encourage "quality and diverse students" to enroll. Among other "principles" was recognition of alumni "for their loyalty,

achievements, and services." The "alumni office," within the purview of "the director of advancement and development," remained in Old Main (212, first floor)—and from 1975 in "Smith-Curtis" (suite 207). Mrs. Cook presided over the files which by 1964 dealt with more than 12,000 "alumni"—always in number far in excess of graduates, and living in all 50 states and in 29 foreign countries. Into the 1970s, active addresses for alumni had dwindled to an approximate 8,000—for many had asked to be "removed," or did not want "someone to put the finger on them for funds." At annual meetings, members of the Association "in attendance" elected officers and representatives to serve the Board of Trustees. In 1973, the alumni gained specified representation on the Board of Governors.

"Alumni Clubs" abounded throughout Nebraska and in many cities of the nation; as many as 30 were "active" in 1970. Dr. Rogers and Charles Sconyers routinely "touched base" with the groups, and their journeys took them, for example, to Boston, Caldwell (Idaho), Chicago, Dallas, Denver, Des Moines, Forth Worth, Glendale (California), Houston, Kansas City, Indianapolis, Long Beach, Los Angeles, Milwaukee, Minneapolis and St. Paul, New York City, Pasadena, Phoenix and Tucson, Salem and Portland in Oregon, San Diego, San Francisco, Seattle, St. Louis, and Washington, D.C. There were clubs in Florida. Some clubs adopted regional names—"Northern California," "Southern California," "Rocky Mountains," and "Lodgepole Valley" (in Nebraska). And for Nebraska, N.W.U.'s alumni most frequently gathered in Auburn, Beatrice, Chadron, Cozad, David City, Falls City, Fremont, Geneva, Gering, Grand Island, Kearney, Lexington, Lincoln, McCook, Minden, Norfolk, Ogallala, Omaha, Potter, Scottsbluff, Sidney, and Valentine. Subsequent publications of directories, the first to come in 1984, revealed locales of alumni by state and town and foreign country.

—"Awards Convocation"

The Association continued to hold its annual "Awards Convocation"—the first having occurred as a "homecoming event," 1956. For many years, these "Awards" were to be a part of a homecoming schedule. The second, the first of the Rogers' era, honored the following: "Medal of Honor," for vocational achievement and service to Nebraska Wesleyan and community—George A Knight '14; "Achievement," for vocational achievement and community involvement—Emily Nystrom Gentry '19, Harvard L. Hull '27, Gordon M. Martin '36, and Rolland M. Zabel '29; "Loyalty," for involvement and service to N.W.U. and the Alumni Association—E. Glenn Callen '19, Roy W. Deal '17, Leon W. Hoffman '43, Paul M. Schlichtemier '21, Ruth Marshal Schlichtemier '23, Everett J. Simonds '05, Walter C. Smith 1896, and Robert L. Townsend '45; and "Young Alumni Achievement," for vocational achievement and community involvement—Walter R. French, Jr.'48 and John W. Low, '47. Through the awards of 1977, alumni receiving recognition numbered 23 for "Medal of Honor," 50 for "Achievement," 68 for "Loyalty," and 31 for "Young Alumni Achievement."

Vance Rogers was unstinting in his frequent praise of this Wesleyan's graduates and their accomplishments. When regional and national studies and

surveys disclosed that on a "percentage-wise basis" its graduates led all other institutions of higher learning in Nebraska and ranked ninth or tenth in the nation when counting persons included in the various issues of WHO'S WHO, or were fifth among "Mid-American colleges" as source of "medical graduates," or were among "the highest" because of earned doctorates in all disciplines, he quickly made the news public. He rarely hesitated to name names when speaking of extraordinary contributions, and he repeatedly acknowledged that the alumni association's "committee on awards" had its work "cut out"—not to find those worthy of selection, but to identify those of the many who ought to be "next in line." There would be no deviation from Nebwesuni's historic assertion that its graduates were its claim to excellence.

June A. Williams, '61, after an absence of thirty years from the college classroom, had resumed pursuit of degree and certification to teach. She rounded nearly a quarter-century of service in Lincoln, to retire as a teacher of history from the city's Southeast High School. Mrs. Williams waxed a bit philosophic when engaging in reflection on her career—"I am quite fond of young people and I expect big things from them. My students are those who have enjoyed walking up and down the halls of academia." She may have touched upon the essence of purpose which impelled Nebraska Wesleyan's "instructional force," in its collective way, to inspire students to do "big things." The Alumni Association, with presidential prompting, would continue to honor, each year, a few of those who had done just that.

Tours of Europe

Each summer, through 1965, Nebraska Wesleyan continued to sponsor an "annual tour" of Europe. Members of faculty and staff, singly or in pair, served to direct these journeys. A minimum of nine countries were usually visited. Favored was a crossing by sea, but a return by air became popular. Cost in 1965 had reached $1285. Participants often numbered twenty-five and were a mixture of students and other persons who enjoyed the "connections" of the larger Wesleyan community. By special arrangements with certain heads of department, credits could be earned in disciplines such as art, history, and geography. A "project" might earn "up to three hours of credit," usually at "intermediate level." Transportation in Europe was generally by autobus, but rail often offered advantageous connections.

For summer, 1966, and then for subsequent years, N.W.U. arranged for chartered flights to London. A "World Methodist Conference" was a particular attraction in 1966, and 208 passengers filled two planes—one of which had difficulties which caused long delay in New York. Cost per round trip $285. Each traveler made arrangements for touring, once in Europe, and students could pursue "projects for credit." These chartered flights usually provided for three weeks in Europe, but "extras" were arrangeable. Airfare remained quite stable through 1971.

Dr. Milton Evans, as dean of students affairs, diligently "organized a resource room." Here students and members of faculty and staff had at their disposal all sorts of literature—pertinent to sites, customs, attire, food, money and

exchange, and "hints" about luggage, tipping, and "what to take." Not to be overlooked was an assortment of maps—of all of Europe and the "Mediterranean basin."

Assessment

Purposes for which one compiles and then uses statistics remain subject to the questionings of others. Statistics are always manipulable, and they are often highly selective when employed. If to sketch a scene, they must avoid those lines which when drawn would detract from the beauty of the landscape. Never lacking of "direction of purpose," Vance Rogers, as president of Nebraska Wesleyan, was a master at indirection—insofar as he meticulously kept his feet from the grips of concrete and maintained posture of a supple reed which could bend with the gale, but never break. He stressed that which was highly creditable and directed attention from that which was better "left at rest." As a self-aggrandizing pragmatist, he may well have been precisely the sort person to direct the affairs of the college during those years of growth and controversial change. As for a Winston Churchill, there was brilliance in leadership during years of warfare, but the onsets of peace and consolidation called for new prescription.

Rogers placed before the Board of Trustees, February 12, 1976, SOME COMPARISONS—each of which reflected brightly certain accomplishments of his long tenure:

BUDGET	1957 . . . . . $ 650,149.66	
	1975. . . . . 4,112,171.00	
PLANT VALUE	1957 . . . . . 2,035,055.78	
	1975 . . . . . 12,878,932.00	
ENDOWMENT FUND	1957 . . . . . 1,417,696.00	
	1975. . . . . 4,529,386.00	(Book Value)
TOTAL ASSETS	1957 . . . . . 3,693,607.00	
	1975 . . . . . 18,783,060.00	
TUITION & FEES	1957 . . $11 per semester hour	($350)
	1975 . . . . . $2,100 tuition	+ $110 fees
STUDENTS	1957. 986	
	1975. 1,169	
FACULTY—	1957 . . . . . 42 full-time	
	16 part-time	
	. . . . Ph.D.s—14 of 42 (33%)	
	1975 . . . . . 77 full-time	
	15 part-time	
	. . . . Ph.D.s—51 of 77 (66%)	
INDEBTEDNESS	1957 . . . . . $ 403,250.00	
	1,808,000.00	

He also presented this summary to the annual conference of the Nebraska United Methodist Church when it assembled in early June. The "indebtedness" dealt with the new buildings—the two from Olin excepted, financed in part by federal grants and under "scheduled retirement." Other compilations indicated, by autumn,

1976, this Wesleyan's status when compared to other similar institutions—on a par when dependent upon tuition and fees for budgetary income (68.4%), and highly favorable with respect to percentage of annual expenditures for "administration & general" (18.4%) and for "instruction" (59.6%). The school remained much too dependent upon endowment to meet annual expenditures, and was noticeably less in expenditures for "library."

Editors of *The Plainsman*, 1977, dedicated it to "Dr. Vance D. Rogers, 1957- 1977." Of note were the nine buildings "added to the campus" and the near completions of the "Decade of Fulfillment, a $20,000,000 goal." Effected had been many administrative innovations and creation of a "Student Affairs Division." Along with all else, student government had experienced "much advancement" and students were active members on most committees of the faculty and served on the Board of Trustees and the Board of Governors.

From start to finish, Vance Rogers and members of the boards of trustees and governors maintained warm and cordial working relationships, and "minutes" attest to this. From an annual salary of $11,000, he regularly received substantial increases—except for two years during the peak of the "budgetary crunch" of the late 1960s. Constantly on the move, by use of the "magic of jet travel" to seek benefits for the college and to meet with alumni, he needed to be appropriately covered, at "school expense," by what was referred to as "key-man insurance"—with Nebraska Wesleyan designated as chief beneficiary, but with appropriate and somewhat balancing compensation to go "to family." Cost to the university had by 1970 reached $1,200 for the annual premium. Stringencies of budget brought adjustment to "straight term-life"—still "sufficiently generous," but with reduced benefits. As he advanced in age, policy clauses brought "premium savings"—for he had no intent to serve until "sixty-five," for "that long" (1982).

For twelve years, Vance and Barbara Rogers made of the "President's Residence," 5535 Madison Avenue, a delightful place for receptions, teas, luncheons, dinners, meetings of organizations, and alumni reunions. When George A. Lincoln, member of the board of governors, deeded his home on Piedmont Road to N.W.U., with purpose of the gift to provide an off-campus residence for N.W.U.'s chief executive, change was at hand. The transfer occurred (October, 1969). The handsome ranch-style residence on Madison Avenue now became that of the school's provost—"as a part of his official duties." Fred and Ann Blumer were now to host many of the activities which customarily centered there.

Within two years, the Lincolns desired "to buy back their Piedmont property." Nebraska Wesleyan received $79,000. Dr. and Mrs. Rogers entered into rental agreements which eventually settled upon a spacious home just off "Old Cheney Road." The Board of Governors provided a "rental allowance" which soon expanded to $6,000 annually. The Rogers had continued to entertain and to give warm reception to the members of a myriad of campus organizations.

Initial agreement with Dr. Rogers called for an annual "expense allowance" of $1,000—to cover travel in behalf of the school. The sum proved from the beginning to be inadequate—to be adjusted upward repeatedly. In addition,

trustees and governors approved "allowances" for trips to Europe, and even to China—endeavors such as these expected to enhance his potential "better to serve the university." When deemed to advantage if Mrs. Rogers were to accompany her husband to meet with alumni, reimbursements could also include her "expenses." The "boards" tended to deal generously with their president—agreeing to extend "at salary" his services "as Chancellor" to raise funds for endowment "and other gifts." They also granted a "cash gift" of $10,000, for he had never been able to take a sabbatical—having virtually met all goals of the "Decade for Fulfillment." Rumor was that he departed from the presidency of Nebraska Wesleyan a person of considerably more means than when he entered—the first of the school's chief administrative officers to succeed in this respect. He had heeded well the advise of friends.

Members of faculty and staff honored Dr. and Mrs. Rogers with banquet served in the "Great Hall" of the Smith-Curtis Building. It was occasion for "toast and roast," with peak of evening being reached when Harold E. Hall, professor of English and head of department, turned to an "eloquence of the triadic, trisectic, and trippingly triumphant" to comment upon "the trisectionistic Rogersian technique for speech composition." For his turn, Rogers thanked the faculty "and all" for the banquet and then proceeded to trumpet that the evening had been "magnificent, magniloquent, magnanimous, and munificent." June 1, 1977, lay ahead. Earlier, Rogers had announced that his role as "Chancellor " would terminate December 31, for he intended to seek the Republican nomination to become Governor of Nebraska. The Board of Governors would place his name upon the Fine Arts Center. An editor of *The Plainsman* had referred to his leadership as having been "bold, innovative and sound." An era for UNIVERSITAS WESLEYANA NEBRASKAE had closed.

A "presidential search committee"

Vance Rogers had been quite candid in making known that he intended to terminate his presidency of N.W.U. "at twenty years." In expectation that he would give formal notice "well in advance," the faculty's Committee on Faculty Affairs (August 29, 1975) urged the Board of Governors to form a "presidential search committee." The professors recommended that the "chairman of the board" direct the quest and that the panel include four members from "the board," five from the faculty (one from each academic division), two students, and two alumni (one "not from Lincoln"). The "governors" were prepared to act by mid November, and they added categories—The United Methodist Church, "outstate Nebraska," "out-of-state representation," Lincoln's "business community," and an "academic community" other than N.W.U. Later, as suggested by Ann Sidles, the "trustees" became included (and we note that the "governors" were also trustees, but most "trustees" were not governors). Understood, that the members of the faculty, the Student Affairs Senate, the Alumni Association, and Bishop Holter and his "cabinet" would select their respective persons; and, that James N. Ackerman and Warren K. Urbom, currently chairman and vice chairman of the Board of Governors, would hold like positions on the "search committee."

The "Faculty Newsletter," February 13, 1976, carried news of Dr. Rogers' resignation—presented the day before to the Board of Trustees and to be effective no later than May 31, 1977. He had noted that Nebraska Wesleyan "was not the educational institution it was a quarter of a century ago" and that it ranked "as one of the strongest colleges of its kind in this part of the United States." Furthermore, he had informed the trustees that he would have "absolutely nothing to do with the search for and the selection of his successor." Time had arrived for the committee "of sixteen" to take form and to begin, as *The Wesleyan* put it, a "Search for a New Vance." Composition: Board of Governors—James N. Ackerman*, Warren K. Urbom*, and Eugene A. Conley (Omaha); Board of Trustees—Ann Sidles (Lincoln) and Keith H. Wycoff* (Lexington); United Methodist Annual Conference—Don W. Holter and C. Rex Bevins*; Alumni Association—Marilyn Miller Marsh* (Omaha) and Dwight L. Ohs* (Lincoln); Faculty—Paul H. Laursen, Ruth O. Stephenson, and David H. Mickey*; Student Affairs Senate—Paul R. Elofson and Lawrence R. Weston; Lincoln "business community"—E.N. "Jack" Thompson; and "out-of-state academic community—James C. Olson, Chancellor, University of Missouri-Kansas City. (*—N.W.U. alumni; Elofson and Weston would graduate in '77.)

—Procedures

Milton D. Evans, vice president and dean for student affairs, served the committee as "staff assistant," and personnel of his office managed the "secretarial work." Primary task of the committee was to compose a "Presidential Profile," and then to circulate it throughout the nation by means of academic and education journals. Resumes poured in as summer advanced, with approximately 135 meeting the deadline. August found "the committee" under the weighty duties of "reading, screening, and sifting." A narrowing of the applicants "to 10" by mid October, according to Ackerman, had furnished profiles of "three college presidents, four development vice officials, three academic deans or provosts, some government officials, three ordained United Methodist ministers, two prominent United Methodist laymen, one Lutheran layman, and one ordained Presbyterian." Their ages ranged from 33 to 50 years.

Expanding dossiers now commanded more careful appraisals, and the processes for reweighing reduced the field, by late November, to six. To be invited for on-campus interviews were two "currently presidents," two "currently deans of their colleges," and two "development persons"; and, all "were experienced in dealing with problems similar to those at Nebraska Wesleyan." James Ackerman, the six candidates having visited N.W.U., informed the Board of Governors that the committee would place before it a "final three." This didn't happen, for exchanges of opinion revealed a growing and solid desire to invite John W. White, Jr., to accept the presidency of the university. So, January 8, 1977, Dr. White, along with his wife, Martha (Marty), and daughter, Michelle, was present to be introduced to the "Governors"; and their son, Marcus, in high school, had remained "at home." The Board resolved that White become "President of Nebraska Wesleyan University," effective June 1, and he accepted—salary to be

$35,000 "the first year," residence to be "at 5535 Madison," and "other expenses" to include water and electricity and "automobile for use in University Business."

—John Wesley White, Jr.

John Wesley White, Jr., was Dean of the College of Arts and Sciences and Professor of English at Oklahoma City University—a "sister institution" to Nebwesuni. *The Wesleyan*, January 28, quoted from his acceptance statement—

> ...Independent colleges and universities face serious challenges of mission and support in the last quarter of this century.... I believe Wesleyan has an exceptionally strong base from which to move forward—faculty, students, facilities, financial condition, location, support of the United Methodist Church, and strong support from individuals and business leaders in Lincoln, from trustees and friends—and a strong sense of mission.

He was forty-three.

A native of Nashville, Tennessee, White held B.A. and B.D. degrees from Vanderbilt University; his M.A. and Ph.D. were from George Peabody College—with concentrations in English and "higher education." An ordained Methodist, he had early served as an associate pastor and as a director of "Christian education." He returned to the college classroom to teach, and he also directed "admissions" and "student affairs." At George Peabody College he became assistant to the academic vice president, and simultaneously shared in the directing of the Tennessee College Association of higher education. With doctorate in hand, he accepted in 1968 position with Oklahoma City University—to be associate dean for humanities and to head the department of English. Along the way, he had not only assumed the tasks of "Dean of the College," but had presided over revisions of departmental curricula, shapings of programs to include "team-taught courses," "student exchanges" and "overseas studies." He was functionally acquainted with the "ACUIIS opportunities" and was "consultant" on the United Methodist Board of Higher Education. He held memberships in an impressive list of associations and societies "pertinent to academic discipline." (This Wesleyan's editor had left few stones unturned in effort to disclose an appropriate measure of the school's next chief administrator.)

At Nebraska Wesleyan for Commencement in May, John White addressed the Board of Trustees. He foresaw "there is no bed of roses ahead for independent colleges." Nevertheless, he looked forward to "the coming years as...an exciting and promising time." He would have no part "of dire prediction," and he had found Nebraska Wesleyan's resources to be "strong and committed." In statement to the Nebraska Annual Conference of the United Methodist Church, assembled on the campus in June, Vance D. Rogers judged the school to be "on the verge of new and exciting growth."

BIBLIOGRAPHIC COMMENTARY

As before, centrally significant for this narrative were the minutes of the boards of trustees and governors and their several committees, the minutes of the meetings of faculty and of their standing committees, the campus newspaper, the annual yearbook, and the student "handbook and directory." Particularly valuable insights and the interpretive observations and analyses came in statements from members of faculty and staff, from alumni, and from students. Quarterly publications to the alumni often provided excellent summarizations of events and developments—under the sequential titles of "The Alumnus" (to June, 1967), "New Dimensions" (to spring, 1976) and then "Alumnews."

Bound volumes of the weekly "Faculty Newsletter" date from September, 1960. These copies include minutes of the meetings of the faculty and of the several standing committees. Tucked in are the frequent revisions of faculty "Constitution" and "Handbook." Beginning in 1971, this newsletter included minutes of the meetings of the Student Senate, to become the Student Affairs Senate.

The campus newspaper, basically a weekly during the two semesters of an academic year, continued as *The Wesleyan*—except when titled *The Paper* (September, 1966 to May, 1970) and *The Probe* (for the fall term, 1970); from the late 1960s, reporting placed less and less attention to "social work." The annual issues *The Plainsman* preserve in photo and commentary a passing parade of persons, of happenings, and of life "on campus"—but, to become less and less preservative and contributive. "Student Handbook and Directory," of major importance for policies treating of "campus life," for identifications of persons, and for profiles pertinent to organizations, ceased publication, as such, in 1970—to become a sort of "handbook" replete with statements excerpted from bulletins which treated of general information, organizations, activities, student government, and "rights." The annual catalogs (bulletins) provide summaries of the systematic changes in academic programs and procedures, of departmental offerings, of requirements for degrees, and of other information significant to the college. The "Official Journal" of each session of the Nebraska Annual Conference of the (United) Methodist Church is rarely void of pertinent references. Brochures treating of "A Decade for Fulfillment, 1968 - 1978" are of special value.

The unpublished autobiographies of James Earl Bartley (1976) and of Vance D. Rogers (1989) offer special insights; Bartley's touches but briefly this era, but that of Dr. Rogers is central and is part of a trove of archival materials. Harriet Ann Willmeng '77, in her master's thesis, "History of the Nebraska Wesleyan University Library," continues her review through the decades of this chapter. Duane Hutchinson's MATT (1995) extends its coverage. Jessie Yost's "Scrapbook" adds to her study of the Woman's Wesleyan Educational Council. Ernest L. Smith preserved a file of highly significant "copies." Elizabeth Stanley Wallace left a lengthy statement anent her years as head of the art department. Harold Chaffee taped, at length, a sort of memoir of his years as coach. The Baldwin-Whitcomb "Case-Study" (1987) focused upon useful perspectives.

As before, the *New York Times*' PAGE ONE serves as guideline for national and world events which shaped these years. Advertisements of audiocassettes, LPs, and discs—of movies and songs—give samplings of popular themes during the later 1950s, the 1960s, and into the 1970s. Of much value to serve as interpretive sources of these often troublesome years of change and tension are the "look backs" of writers and commentators such as Kenneth Auchincloss, Mary Costello, Gloria Emerson, Catherine Brauer Endacott, Leah K. Glasheen, Doris Goodwin, Larry L. King, Tom Matthews, Charlene Neely, Mrs. Leo E. Peters, Don Pieper, David Schoenbrun, Peter F. Stevens, Eric A. Walker, Kent L. Wolgamott, and Gary Wills—perhaps to have been read in Lincoln's *Northeast Sun*, or *Journal*, or *Star*; in "Parade Magazine" or in "Rotarian"; in *Newsweek*, *Modern Maturity*, or *Grit*; in "The Nebraskan Messenger," "The Christian Advocate," or "Together Magazine"; or, elsewhere.

For campus newspaper and annual, currently enrolled students gave opinions and assessments—often not to praise. Among the many, some to be cited in the narrative, were the following:

Harry G. Adams '72, J. Andrew Aiken '74, Rita K. Anderson '72 (Felton), Kandra L. Bailey '70 (Hahn), Stephenie K. Bair, Richard D. Baker '59, Robert L. Baker '65, Janet K. Baldwin '58 (Smith), Robert F. Bartle '72, James G. Beebe '67, Robert M. Beecham '73, Janet L. Behrens '76 (Millnitz), Ray E. Benjamin, Andrew J. Benton '78, Amy D. Bertelson '74, Kevin J. Boatright '74, Barbara K. Bogue '68, Bruce A. Boyd '71, Hildred P. Bressler '58 (Cyr), Pamela A. Brown '70 (Mecklenberg), William B. Briggs '69, Thomas E. Bullock '77, J. Travis Burgeson '68, Patricia A. Burnett '61 (Taft), Samuel V. Calvert '73, Karen J. Campbell '76 (Campbell-Nelson), Grover Click (Gordon A. Smith), V. Franklin Colon '59, Jerry G. Colvert '71, Dale A. Comer '71, Mary L. Comstock '71(Turner), Sara L. Costello '69 (McKinney), Donald D. Crawford '65, John E. Crawford '66, Thomas C. Cunningham '63, Nancy J. Dangler '72 (Cook), Warren L. Danskin '60, Thomas S. Deeds, John M. Dillon '79, Marcia A. Dillon '64, Channing L. Dutton '79, Craig D. Einsel '71, James F. Forrest '59, Franklin H. Gaines '60, Burton R. Galaway '59, Marilyn A. Gewacke '73, James L. Gillette '66, David S. Good '69, Norman A. Good, Jr. '61, Stephen H. Good '64, Vicki L. Guida '71 (Clarke), Robert M. Hahn '72, Mark A. Hanna '72, Stuart K. Harary, Janet C. Harvey '72 (Hubbell), Floyd M. Henderson '68, Penny C. Hudnall '74 (Catlett), Harry A. Huge '59, Michael D. Kemling '71, R. Steven Kenyon '70, Michael R. LaChat '70, W. Boyd Littrell '63, Richard A. Lombardi '74, Karen K. Mathey '77 (Skophammer), Keith J. Maurer '69, William K. McCamley '65, Rebecca L. McDonald '76 (Mark), Rodney R. McMahan '64, James L. Merryman '67, David L. Michel '74, Steven L. Michel '71, Robert H. Mikkelsen '67, Bruce W. Miller '73, Gary K. Miller '70, Marilyn R. Miller '70 (Posvar), Rhea Y. Miller '72, Stanley J. Mitchell, Barbara A. Moore '72, Kenton E. Moore, William P. Muggy '67, Lowell F. Murphree '72, William K. Nasi '67, Charles W. Ott '62, Ronald J. Palagi '69, Emil J. Paska, Jr. '72, Judith A. Patrick '72, Charles W. Petersen III '77, Gayle J. Petersen '69 (Henderson), Eric C. Peterson '72, Thomas D. Potter '62, Robert W. Potts, Jr. '73, Wallace E. Randall '70, Judith A. Refshauge '62 (Hill), Arthur W. Richardson '67, Paul L. Riedesel '71, Douglas C.

Ristine, Lynne S. Robertson '68 (Ross), Scott T. Robertson '75, J. Benjamin Roe '69, Phyllis C. Roe '69, Rebecca A. Roe '80 (Adams), Alison Rold '77, Douglas E. Schroeder '73, Donald D. Severance '75, Dorothy M. Smith '73 (Smith-Clay), Gordon A. Smith '70, Theodora R. Smith '65 (Wintersteen), Joyce L. Sorensen '70 (Hager), Karen Standerwick '77, Michael D. Sump '77, Alonzo W. Tapp, '72, Judith K. Tilton '63 (Matson), Judith R. Trimble '69 (Maurer), Ardis R. Ventura '66 (Moody), Gilbert A. Walters '58, William M. Wehrbein '70, C. Duane White '60, Charles E. White, Rick L. Williams '79, Frederick M. Winbarg, Kevin K. Wyckoff '71, Jo Ann Young '70 (Calhoun), and Syed A. R. Zaidi.

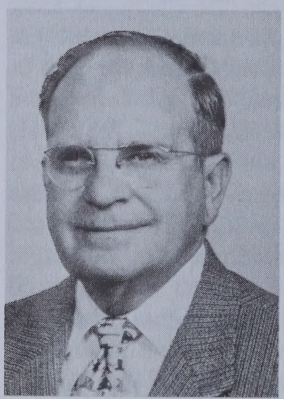
Oral and written "remembrances" from alumni have added to a reservoir of information useful for this review. Notes bear these identities: William L. Ainsley '69, Kevin J. Boatright '74, Warren L. Danskin '60, Hugh G. Ferguson '50, Frances Seth Forrest (Held) '58, James F. Forrest '59, Dorothy Kinyon French '47, Floyd M. Henderson '68, Judithann Refshauge Hill, '62, Suzanne J. Huie Hinman '76, Helen McAfee Jordan '39, R. Steven Kenyon '70, Charles D. King '60, George A. Knight '14, Richard D. Longstreth '69, Benjamin T. Lovell '63, Robert J. Marvin '66, Franklin H. Mills '55, Jeanne A Brown Nay '58, Kenneth D. Nelson '69, Dean V. Novak '75, Sharon L. Flowers Nore '60, Nola Jean Chore Newsham '47, Leonard E. Paulson '38, Donald G. Rezek '58, Ernest L. Smith '11, Gordon A. Smith '70, Edward F. Stevens '63, Donald D. Walden '54, Gilbert A. Walters '58, Keith D. Willett '69, J. Ivan Williams '61, June A. Cochran Williams '61, Rodney E. Wilmoth '59, and George C. Witt '74. (Apologies for oversights.) Also, were the many who responded to urge the preservation and restoration of "Old Main."

Of members of faculty and staff who dared to respond to requests for imput were Ilene Raymer Barringer '38, Marvin A. Bichel, Frederick E. Blumer, Ruth Smith Cederdahl '23, Harold G. Chaffee, Nettie M. Clark '25, Lois W. Collings, Vicente A. Colon, Karen R. Norton Cook '56, Gabriele E. Cope, Louis DeGrazia, Maria T. Downing, Milton D. Evans, Clifford E. Fawl, Walter R. French, Jr. '48, David Goss, Nanette Hope Graf, Norman A. Good '37, Bernice Halbert, Harold E. Hall, Beth Haring, Frances E. Hesler, Doris Yin Ming Hsu, Ethel M. Johnson, Richard B. Johnson, Paul H. Laursen, Helen Mills Luschei, V. Patricia Rieper Meyers, Dennis M. Murphy '69, Art C. Nicolai, William P. Norris '60, J. Darwin Penrod, Harvey H. Potthoff, Alan W. Robb, Vance D. Rogers, Leon J. Satterfield, Lewis A. Schafer, Kendal E. Sieg '67, Mary D. Smith, Ruth O. Stephenson, Lawrence E. Vaughan '46, Jan P. Vermeer, John M. Walker, Elizabeth Stanley Wallace, Joe F. Wampler, William M. Wehrbein '70, and William A. Wyman.

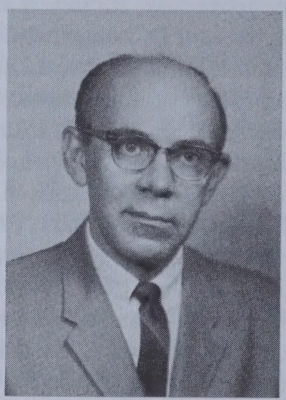
Ruth Amen

Ronald Bachman

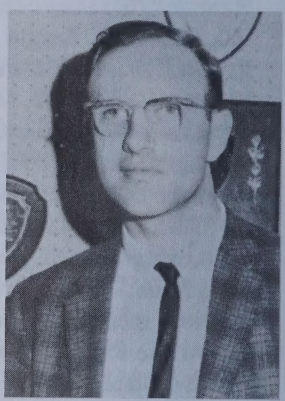
James Earl Bartley



Oscar Bennett



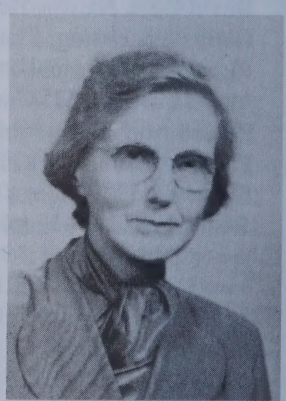
Marvin Bichel



Henry Blanke

Phyllis Blanke

William Boernke



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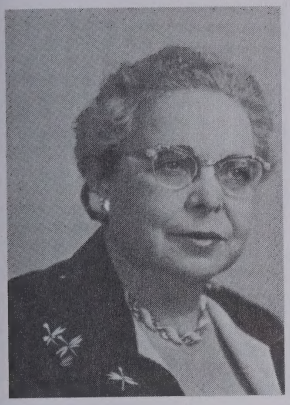
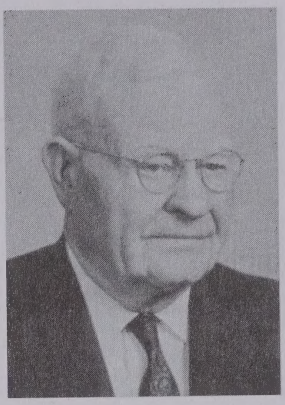
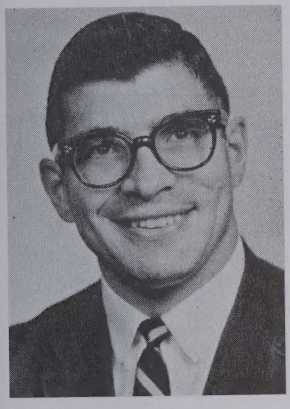


Katherine Brown

Glenn Bush



E. Glenn Callen



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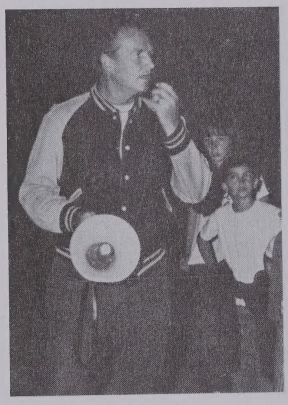
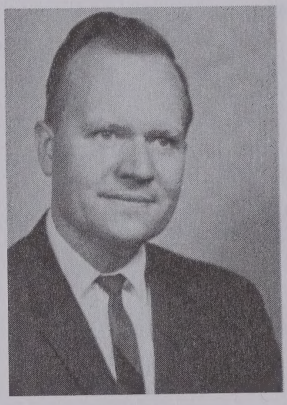


Harold Chaffee



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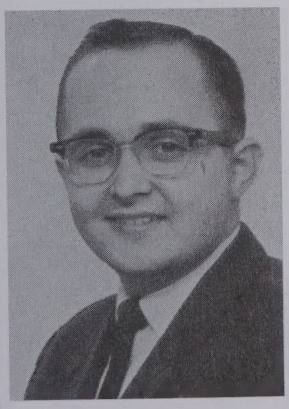
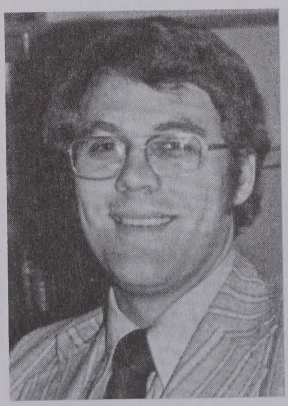


David Clark

Nettie Clark

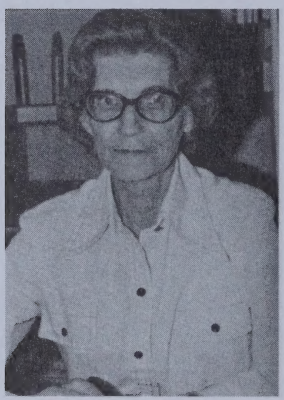


Roger Cognard

George Coleman

Lois Coleman

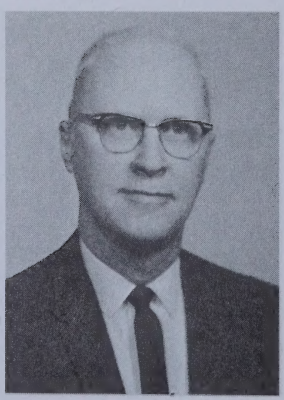
Lois Collings



Gabriele Cope

George Corfield

Mamie Corns



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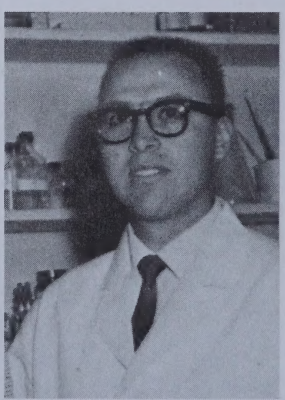

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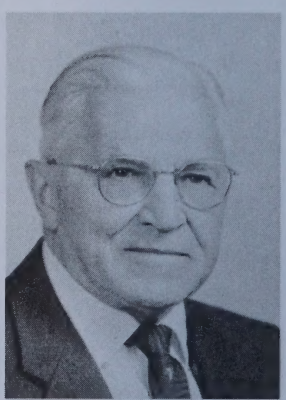

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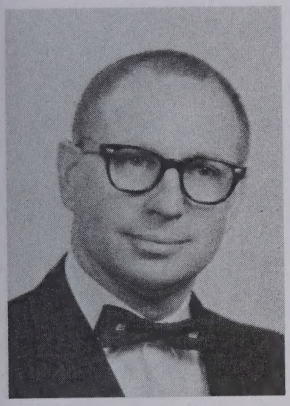
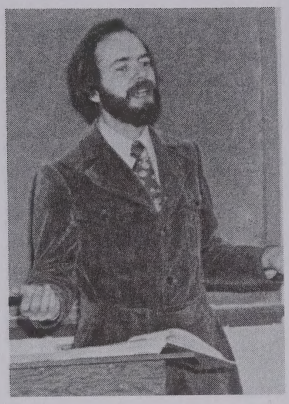


Walter Elwell



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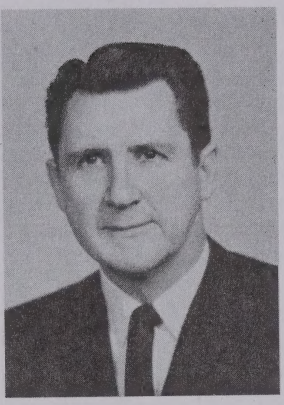
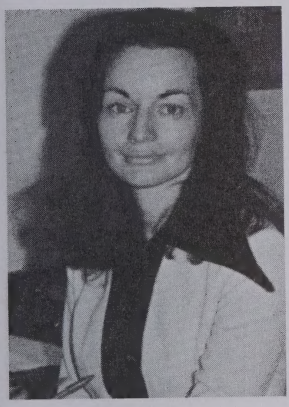
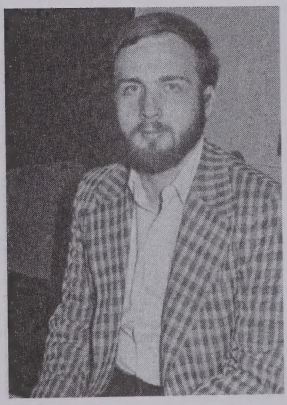


Milton Evans

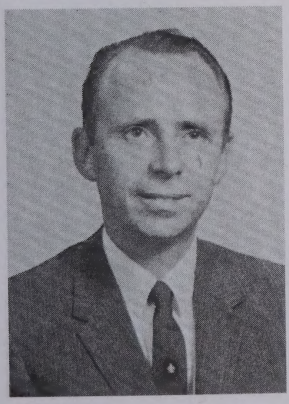


Loretta Fairhild

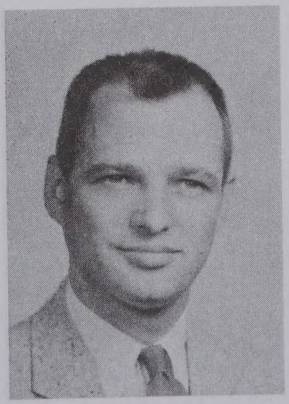


Robert Fairchild

Clifford Fawl

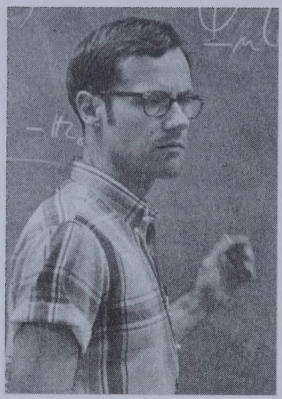


Clayton Feis



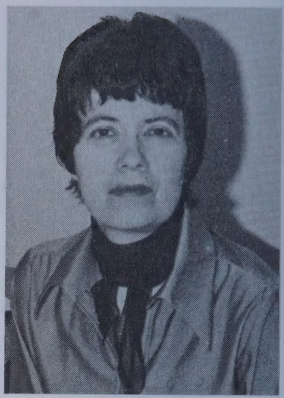
Walter French

Rosalie Fuller



David Goss

Nanette Graf



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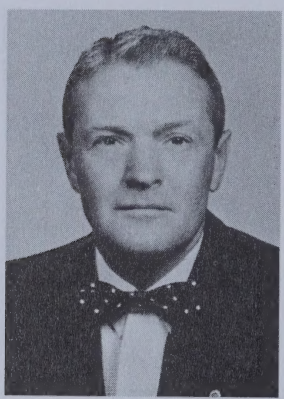

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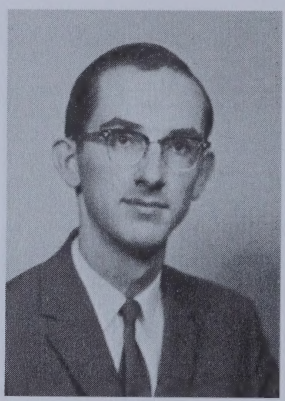
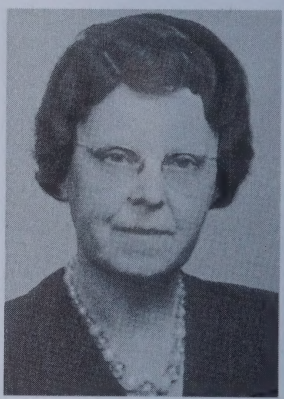
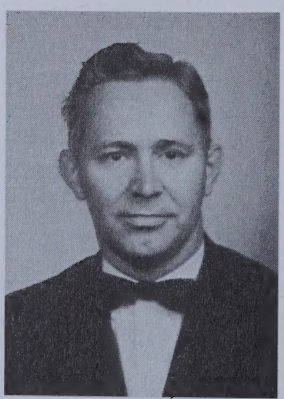


Norman Griswold



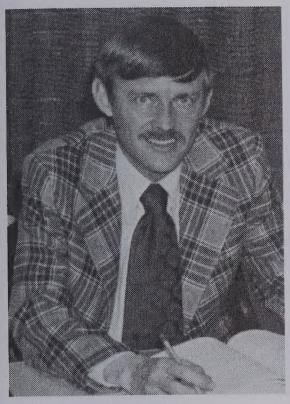
Bernice Halbert



Harold Hall

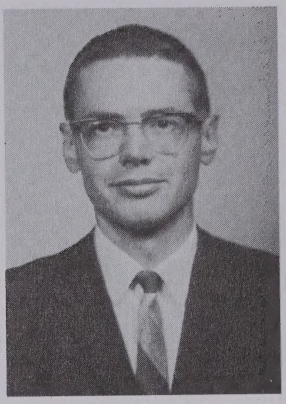
Jean Henderson

Chelys Hester



Kenneth Holder

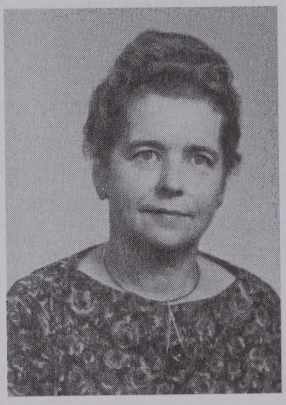
Mary Holding



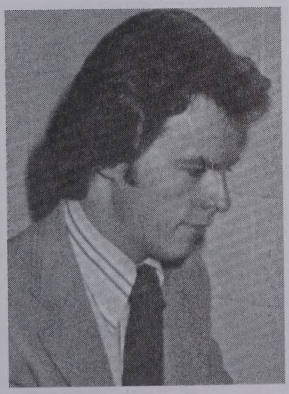
Daniel Howell

Yin Ming Hsu

Alice Jaswal



Ethel Johnson



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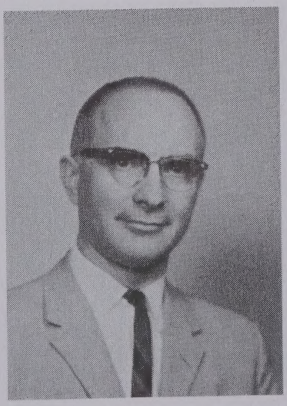
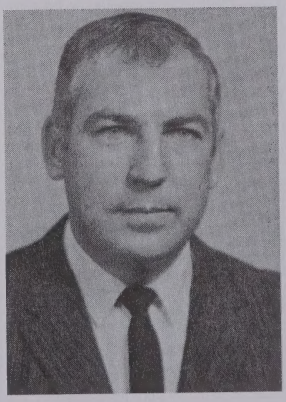


Philip Kaye



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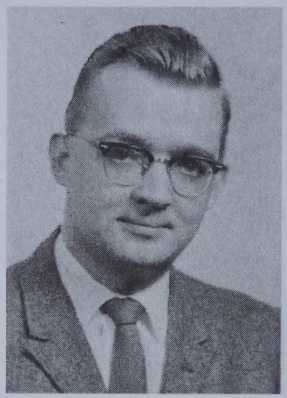

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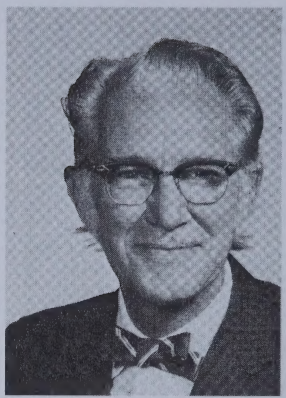

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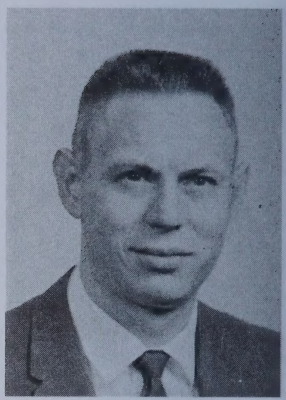
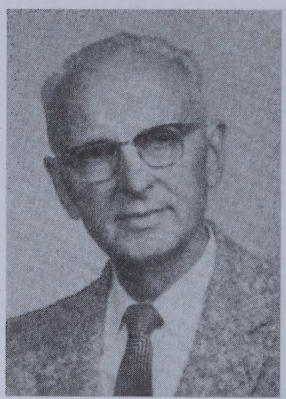


Paul Laursen



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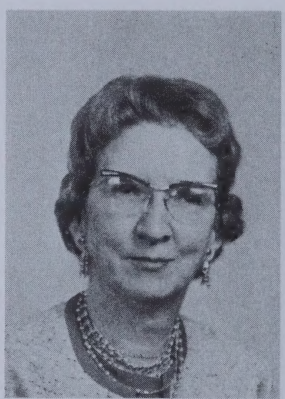
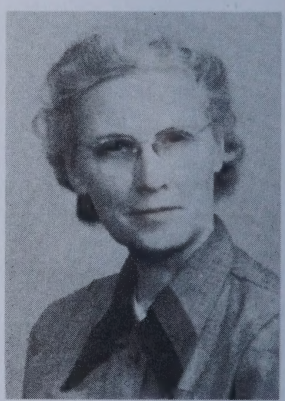
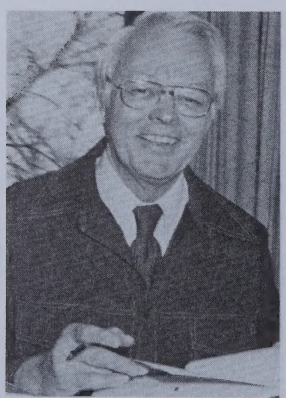


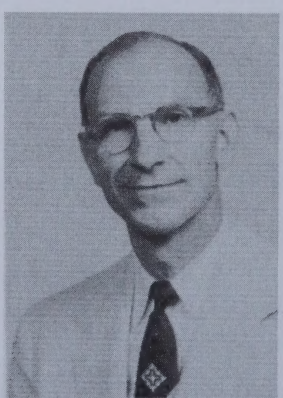
Margeret Lindgren



Gladys Lux



Richard Marvel



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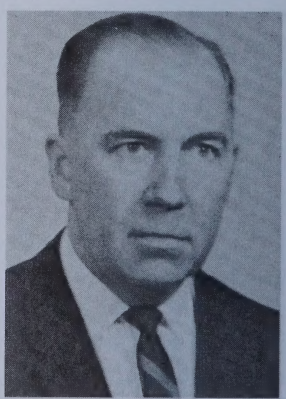

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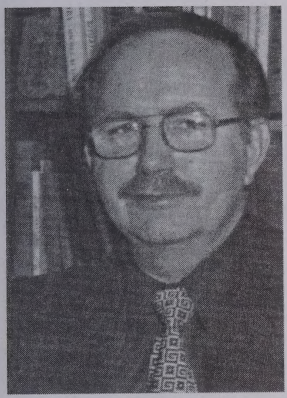

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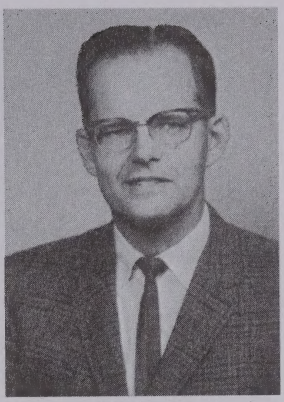

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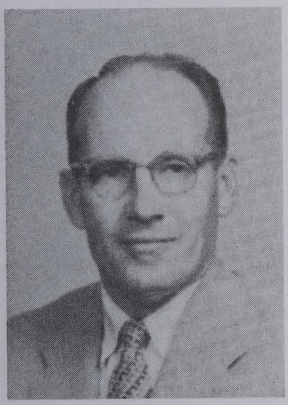

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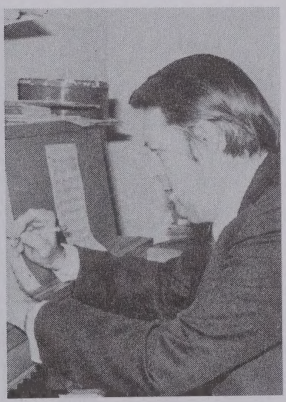

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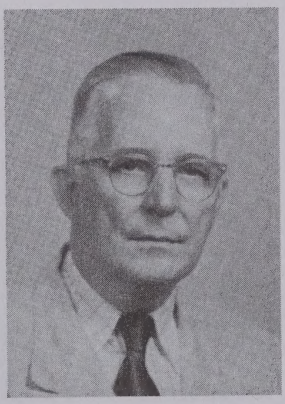

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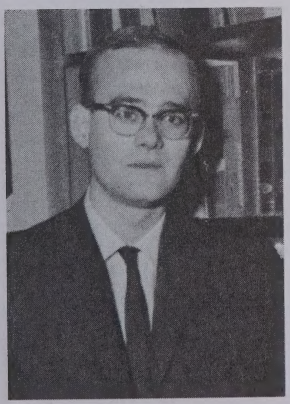

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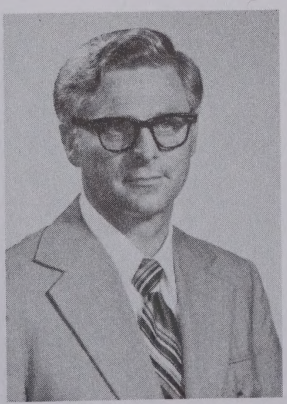

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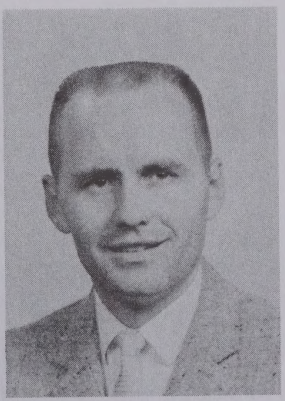

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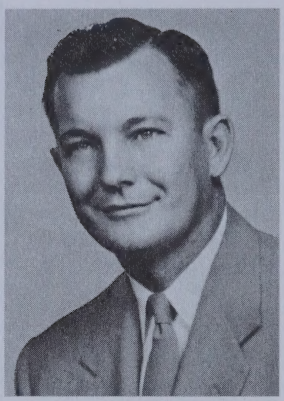

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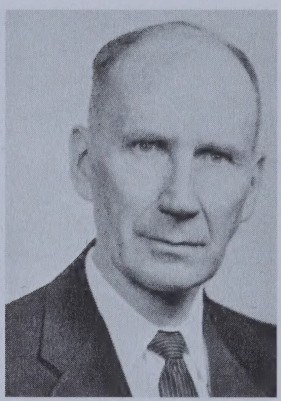

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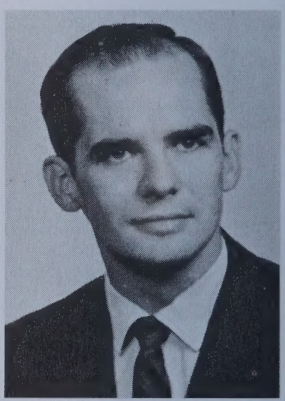

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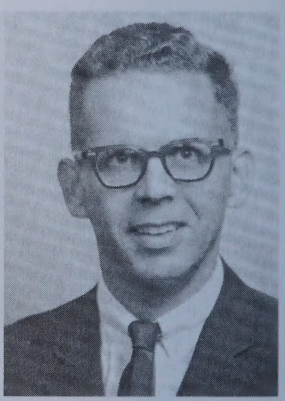

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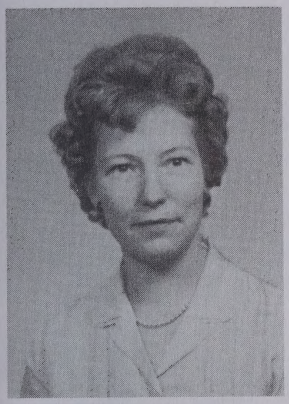

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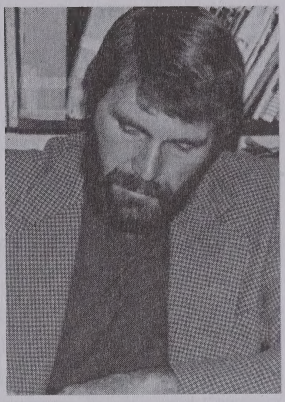

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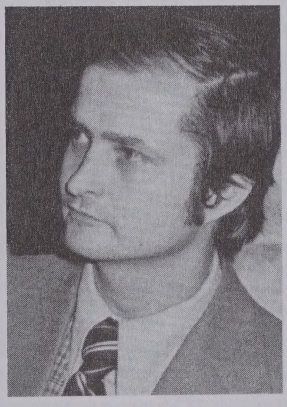

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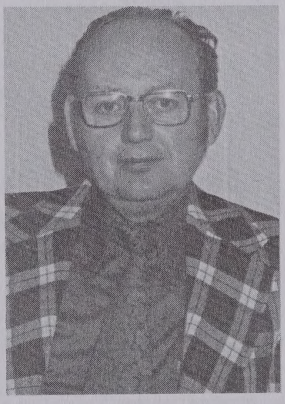

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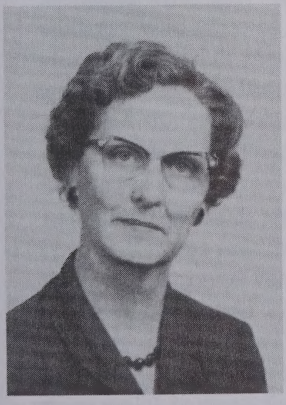

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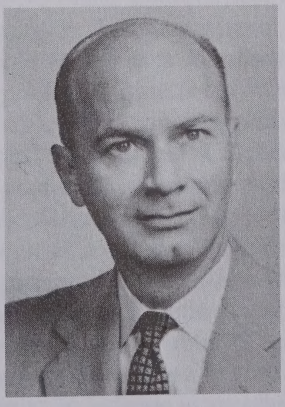

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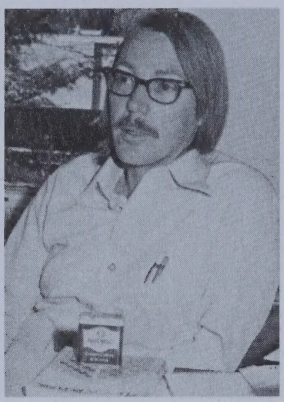

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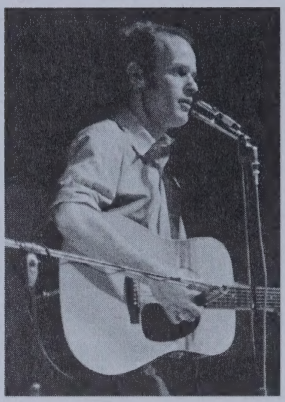

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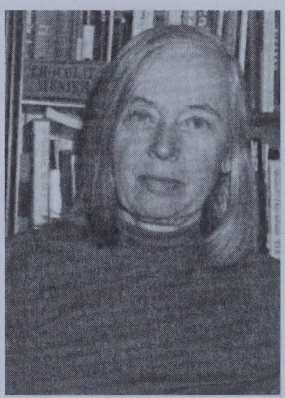

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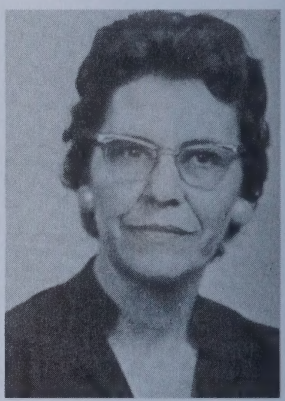

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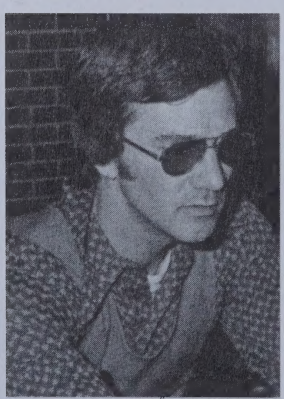


William Wyman

Chapter III

Consolidation and Extension—to 1987

John W. White, Jr.

Robert L. Munkres, '52, back "on campus" to assist in his alma mater's observance of its centennial, noted that a COLLEGE PRESIDENT was in most cases an "academic version of an 'endangered species.'" As chief administrative officer of a college, this beleaguered person stood to be "condemned by the faculty and/or student body if he does and the Board if he does not." Such presidency became in process "the only known position in which one can be on the top and the bottom at the same time." John W. White, Jr., had been serving Nebraska Wesleyan University as its president for nearly a decade and had responded well to the feel and tug of the harness.

John W. White, Jr.

Kevin J. Boatright, '74, with backward glance in 1992, deemed Vance Rogers to have been "a tremendous builder" and John White to be "a tremendous consolidator." White's presidency would also extend to twenty years (1997). The styles and strengths of their leaderships were both contrasting and complementary, and the school had steadily advanced "in stature." This combined record of "forty years with two presidents" is a rarity in the registry of higher education in the United States. Other highly positive factors remained at heart of Nebwesuni's notable forward march—an "instructional force" of impressive tenure and creativity, administrative assistants who ably strove to blend tradition and change, a passing parade of students who pressed constantly for reassessment and innovative evaluations, alumni who with increasing enthusiasm contributed both "counsel and cash," trustees who unfalteringly fulfilled unselfishly their corporate commitment "to govern," the community of Lincoln which steadily "upped its annual ante" to enhance "Great Teaching," the Annual Conference of Nebraska's United Methodist Church which continued its historic association with the college, and innumerable friends and benefactors who took pride in the evidences of progress.

After one year in saddle as president, White informed the state's Methodists that he had found the university "to be an even finer institution than we had expected." He had earlier focused attention upon the "serious challenges of mission and support to be faced in future" by independent colleges and universities, but he had found this Wesleyan to have "an exceptionally strong base from which to move forward." In addition to the other "positive factors," he would underscore "a strong sense of mission." Earlier he had likened himself to a "freshman"—in need of assistance from all sources. He ripened to become "unquestionably the dominant leader at Nebraska Wesleyan." A "case study team"

(Roger G. Baldwin and David Whitcomb, 1987) judged him to function "as a facilitator and consensus builder"—one who "moved slowly and deliberately" and consulted widely "before moving in any new directions." He "positively influenced morale." He became increasingly persuaded that N.W.U. was "one of the highest quality academic institutions,...even on a national scale."

One of Dr. White's guiding principles was that students and members of faculty, as well as persons of the school's supportive community, were "entitled to know." He employed "Conversations with the President," "talk-backs," "breakfast meetings," and "questions and answers"; public address and "matriculation convocation"; consultations with student senators, dormitory councils, fraternities and sororities; and meetings with faculty and staff, alumni, and parents. His office, the various facilities of the Campus Center, the Callen Conference Center, the library, the Durham and Shirk "lecture rooms," "Elder Gallery," "Alabaster Lounge," dormitory reception halls, "McDonald Theatre," "fraternal houses," and the family residence on campus were among the facilities to be used for "conversation and communication." Of use regularly were the weekly issues of *The Wesleyan* and of "faculty newsletter."

Students and members of faculty and staff passed along some collective appraisals. Relatively "without guile," this college president "needed to be humored" occasionally; he "wanted things done right," but was often "over cautious"; he appeared to be "a traditionalist," but at the same time might not be sufficiently attentive "to established custom"; he pressed for beautification and the making of the campus into an arboretum, but in process permitted an eager landscaper to remove "for convenience's sake" one of two rare buck-eye chestnut trees; as a "mender of fences," he might overlook an "open gate"; he could claim "unawareness" of a developing problem, and cause at the same time students to wonder "where he had been since becoming president"; he could acknowledge that Nebraska Wesleyan had its share of difficulties, but "in his next breath" insist the school was "alive and well"; he nearly always credited conferees with "responsibility for progress," but was expert at saying "Thank You" when often rejecting suggestion or opinion. Students complained now and then of having been "White-washed, again," but admission often followed that they had had "a good time" in the process.

Interviewed for *The Wesleyan*, prior to his inauguration, President White alluded to "a winter of discontent—with many things done, but many left to be done." For his first "President's Address" (September, 1977), he had posed a question, "Why are we here?" Well, the goal of a liberal-arts education was to provide for a "free, creative, and productive life." Their lives not being "predetermined," students were present to shape their own futures, to seek to benefit "from what others have done," and "to take active roles." He likened professors and administrators to "leaders and servants" who were required to be "on the top and the bottom at the same time." For his inaugural address, April 16, 1978, he stressed four objectives—creative academic leadership, responsible programming, effective management and marketing, and constant restatement of purpose. He applied this wrapper: "We must design the new and integrate it successfully with the best of the old." This Wesleyan took pride when its president

would soon chair the Association of Independent Colleges and Universities of Nebraska (AICUN), would enter the ranks of the University Senate of the United Methodist Church to partake in the "reviews" of its "related 128 educational institutions," and would be elected to serve on the Board of Directors of the Council of Independent Colleges (CIC) which represented the nation's 650 "independent colleges and universities"—each with less that 2,000 students.

World, Nation, State, and City

When requested by Allen Eisenach, editor, to make an observation for the annual, "Our World at Wesleyan, 1982-83," David Mickey, to retire from the classroom that spring, cast attention upon some of the "problems" that were causing disquietude and "uneasiness of spirit." Among the obvious seemed to be the Russians in Afghanistan, a continuing threat of nuclear holocaust, a disarray in NATO's ranks, recurring crises in the Middle East, never ceasing contests for power in Latin America, a threatening world-wide depression, many of our American farmers caught in quagmires of financial distress, too many foreign-made articles for sale in the U.S., and uncertainties raised by "Reaganomics." Mickey had no more than scratched at the surface.

Further turning of the years of John White's first decade at N.W.U. reveals more of "the large scenes" which encircled the school, and we sample. Margaret Thatcher would be the first woman to serve as prime minister of Great Britain, and this "genuine Tory" in one week ousted Argentine from the Falkland Islands. Helmut Kohl began his long tenure as Chancellor of Germany. Leadership of the Soviet Union passed from Leonid Ilyich Brezhnev to Yuri Vladimirovich Andropov, to Konstantin U. Chernenko, and to Mikhail Gorbachev—whose talks with Ronald Reagan in Reykjavik, Iceland, ended "in stalemate" in effort to ease the threats of nuclear holocaust, and this having followed the disaster at Chernobyl, in the Ukraine. In Poland, Lech Walesa and his "Solidarity Activists" eventually brought end to government under rule of the "Communist Party" and received blessing from Pope John Paul II. Poland's Karol Cardinal Wojtyla succeeded to the papacy after the death of Paul IV and then escaped death in Vatican Square when seriously wounded by an assassin. Much of the world mourned with Monaco when Princess Grace died after a "car crash."

In Lebanon, Israeli forces routed Palestinian guerrillas, and subsequent assassination of president-elect Bashir Gamayel left the small nation in "utter turmoil"—to witness massacres by Israeli forces of hundreds of Palestinian refugees, deaths of 161 Americans when a terrorist-driven truck loaded with TNT blew up U.S. Marine headquarters at the Beirut airport, and emergence of Syria as a sort of peace-keeper thereof and therein. Also, with respect to the Near East, Americans rejoiced with President Carter when Anwar el-Sadat and Manachem Begin at Camp David, Maryland, signed a treaty which ended a 30-year state of war between Egypt and Israel. For his effort to find "pragmatic solution" to the Arab-Israeli impasse, Sadat paid with his life—two and a half years later, at the hands of an Arab assassin. Muhammad Hosni Mubarak succeeded to the presidency of Egypt. Later, American jets would strike "terrorist centers" in Libya as warning to Col. Muammar al-Gaddafi.

Further east, revolution in Iran forced into exile Shah Mohammad Reza Pahlevi, and the ayatollah Ruhollah Khomeini rose to power, held 52 Americans hostage for 444 days, and precipitated a war with neighboring Iraq. For India, disaster struck when assassination terminated Indira Gandhi's services as prime minister; Rajiv succeeded his mother in office, but his role in political leadership was brief. Tensions between India and Pakistan did not abate.

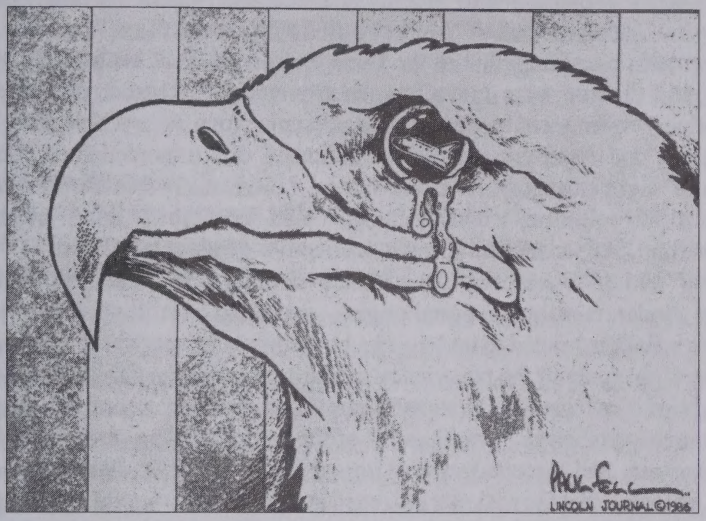
As for the "Pacific East," Ferdinand E. Marcos, after twenty years as president of the Philippines, was forced from office and along with his wife, Ismelda, took temporary haven in Guam—at invitation of the United States. Succeeding Marcos was Corazon C. Aquino, whose deceased husband had been one of Marcos's leading political adversaries and critics. The United States and China had entered into "Full Relations" during Carter's presidency, and Taiwan remained a "burning issue of recognition and defense."

Closer to home, the people of Quebec rather decisively rejected separation from the "Canadian federation." President Carter gained "Senate approval" of a treaty which ceded to Panama operation and control of "the Canal," effective December 31, 1999. More than 400 men, women, and children, followers of a cultist leader, James Warren Jones, committed suicide—near Georgetown, Guyana. Sandanistas brought end to forty-three years of "Somoza family rule" in Nicaragua, and Ronald Reagan's presidency would later be embarrassed by the "Iran-Contras problem." Coup and murder ended Salvador Allende's leftist threats in Chile, and the "rightest ascent" in that nation did not provide a "pretty picture." President Reagan ordered American troops into Grenada to prevent a suspected "Castro-inspired take-over." Jean-Claude Duvalier was forced to flee from Haiti, ending his family's "28 years in power."

At home, a "core meltdown" in Pennsylvania's Three Mile Island nuclear plant left the future of such power-source in the U.S. to be highly questionable. Across to the east coast, the nation felt impacts to "fallout and dust" from Washington's Mount St. Helens. The political pendulum of the United States swung from Jimmie Carter to Ronald Reagan, the latter escaping death when shot in the chest, with "left lung pierced," by John W. Hinckley, Jr. (March 31, 1981). Reagan soon nominated Sandra Day O'Connor to become the first lady to serve as a justice on the Supreme Court. Reagan "carried" 48 states in his bid for re-election in 1984. Harold Washington was serving Chicago as the city's first "black mayor." John Lennon, one of the Beatles, fell victim to murder in New York. Elvis Presley had died in 1977.

The United States had clearly re-entered "the space business," when the "Columbia" opened the "Shuttle Era" (April, 1981). Captain Robert L. Crippen of the Navy and John W. Young had piloted this "first re-usable spaceship." Two years later, Sally K. Ride, first American woman to fly in space, via the shuttle, assisted in the deployment of a "communications satellite." Americans exulted as they watched "on television" each successive shuttle's lift-off and return. Then, the entire nation wept when the "challenger" exploded; lost was its crew of five men and one woman, along with a high-school teacher, Mrs. Christa McAuliffe. It was January 29, 1986. For no other readers was the nation's sorrow more

eloquently and with finer touch portrayed than by Paul Fell, for the *Lincoln Journal*.



Courtesy of Paul Fell.

Americans were adjusting to much that was new in their vocabulary. Sampling and scratching focus upon "homosexuality," "gays" and "lesbians," HIV and AIDS, and "safe sex"; Apple I and Apple II, Macintosh, "windows," "on line," "3-D video games," "laser reading," "bar codes," and "FAX boom"; Xerox, "dry printing," and cellular phones; "test-tube baby," "fetal surgery," "genetic finger-printing, "soy milk, and Prozac; "moral majority," "Rambo mentality," "voodoo economics," "Evil Empire," "smart bombs," and "environmental protection;" and "RAP music," "crack," "glasnost," "drug and gun culture," "junk bonds," "trivial pursuit," "Rubik's cube," and "couch potato." The BMW had become a "Yuppie Chariot." "Title IX" joined with ERA. In Africa, Zimbabwe had replaced Rhodesia, and there was also Tanzania. Also, "standard rates" had lifted cost of postage for a first-class letter from 15¢ to 25¢, and "air conditioning" had revolutionized "business life" in the South. Also, "school consolidation" had brought new challenge to many areas of Nebraska.

Critics, current and of later vintage, accused Americans of "glitz and greed," of "triumphant conservatism" and of "anemic liberalism." The nation's entertainment industry was pouring out "huge doses of sex and violence." "Baby boomers," along with their offspring, were seeking "goals both hedonistic and narcissistic." Polarizations of attitudes on matters of opportunity and rights had become almost more rigid, particularly on bases of gender and race. Disparity between rich and poor had become more glaring than during the 1920s, before the onset of the "great depression." Younger Americans seemed directed to equate "the good life" with gaining access "to power, pleasure and property." With little mind for the needs of the "poor and desolate," too many Americans were spending "small fortunes" to provide sweaters, blankets, costly foods, grooming and deodorants—and even caskets and headstones—for their dogs and cats.

Traditional ideas of "loyalty, commitment, service, care, (and) concern" had seemingly become passé, Curriculum in college after college concentrated less and less upon the traditional "liberal arts and humanities." Cornel West, for *Newsweek* in 1994 referred to "Market Culture run Amok."

Statistics confirmed that in the U.S. "out-of-wedlock births," "single adult homes," and divorce were mounting steadily and at increased pace. Also to be noted—that women were beginning to outdistance men as psychologists, editors, statisticians, and reporters. Evidences indicated that unprecedented "strides in health care" were emerging. As never before, Americans had become aware of the "problems of pollution," and "ecology" had become a word of common understanding. An economic growth, collective product of a host of "venture capitalists" and of "work ethic" freer than ever before from the limitations of the biases of gender, race, and national origin—measured in millions of new jobs and with little inflation, tended to undergird a burgeoning prosperity which would later typify the eight years of the presidency of William Jefferson Clinton. Hundreds of thousands of "low-income citizens" removed themselves from the lists of the nation's impoverished as "beneficiaries of the tax rolls." The "nuclear holocaust" did not happen, and the concentrated power of the U.S.S.R. disintegrated. Little wonder, perhaps, that the nation's citizenry in various polls would at the turn of the new century (2001) rate Ronald Reagan, next only to Abraham Lincoln, as their "most popular President."

Despite all that was said, pro and con, one glaring fault remained constant, this nation and its political and economic leaderships did not come to grips with our growing dependence upon "foreign sources of fossil energy." We had done little in the wake of the "crisis" of the 1970s to develop alternate "energy sources." We seemed to have luxuriated in the fact that we could blame OPEC.

(Donald B. Trauger,'42, in presenting the Fetzer Lecture for Wesleyan's "Forum Series," December 6, 1987, recalled that his "old philosophy professor," John Rosentrater, had foreseen the time when this nation would have exploited its oil resources and would have to respond to the competition to arise from "eastern nations" as they developed theirs.) Well!

For television, people in the U.S. "glued to their tubes" to watch the episodes of the programs such as "Charlie's Angels," "Roots," "Dallas," "Taxi," "Hill Street Blues," "Cheers," and "The Cosby Show." The nation held its breath during the closing show for M.A.S.H., and then it turned eagerly to watch the reruns. As for some of the movies—"All the president's Men," "The Deer Hunter," "Apocalypse Now," "Kramer vs. Kramer," and "Terms of Endearment."

Nebraska Wesleyan
—The United Methodist Church

As we know, Nebraska Wesleyan had, during the '60s and into the '70s, found its traditions questioned, somewhat buffeted, and perhaps repostured. Commitment to Christian mission and relationship with the Nebraska Conference of the United Methodist Church had received redefinition, but heritage had not

been fundamentally altered. The school had never been "church controlled," and it remained solidly "church related." John White, as the first semester under his presidency opened, observed for *The Wesleyan* that the school's founders had created N.W.U. "to serve society, not the Church" and that they had assigned "no evangelical mission...to convert anybody to anything." Intent had been that students seek to use their minds and to love God with all of "mind, as well as the spirit."

—A "Mission Statement"

With subsequent approval of both faculty and Board of Governors (1979), a "special task force" composed a "Mission Statement" which opened with remembrance of heritage and traditional values:

> Nebraska Wesleyan University is an academic community dedicated to intellectual and personal growth within the context of a liberal arts education and in an environment of Christian concern. Nebraska Wesleyan was founded by The United Methodist Church and actively maintains its relationship with the church. The University reflects the Judeo-Christian tradition in its efforts to integrate questions about meaning and value with the pursuit of learning and understanding. (See Appendix C.)

This statement was not intended to "reflect" upon religious purpose. It seemed more to conform to a general conclusion drawn by certain of the school's professors who, within an essay, had speculated upon the use in future of statements about religion—that such would "take...more political form than...in the past." At later date, yet in 1978, editorial comment in *The Wesleyan* found it ironic that at a "Christian college like Wesleyan...so many students manifest so few liberal or Christian values." There ***did*** seem to be joy found in "passing judgment on others—often with language not even close to politeness." Years would pass and another editor would offer campus readers "The Conscience of America" (D.J. Mahler), basically a strong assertion of Christian faith, but an observation that people "shy away from Christianity because they don't think it's fun and they don't trust it." So, "to find happiness," people were turning to alternate choices." N.W.U. had yet to celebrate its centennial.

—A "campus chaplain" and "religious life"

James A. Stillman,'66, at invitation from Vance Rogers, had returned to serve as "campus chaplain." With enthusiasm, Stillman had breathed much vigor into "religious life on campus." In annual reports to the Nebraska Conference, John White praised Stillman for his leadership and accomplishments. But, Stillman departed from this chaplaincy in 1984.

James A. Stillman

The record touches upon such gains as renewed "Bible study"—sometimes even on Saturday evening; upon seminars and dialogs; upon

workshops and retreats; and even upon symposiums which treated of such subjects as "Liberal Evangelism," "Biblical Authority," and "Faith and Spiritual Renewal." Guests were present from other colleges, from the United Methodist Board of Higher Education, from the Nebraska Conference, from schools of theology, and from seminaries—all to share in the current thinking of theologians and humanists. Nebraska Wesleyan seemed to have become a "center of inquiry." Stillman thrived as coordinator of the sessions. Harvey Potthoff, to be the school's first "visiting distinguished professor of religion" and to be the first to occupy the 'Mattingly Chair," spread the focus of "inquiries" to treat of topics which dealt with a reservoir of "untapped questions." Outreach into the community was as purposeful as impact upon the campus.

—("Weekly chapel")

"Weekly chapel" took on renewed significance. Place for assembly was the "Sociology Pit"—with its variations for seating, just within the west entrance, lower level, Smith-Curtis Building. The ten o'clock hour, each Wednesday morning, often found more of students and faculty present than could find places to sit—even if on the floor. Attendance was, of course, strictly voluntary. Atmosphere was one of worship and fellowship, and guest speakers were from "all faiths." Students shared fully in leadership. Prevailing purpose seemed to be promotion of knowledge and understanding of man's search for spiritual well-being. Not often did "evangelical mission" or "concern with sin" creep into the homilies. On occasion, there seemed to be desire, if not "obsession," "to justify the shortcoming of the people in contemporary American society"—"to excuse any selfish, personal indulgence." Only to a few did it appear "strange that people become defensive when religious values are spoken." One critic opined that the school was increasingly "in step with the times." And, there were those of student body and "instructional force" who preferred never to darken any "chapel door." Nevertheless, a sort of "revival" occurred at Nebwesuni.

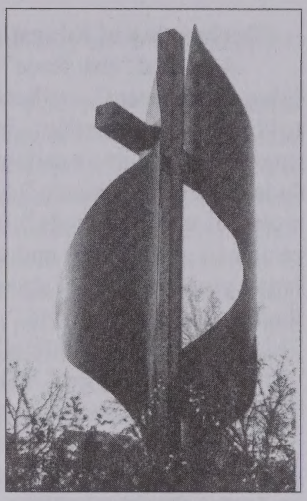
—(associations and organizations)

Nearly all former Christian associations and organizations had slipped away. World Student Christian Federation and University Christian Movement had gained ascendancy. These were nonsectarian and adhered to no denominational guidelines. Ecumenical search for "spiritual growth" sought to exclude no one. Kappa Chi experienced occasional revival—as instrument through which students intending to enter the ministry and other church-related careers could find special association.

—(the "cross and flame")

An interesting conflict of opinion surged across the campus in autumn, 1983, with the completion of the "amphitheatre area" to the east of Old Main, a project which came because of the removal of the so-called "Annex." A somewhat commanding feature of the area was the "cross and flame," a sculpture in metal which symbolized the historic association of the university with the United Methodist Church. It was an expression of shared heritage, a gift of John E.

Sampson, '62. Dedicated the previous June, it had not become widely noticed until the onset of the fall semester. General reaction was one of liking and approval. Voices to the contrary were not pleased with its significance, voices "apparently uncomfortable with any perpetuation of the religious aspects of the school's past." Quoted was an anonymous member of the faculty who demanded: "Who put it there?"



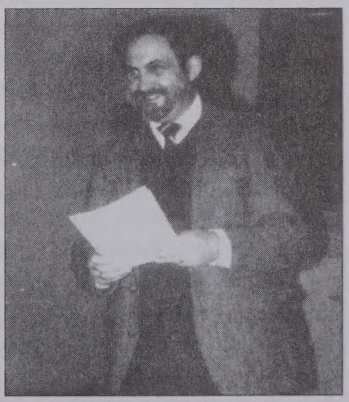
The Cross and Flame

(The sculpture appeared to reflect on a recently published history of the United Methodist Church in Nebraska, by Bishop Don Holter—*Flames on the Plains*.)

—("Religion in Life Committee")

Of major consequence was a "Religion in Life Committee." Stillman was principal architect of this committee—composed of himself, students, members of the faculty, a "community representative," and delegates from the Nebraska Conference's Board of Higher Education. Members of this committee were very busy with meetings and retreats. Workshops prompted studies of topics selected to treat of matters such as spirituality, preaching, social problems, and personal responsibilities. Close liaison arose with Wesley House on the UN-L campus. An association grew with the Religion and Life Fellowship (RALF), a recently formed commission of the United Methodist Conference in Nebraska. Harvey Potthoff's presence on campus was a boon to purposes of committee and commission. Students from Nebraska Wesleyan in increased numbers were serving as interns in various of Lincoln's churches. *The Wesleyan* referred to a "spreading program." The "Religious Life Committee," in its advisory capacity to the chaplaincy, had emerged as one of the most significant of the many "governing bodies" on campus.

Whatever may have been the circumstances, Stillman departed from the campus in 1984. Explanations lacked agreement. His successor as chaplain was the Rev. Dr. William E. Deahl, Jr., '66. Deahl was chief minister of the Grace United Methodist Church in Lincoln and would continue his pastoral duties. He would be a "liaison person" with the Nebraska Annual Conference. Kappa Chi, as a pre-seminary organization, had a resurgence of influence and activity. The "Religious Life Committee" ceased to be listed, in the annual catalog, as one of the "governing bodies" at N.W.U.



William E. Deahl, Jr.

—"Declaration of Educational Intent"

A special "task force" approved by the faculty, composed a "Declaration of Educational Intent"—to become effective in 1983. Its "Preamble" made reference to "liberal arts education…in an environment of Christian concern." This declared intent was "to nurture certain attitudes and values in the context of the university's Judeo-Christian heritage." Also to be nurtured was "a respect for the unconditional worth of all individuals." Increase of knowledge and development of intellect remained central aims and goals. Integration of "communication skills" with the larger goals was also of stressed purpose. Students were expected "to participate in their own education" and " to guide their lives by making meaningful choices." This "Faculty Declaration" was somewhat lengthy—with its subheadings of "Attitude and Values," "Skills," "Knowledge," and "Conclusion." The stated "Goals" of the school's academic program remained the same.

Subsequent editorializations in the campus newspaper touched upon themes of further modernization. One "new theme" opined that the "more liberal-minded students" should take risks, "to learn to venture forth into unknown forests and areas." Were one to be on "the cutting edge," he/she would need to abandon old ideologies and goals—restraints upon free use of an "informed intelligence." These were the voices which accused others of being complacent, passive, and prompted only by selfish intent. Despite certain outcries, the school moved steadily forward, did not hedge in its all-over striving after standards of excellence, and increasingly prospered from support of clientele—inclusive of church and conference. But, it had, with scarcely even a shade of remembrance of remorse, transformed from that sort of institution with its

> …halcyon days back yonder,
> When we were young and free (and)
> Things presently decorous
> Would hang us from a tree.

Donald R. Harvey, '34, had penned (late in the 1990s) for his friends with "Brown and Yellow Ties" a parody of the old song, "The Yellow and the Brown," and he poetically recalled when

> …wayward son or daughter,
> In one impulsive act, (could)
> …find their baggage packed.

To be sure, there had been times when "wilted leaves of sunflowers," or "coyotes" or plainsmen," could become "homeward bound"—perhaps because of "fun out on the town." For N.W.U., focus had become clearly on the future, even beyond the year 2000.

College and United Methodist Conference

Basically, members of the faculty at N.W.U. were "required to be effective instructors," to produce "quality undergraduate education." Along with emphasis upon "modernization," there recurred a noticeable strengthening of relationship with the United Methodist Church. John White attributed this to "improved

communication," but such better understanding stood solidly on both heritage and innovation. We engage in review.

The so-called "ministerial discount" continued—a 50% reduction of tuition for dependents, "less than 25 years of age," of the clergy of the United Methodist Church. Recipients received the benefit for the fall and spring semesters, had to maintain a 2.0 GPS, and were not eligible to receive other "scholarship aid" from N.W.U. Dependents of full-time employees of the Nebraska Annual Conference were included. For "taxation purposes," these discounts became classified as "grants-in-aid." Of major significance was growth of funds to expand "scholarship aid" to members of the United Methodist Church—in part from endowments and annuities and from annual appropriations "of the Conference." Despite decline in "church rolls," approximately one-third of the school's students were "of the church," and the percentage ranked at the top among institutions of higher learning.

The archival and historic center of Nebraska's Methodist Conference remained "on campus" (to move at later dates from the Lucas Building, to the basement of Olin Science Hall, to the top floor of Old Main, and then to the basement of Cochran-Woods Library). Mrs. Bernice Boilesen had succeeded C. Edwin Murphy, '39, as curator. This "archival center" became one of the most extensive "assembled holdings" of its kind in the nation. It was, for Nebraska United Methodists, a "matter of pride." Conference, college, and "Center" joined in a series of events to commemorate, in 1983, the bicentennial of the establishment of "American Methodism."

The Conference regularly conducted its annual meetings "on the campus"—where O'Donnell auditorium, classrooms, dormitories, and cafeteria provided adequate facilities for assembly, sessions, housing, and food. The school's "Religion in Life Program" merited favorable response from conference leaders, and of special satisfaction was a growing popularity of "chapel." Holding of an annual "Confirmation Day" eventually would bring to the campus as many as 800 confirmands, pastors, and parents to learn of the university's facilities and importance. An upswing in numbers of students opting for careers "within the Church" and for "social service" seemed to reveal adherence to tradition. The "WILL Program" had extended its outreach, and the accompanying "no tuition for SENIORS" who desired to attend regular classes had gained additional plaudits. Even the IDS seminar, "Attitudes and Values," to be required of all graduating students, promised overtones harmonious with traditional Christian points of view. Dr. White repeatedly stressed N.W.U.'s commitment to "quality, Christian higher education," to its "missional covenant" to serve the Church in Nebraska as a "special constituency," and to its pride in celebrating "roots in Nebraska Methodism." Conference response had gradually increased, via its annual apportionments, support for Wesleyan's "Religious Life Program" —from $20,000 to $29,000. For the "Scholarship Fund," the annual sum had grown from $86,000 to $130,000. In addition, resolutions passed in Annual Conference seemed often to be harmonious with those concerns expressed by students—among these being "Alcohol Education," energy conservation, nuclear armament, peace programs, abortion, apartheid in South Africa, civil conflict in

Central America, women's rights, equal opportunity for minorities, pollution and pure ground water, and barrier-free buildings for the physically handicapped. Members of the Conference were cognizant of the school's quite "prestigious standing" in the ranks of the nation's colleges an universities—attested to by *U.S. News and World Report.*

"stamps of approval"

Without apology, publicists for Nebraska Wesleyan employed terms which stressed its "many strengths," its "distinctive experience," and its being "one of the best in the west." Not to be shorted for praise were its "strong and competent faculty," its "adequate facilities and tools," and its "strong and capable student body." As evidence of "customary satisfaction," stemming from surveys of student opinion, it was the only college in Nebraska selected by the Consortium for the Advancement of Higher Education to receive a grant of $30,000 for the study of "faculty development." From "matching endeavors," the sum would reach to $90,000. John White had already (1984) confided to the Board of Governors that N.W.U. had an abundance of "stamps of approval."

—Accreditation

Accreditation had become a term applicable as both process and product. A host of national associations dispatched their teams to appraise college programs and to make certain that established standards were being met. Accreditation equated with "stamp of approval," and in each case merited acclaim to progress. This Wesleyan's battery of "stamps" was noteworthy. Leading its list were those of the North Central Association of Colleges and Secondary Schools, the American Association of University Women, the University Senate of the United Methodist Church, the Nebraska Department of Education, the National Council for Accreditation of Teacher Education, the American Association of Colleges for Teacher Education, the American Chemical Society, and the National Association of Schools of Music. Of additional significance were the recognitions to come from the National League of Nursing, the American Association's Committee on Allied Health Education and Accreditation (on medical terminology), and the Council of Social Work Education (joint program with Union College). As Nebraska Wesleyan edged toward its centennial celebration, it appeared to be gearing up to meet many additional challenges—"to flourish" in the doing and to be undaunted by statistics which noted it to be one of more than 3,000 private colleges and universities which shared in only 22% of the enrollments in the U.S.

—The "medical fields"

Wesleyan's publicists had for decades made much of its many graduates who had made careers in the medical and related professions. Rarely had occurred an "annual slump." Almost typical was a report in May, 1986, to disclose that 13 seniors had gained admissions to "medical schools," with three others standing by "as alternates." In addition, five would be entering schools of physical therapy, one of optometry, and another of veterinary medicine. Other years had noted admissions into schools of dentistry, podiatry, and pharmacy. Beneath this success

had been a "Pre-Med committee" composed of professors from the departments of biology, chemistry, and psychology—to assist students "to organize their applications" and "to seek the recommendations needed."

—Graduates and "earned doctorates"

Not infrequently, students and members of faculty "in other disciplines" had taken umbrage from what seemed to be overstress of "the medical profession," but other publicity had been widely inclusive. Earlier studies of "baccalaureate origins of doctorates" in the United States "from 1920 to 1976" had disclosed that in Nebraska only the University of Nebraska (Lincoln) and the University of Omaha (UN-O) exceeded N.W.U. Subsequent reviews which focused upon the years, 1967-1976, revealed that Creighton University and UN-Kearney were challenging Wesleyan's "third place." Findings to include years to 1980 again placed N.W.U. firmly in third place. Relative figures were "over 1,000," 531, and 379. These studies did not treat of "rank" on basis of percentage of graduates. A compilation from data gathered nationally by the Great Lakes College Association, late 1985, placed N.W.U. in the top ten percent—with respect to "number of graduates" who annually went on to earn doctorates.

—Local Opinion

Editorial opinion in the *Lincoln Journal* (January 17, 1987) began with a "Bravo!"—in reference to the approach of Wesleyan's centennial celebration. True, the school had not been without many challenges and occasional hard times, but it was currently "strong and stable." The editorial continued—

> ...For the good of education, for the good of our community, NWU is entitled to a continuation and increase of the approval and support it had earned in Lincoln.

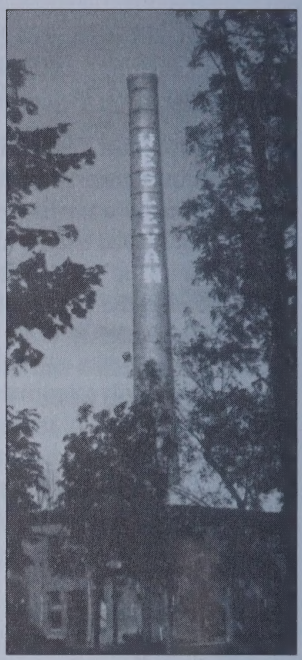
At later date, Jack Kennedy commented upon "high marks for...academic atmosphere and attentiveness to faculty concerns." A study by the Council of Independent Colleges had reflected the "optimism and enthusiasm" which prevailed upon the campus. One source of "optimism and enthusiasm" was the new curriculum, approved by the faculty in 1983. An earlier "Declaration of Educational Intent" had focused upon product—

> ...students who are liberally educated at Nebraska Wesleyan University are individuals who acquire knowledge, evaluate it, and communicate understanding.

The *Journal's* "Bravo!" seemed timely and fitting.

—Favorable Publicity

To be sure, Nebwesuni had merited and had received much favorable publicity. Sandra J. Rooney, who had succeeded Darrel E. Seng as Director of University Relations, was clearing and coordinating "all releases" for school events, departmental programs, workshops and symposiums, and activities associated with athletics, music, drama and forensics, and art. Many "signs" and "logos," from the creative talents of Betty Ogburn Lee, '60, became eye-catchers



View of Smokestack

to grace the school's publications. Recruitment brochures and admission guides employed phrases such as "nurturing environment," "exciting educational venture," and "liberal arts education second to none in the Midwest." Since its founding, the school's purpose had remained unchanged. Along the way, each generation had faced the challenges "of its age"; and, as President White noted, "the world has changed, and so has Wesleyan." For media, other than the press, Nebraska Wesleyan had benefited from the assists of companies the likes of Omaha's Peoples Natural Gas, Guarantee Mutual Life, and Internorth.

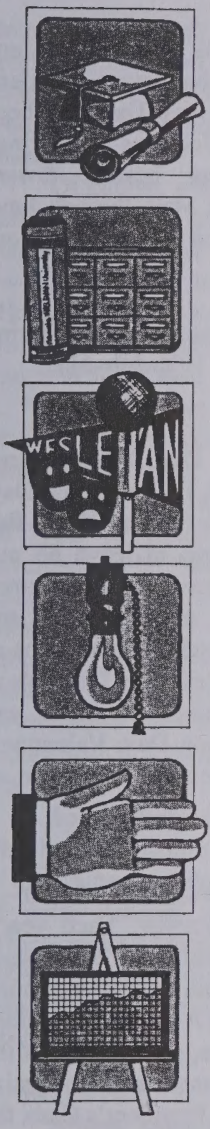
Members of faculty and Board of Governors quite regularly cast wary eyes upon the institution's widely publicized "academic goals" and its STATEMENT OF MISSION, Article 1 of the BYLAWS. The "Statement," revised by special committee and then approved by the Governors in 1979, sought to give profile to a "well-rounded stature" which academically towered to the height of "its smoke stack."

Consuming goal was "to keep a liberal arts education in balance," and this Wesleyan excelled in many respects. That it would "arrive in all areas" was never expectation. To "press on toward perfection" was solidly within the Wesleyan tradition.

Without hesitation, John White would refer to Nebraska Wesleyan as an "extremely complex, small university"—and one "with far more assets than liabilities." Goal remained to provide students with the best education "they can buy." Baldwin and Whitcomb, from their CENTENNIAL STUDY, perceived "a sense of pride" to prevail upon the campus, with members of the faculty "dedicated above all else to effective teaching and learning." On this premise the case rested.

"Commission on the Future"

A "Commission on the Future of Nebraska Wesleyan University" had shaped a "Profile." The Woods Charitable Foundation, Inc., had granted $150,000, expendable over three years, to finance half of the projected expense for the effort. The Division of Higher Education and Ministries of the United Methodist Church also aided in this funding. A minimum of 150 persons—to represent students, members of faculty and staff, alumni, the Church, donors, certain foundations, and boards of governors and trustees—gave generously of time and mind. Six "task forces" probed into and examined "directions" for (1) academic program, (2) academic support, (3) student life, (4) facilities and equipment, (5) constituent relationships, and (6) financial support. Target date for reports (findings and recommendations) pointed to March, 1982, with



implementations to be in progress within the following year. A brochure, edited by Nancy G. Wehrbein and illustrated by Betti Lee, summarized the deliberations. Jack R. Ohle, vice president for institutional advancement, served as coordinator. Twelve "show charts" emerged to illustrate current status and directions to be taken. Dr. White gave this analysis (May, 1983):

> ...The purpose of the Profile of the Future is to ensure that Wesleyan maintains and continues to sharpen its traditional edge of superior academic quality in a context of unmatched personal service to students.

(With its centennial year of celebration underway, N.W.U.'s Board of Governors resolved (May, 1987) "to reconvene" the "Commission of Future"—purpose of being to direct attention to "second century goals." Ahead lay the concept of "Vision 2000.")

An "annual calendar"
—August-January

Largely the responsibility of the Executive Committee, a tentative "annual calendar" for the ensuing academic year usually gained publication each January. Input of student-desire came from the Student Affairs Senate (SAS). The August-January pattern included the following: "fall conference" for faculty and staff; registration for transfers and "new freshmen" ("old" freshmen having registered during the mini-terms of the summer); orientation for "new students"; first meetings of classes; validations of registrations; end of registrations; the "President's matriculation convocation"; a sequence of "final days" for "drop and add," to declare "Pass/Fail," for "validation," for withdrawals from classes "for partial refunds," for "settling financial accounts," and for "withdrawal from classes without automatic 'failure'"; along the way—recess for Labor Day, the "Senior Check" with the registrar, midsemester "evaluations," preregistration for the spring semester, and beginning and end of "Thanksgiving recess"; then—"culmination week" and end of classes, final examinations, and "last day." The "Christmas break" ensued, to be followed by an "Interim" for special classes, workshops, and projects.

—January-May-Summer

The January-May routine began with registration for all "new students" and for returnees. The gamut of "final days" played along in due course, with one added—for seniors to make applications to receive their degrees. There had been no "president's address," and much else just "fell in line." Recesses for "spring" and Good Friday-Easter never coincided. Everything headed toward "Baccalaureate and Commencement." For the remainder of May, through June, and into July, came the summer schedules—with the three- and five-week sessions being spanned by the longer of eight.

(Typical was the calendar for 1985-6: Fall, August 21 to December 20; Interim, January 6-17; Spring, January 18 to May 18; Summer, May 19 to July 11).

—Holidays, et cetera

Regularly observed were these "Holidays"—Labor Day, Thanksgiving, Christmas, New Year's, Good Friday, Memorial Day and Independence Day. Weekly issues of *The Wesleyan* and of "Faculty Newsletter" filled in the fine points of crowded schedule. "Events" and "Briefs" sought to leave no one uninformed. Samplings show that detailed schedules covered special lectures, "Forum," and talk-backs; affairs pertaining to athletics, music, theatre and forensics, and art; observances of Black Week and participations in sessions of "Model UN"; fun times arising from "Dorm Daze" and "Greek Week"; rounds of breakfasts, luncheons, teas, banquets, and balls; meetings of clubs and organizations; annual recurrences of Hallowe'en, Groundhog Day, Valentine's Day, and St. Patrick's day; "open discussions" to treat of the rights of women, of minorities, or of gays and lesbians; and "mock elections."

—"Homecoming"

"Homecoming" remained a highly special event for the autumn calendar—a weekend of activities for late September, or often in October. Each year's "program" drew much from the past and adjusted to the innovations of the present. A "Day" became a "Weekend"—an expansion to stretch from Thursday evening to Sunday afternoon, so as to incorporate an array of "Alumni Awards," inductions into the athletic "Hall of Fame," honoring of visiting parents, presentation of the music department's "alumni award recipient," and the banquets to recognize donors whose gifts reached the lines for memberships in the President's Club, the Builder's Club, and the Century Club. A convocation provided opportunities for entertainment and acknowledgments, and to recognize certain scholarship recipients. Members of Blue Key and Cardinal Key "tapped" their prospective neophytes. Parade, pep rally, and bonfire might be expression of spontaneous spirit. "Greeks" and "dorms" competed to receive prizes for winning "house decorations," or to have triumphed in "competitive games." Sororities, fraternities, and dormitories held their "open houses." Almost always were a dramatic production in the theatre, or one-act plays and "skits" in "The Loft," and a "show" in the art gallery. A "chuck wagon barbecue" was occasion for eating, camaraderie, and even announcement of awards. A "reception" at the President's

Home "in the yard" remained on campus. Bake sales and "mum" sales sought profits for Yellers of the Brown. Sometimes, volleyball games and tennis matches served to draw attention to new and improved facilities. And, the "Alpha Gams" were always out front on their teeter-totter, soliciting donations for "a special charity."

Of course, a football game was focal point of Saturday's doings, and all paths led to the stadium. "Half-time ceremonies" brought performances of marching band and "Pompon Girls." Then came revelation of the "W Club Sweetheart"; this to change to a "Queen" and her court; then to become "Homecoming Royalty"—a queen and king, accompanied by the "other nominees." To become tradition would be introduction of the annual inductees into N.W.U.'s "Hall of Fame." Innovation really took over in 1983 when Sandra K. "Sam" Mathews rode her steed around the track as the "First Plainsman Mascot." After a game came "donuts and coffee" in the Campus Center, and sometimes dancing.

In part to celebrate President White's "first Homecoming" (1977) and the 90th year of Wesleyan's founding, SAGA fabricated and baked what was advertised to be "the world's largest pizza." This creation could spread over a square of 25 x 25½ feet, was composed of a thousand pounds of hamburger and 60 pounds of "sauce"—made up of peppers, carrots, onions, mushrooms and red cabbage, and weighed 1,450 pounds. Cut into 3,944 pieces, it fed "over 1,400 students, parents, alumni, and friends"—with too much left over "for waste." Nevertheless, the team, having to the moment a season of seven losses, ended its drouth with a win of "38 to 0." Momentum brought victory, too, the following week.

Special feature for Homecoming, 1979, was return to the campus of Robert Marshall for purpose of reunion with alumni who had been members of his "Pride of the Plainsman Band." Rehearsals, reception, and "half-time performance" were of note. Another added feature for 1979 was return to campus of the "Homecoming Queens" of 1939, 1949, 1959, and 1969—to join "the one of 1979." For succeeding years, the "decade queens from the past" returned to be feted. Of particular significance in 1986 was dedication of the school's new "Abel Stadium."

—"May Fete"

Almost since the century's onset, a major "spectacular" for the spring semester had been "May Fete"—an occasion to celebrate the springtime and to release pressures building to meet the academic challenges of semester's end. Traditional "dancing of the maypole," forming of "ivy chains," procession of "attendants"—summoned by trumpeters and led by pages of "Prince," competitive singfests, presentation and awarding of the "May Poet"—who would then "read," and "tappings" of nominees for memberships in Blue Key and Cardinal Key had collectively drawn into swirls of preparation and action students sufficient in number to halt the best laid plans of an "instructional force" for such a Friday afternoon. Traditional hour to dismiss classes had been 1 o'clock. The color faded with the waning of the 1970s and the coming of the '80s. Sophistication and

career-mindedness offered less and less enthusiasm for "remembrances of things past." The pageantry and fanfare gave way to carnival, booths and balloons, games, lots of cotton candy, and opportunity "to dunk a favorite professor." For 1985, "April Capers" took command. In 1986, "May Fete Activities" may have cast a fleeting look backward. The annual "Honors Convocation" had become the more significant action for the afternoon.

—A "midnight breakfast" and "finals"

As vice president for student affairs, Richard B. (Rick) Artman instituted a "midnight breakfast"—a serving of food in the cafeteria by members of faculty and staff to exam-burdened students on the Monday evening of "finals week"—from 10:30 to midnight. This "sort of mixer" sought to provide "an evening of fun behind the serving line or behind the tray." Hopefully, tensions would be relaxed as the "final exam ordeal" opened. This became a calendar event for each December and May. Sometimes as many as 50 "volunteers" served and cleaned up, and a head-count in December, 1985, disclosed 522 students had shared in the snacks. *The Wesleyan* posted that this "special service" was "open to all on meal ticket"; but for those "not—$1 each." Oh, well!

Intermixed with "finals" were all the other end-of-semester activities. In December, there had to be time for cookies and parties, decoratings of rooms, halls, and trees, exchangings of gifts, maybe an observance of Hanukah, and getting ready for the "Christmas recess." For May, it was the approach of "Commencement." To be completed was not just "a semester," but "an academic year." Competing for the hours of "dead week" and then of "finals" were the tag ends of commitments resting upon societies and clubs, various athletic groups, and devotees of the Fine Arts. Also, books were to be returned to the library.

—Baccalaureate and Commencement

Custom had for many years determined that ceremonies for baccalaureate and commencement occur the Sunday following "finals." Tradition had reserved Friday evening for Phi Kappa Phi to have annual banquet and an initiation; competing might be a meeting of trustees and governors. Saturday featured returning alumni—registration, class reunions and luncheons, a "golf classic," tours of campus and city, meeting of the "association," president's "yard party" or reception, and banquet. Some alumni returned the next morning for a "Golden Years' Breakfast" and for a "memorial service" in the Miller Memorial Chapel of Old Main, before attending baccalaureate in First United Methodist Church.

For Sunday, the processions had their respective assembly points, with graduates to be in cap and gown and faculty and staff to be in "full regalia." For

baccalaureate in the morning, an "order of march" had little purpose. For commencement, "order" was highly purposeful—for the awarding of degrees, to identify the "platform party," and to follow directive "of the faculty handbook." Following baccalaureate, the graduating seniors assembled on the church-steps for photos; following commencement, refreshments greeted everyone after exodus from O'Donnell Auditorium and the Rogers Fine Arts Building. As numbers of graduating seniors increased, limitation of "guests" became routine—with tickets for admission.

—Christmas recess and "Spring Break"

Each Christmas recess offered opportunity to rest and relax, to see old friends, to resume "family ties," and to assist with chores of farm, ranch, or business—even "to earn money." The "Interim" offered "unusual opportunities" for special study and projects—with credits available to three hours. Disadvantages were present because "on-campus services" were usually "at rest" and "scholarship aid" was not applicable. Advantage grew from easing of pressures "to meet requirements for graduation within four years." Most students preferred a minimum of four weeks for the recess-interim. Should a five-week stretch be used, a spring semester extended further into May. Concerns mounted for students who found that "a week's later factor" could cost them opportunities for summer work; but for most, arrangements accommodated the delay.

Penny Barrett, in her "Naughty Bits," with much snow around in 1984, discerned that "Spring Break" was more like "Winter's last stand" or a "Siberian Holiday." Yes, weather could be a factor in this scheduled chance to catch an extra breath. For a mid March observance, Kim Koenig made poetic note of SPRING BREAK BLUES:

Bookin' night and day
don't leave no time to play
ain't nuthin' you can say
'bout those spring break blues.

Finish all your test
give ya five days to rest
wicked bitch of the west
I got those spring break blues.

Time in, no more time out
hit the books without a doubt
but what's it all about?
The spring break blues.

In May, you've paid your dues
B.S. for educated fools
and jobs ain't makin' news
give me the spring break blues.

Too, "Spring Break" could be time for tours. For most, it was "a time to catch up."

—Summer

For summer sessions, the school's housing and food services were in operation, as needed. The overlapping sessions enabled offerings which varied from regular credits of three and four hours to practicums, internships, and workshops—these latter for an hour's credit in each case. With use of a "mini-week post session," one could earn a maximum of 12 hours. Also, credits could come from participation in the repertory theatre in Brownville.

Life on Campus

—"rules and regulations"

Along with keeping tabs on schedules and other things, students has some "rules and regulations" to remember and to honor. This Wesleyan had always been associated with "ideals of morality, decency and decorum," and its leaders expected its students to share in them. Anticipated of each enrolled applicant was obedience of the laws of nation, state, community, and university; honesty "in all aspects of course work"; respect for the opinions of others, so as to assure "free inquiry and discussion"; preservation of all "library resources"; resort only to "peaceful demonstration"—without impediment to learning, or use of building, or security of property, or obstruction of "normal routine"; abstention from possession and use of narcotics and "hallucinatory agents"; and retention away from the campus of firearms, pellet guns, air rifles, and even fireworks. The "N.W.U. community" persisted in its "serious concern" about and opposition to the use of alcoholic beverages. Not without controversy were the limited exceptions to "dormitory housing." Nonconformities could lead to "Admonition," "Warning," "Censure," Disciplinary Probation," "Restitution," "Suspension," and "Expulsion." Of increasing significance for conformity was the University Judiciary.

—"Campus Governing Bodies"

Successive issues of the official catalog made note of the "Campus Governing Bodies"—eventually to include these:

Student Affairs Senate (elected by students, along with a representation from the faculty);
University Judiciary (4 students elected, 3 members of the faculty elected, and 2 administrators appointed);
President's Cabinet (composed of faculty, staff, and students);
Executive Committee (5 "division chairs," vice president of SAS, vice president for student affairs);
President's Student Advisory Council (representatives from several student organizations);
Faculty Legislative Committee (heads of departments, provost, registrar, member of faculty from each division, and a student to represent each division);
Inter-Fraternity Council;
Panhellenic Council;

Resident Hall Councils and Inter-Dorm Council;
Religious Life Committee (Campus Chaplain, 3 members of faculty elected, 3 students appointed by SAS, and 3 members from the Board of Higher Education of the Nebraska United Methodist Conference).

Worthy of note was the presence of students within each "body." Writing for *The Wesleyan* (February, 1985) Daniel D. Fahrnbruch, a senior, attributed an "apparent absence of radicals and protest from the campus" to the presence of students within the "decision-making processes" of the university. Students were no longer "outsiders" and were included in the school's "decision-making bodies"—even most of the faculty committees and the boards of trustees and governors. Feedback to the Student Affairs Senate was constant, and "questioning students" gained information. The "old rule of being seen, but not heard" had been put on a shelf at N.W.U. A Dean's Advisory Council had recently been formed.

—University Judiciary

The University Judiciary increasingly served to mediate conflict, rather than to be "punitive in nature." Matters of grade appeal and faculty evaluation lay beyond its purview. Students always presided. Deans, vice presidents, trustees and governors, and members of SAS were ineligible to serve. Rarely was the Judiciary overburdened with cases. Complaints could be filed by students or members of faculty and staff, and the most common dealt with property damage, plagiarism, and "use and abuse of alcohol." Penalties might turn to "probation" and temporary loss of privileges, to "restitution" and/or "hours of service," and even fines—paid into the "general fund" of the SAS, or to be "worked off" at prevailing "campus wage." A "failing grade" seemed to be a measure of "last resort"—were the problem to have involved "classwork." The "Student Handbook," to undergo frequent revision, kept students updated with respect to their "rights."

—Student Affairs Senate, SAS

The Student Affairs Senate served as the most evident representation of students in a "governing body." Annual elections determined membership. President and vice president were chosen "at large," and all others were dependent upon an assortment of classifications. Intent of constitution and bylaws was to leave no identifiable group without voice. Campaigns raised issues, and candidates took their "stands." Often spirited were the contests for president and vice president, always a team affair with "platform" jointly endorsed. Should "apathy" or lack of burning issues produce but a single ticket, the disgruntled could resort to "boycott" as means to register opposition. Whatever may have been the circumstances of campaign and voter response, each new SAS turned with will and vigor to meet the ensuing year. Transition, to arise from election and installation, came quite regularly in March.

—(committees)

First major task of an installed SAS was to form its several committees—the major assignments pertaining to budget, campus activities, academic affairs,

buildings and grounds, students' affairs and rights, publications, public relations, and elections. Often the labors "on committee" became drains upon time, and frequently advice and assistance were sought from other students and from members of faculty and staff.

—(budget)

The matter of the "budget" was perhaps the most demanding. Financial resources for the SAS accumulated each semester from the "activities fees"—to be expended for movies, dances, special programs, certain events, publicity, projects to improve campus appearance, "student publications," et cetera. Frequently, organizations and clubs submitted requests for financial assistance—particularly if a project aimed to be of general benefit or interest. Issues before the SAS in April, 1984, were typical—to support "with funds" publication of the revived "Flintlock"; to grant or to withhold funds for the "annual yearbook"; to create a "lounge" in the basement of the library; to assist in creation of a campus radio network; to improve "job information"—materials and services; to assist certain organizations in their efforts to maintain accounts and to audit their records were they to have received SAS "allotments"; and to cover expenses of unforeseen "necessities." Consideration often did not bring approval, and disappointed applicants might accuse of partisanship or apathy.

—(other concerns)

Campus senators did not hesitate to register opinions about dormitory hours and residency exceptions, "alcohol policy," SAGA's food service, increases in tuition and fees, "grading," "evaluations" of members of the faculty, matters of tenure and promotion, "vetoes" exercised by the college president, and appeals to the Board of Governors. When members of SAS shirked their duties, particularly because of absences from meetings, changes in bylaws effected procedures "for replacements." Constitution called for two (later, three) members to be from the faculty, to serve mostly purposes of advice and liaison; but, the time for regular meeting was each Monday morning at 10 o'clock, an hour always in conflict with sequential schedules reserved for departments, academic divisions, standing committees, and special task forces. Record indicates that Milton D. Evans, as dean of students and vice president for student affairs, rarely missed, during the "more than two decades" prior to his retirement, a meeting of the SAS. To recognize his "service as advisor," the SAS (April, 1982) presented to him a "plaque in appreciation." *The Wesleyan*, March 7, 1986, commented upon a rarity, but one not without precedent, that two women, Stephanie Crandall and Ann Sandstedt, would be heading the SAS.

—("Activities Fee")

For students, the "Activities Fee" per semester more than doubled during this decade, from $35 to $72.75—nearly always to have increased as result of request from SAS. Budgeting for the uses of the "Fee" lay almost exclusively with the students, and *The Wesleyan* quite regularly published the details. For example,

the fee would rise to $44.25 for the year, 1981-82—per full-time student per semester. Breakdown would be as follows—

AACS (Afro-American Collegiate Society)	$ .30
Band	1.70
Cardinal Key	.08
Cheerleaders	.40
Convocation Committee	4.00
Fieldhouse	1.75
Inter-Dorm Council	—
International Club	.32
Literary Magazine ("Flintlock")	.40
Men's Athletics	7.10
PLAINSMAN Yearbook	5.75
Programmed Activities at N.W.U. (PAW)	5.05
Soccer Club	.05
Student Affairs Senate	.76
Student Health	8.00
Swing Choir	.30
Theatre and Drama	2.00
WESLEYAN Newspaper	2.65
Women's Athletics	3.64
	$44.25

Two years later, $62.50 was to follow this allotment—

Athletics	12.50
Band	2.00
Bell Book	.30
Cardinal Key	.17
Cheerleaders	.35
Convocation	6.00
Intramurals	2.80
Plainsman Yearbook	10.00
PAW (UP)	10.00
Sigma Tau Delta ("Flintlock")	.60
Student Affairs Senate	.47
Student Health	11.13
Student Leadership Training	.68
Swing Choir	.35
Theatre	2.00
Wesleyan Newspaper	4.00
Womanshare	.40
	63.75

(Certain organizations became, in time, self-sufficient; new groups needed assistance; the former committee on "campus center activities" has become PAW, and would translate into "Union Programs.")

—(trends and surveys)

Statistics gather from various sources and stand ready to be put to a variety of uses. A "trend survey" might not be reliably accurate, but indications emerge. In time for spring break, 1986, students at Nebwesuni responded to inquiries, and a sort of profile took shape: more males regularly called home than females; 98%, men and women, planned to marry; of those responding to this inquiry, 71% marked that they had "participated in premarital sex"; most male students had cars on campus, and most females did not; expenditures per week on alcohol ranged from nothing to $50; "money spent" each week ranged from $5 to $50; "studies" absorbed from 10 to 25 hours per week, and the "usual time" to go to bed was midnight; and "visits" with professors averaged ten times per semester—"other than class periods." Dr. White used more dependable sources to stress certain approximations—that nearly one-fourth of full-time students were involved in theatre and forensics; that nearly as many engaged in "musical performances"; that "almost a third" were in "athletic competitions," that more than half participated in "intramural and club sports," and that more than 800 "swimmers" regularly used the pool.

—("unrest" and "conformity")

When it came to expression of "student unrest" on the campus, members of the faculty for those disciplines pertaining to theatre and speech, music, and athletics were almost united to note that their students seemed never "to get caught up in it" and that rarely was there "a slump in the quality core." Coincident were reports that many students, and even some members of faculty and staff, had bragged of their never having attended at N.W.U. a dramatic, or a music, or an athletic "event"—but not necessarily of all three. Excellence of performance in the skills of drama, or of music, or of athletics requires varying degrees of conformity to tradition, and for some "conformity" had become "a dirty word."

In the spring of centennial celebration, Barry Hendrix gave editorial comment—that no one wanted to be "a conformist" and that certain persons often went to "outrageous extremes to avoid being like everyone else." In contrast were those who chose "pretty much…to do much as the others." As for the "conformity/nonconformity debate," he was brief—"crap." But the "debate raged throughout the decade. Writing for the "RAG," autumn 1977, Fred Ullrich expressed "only scorn" for those who were willing "to accept almost anything without questions," and he opined such to be either "blind" or of low intellect—persons who ought not be "in school in the first place." As editor of the annual yearbook (1980), Ullrich lamented in a "Foreword"—because of the difficulties encountered, for the "student body at large" was prone to nonparticipation "to a degree of apathy perhaps never before equaled on this campus." As for debate and apathy, *The Wesleyan* carried a quotation, "Big sh—! Who cares?" But who had ever heard of "Big cr—!"?

Denise Mietzner in "My Silence" offered explanation for what others scorned as "apathy"—

> Thoughts,
> like seeds dispersed in the wind,

flutter for a moment
till they are carried away.

Thoughts, like seeds, are silent.
The Beauty of Silence.

Thoughts, like seeds,
evolve and grow.
They begin to slow and
tempt various directions.
The crescendo to a climax,
and descend again.

Thoughts are meant to be silent.
Understand my silence.

Hers was also part of "a window on Wesleyan" and equally to "serve as remembrance." Ullrich had not scorned her poem.

—Change and "apathy"

In his column, "Neither Hair Nor There," Mark G. Wenz asked "the everyday critics" (fall, 1978)—"Just what makes YOU so cool?" Wenz was not an opponent of change and at later date had praise for "the hippies" who had attempted "to change things." Americans had, in general, rejected their efforts, and Wenz observed that "our society gets sicker and sicker"; and, he warned: "...mass violence on our American streets is little more than a few years, a few pushes, and a few shoves away." Some students objected because certain of their associates were "constantly finding fault"—whether it was "about campus appearance" or "the food service"; or , because "so few" turned out to vote, or even to consent "to run in an election"; or, were willing to assert that Nebraska Wesleyan "lacked educational opportunity"; or, neglected to flush toilets and urinals "after use." For Wesleyanites, it seemed to be "the worst of times" and "the best of times." Heading the staff which edited *The Plainsman* (1981), Amy Kreutz and Lanel Johnson referred to "these...golden years, happy and carefree days of youth," days which offered "opportunity to change the world." They urged their fellow students not to be "frightened to try" and use their Wesleyan experience as "a start." Of course, the debate continued.

As the '80s progressed, the issue of apathy "on the campus" seemed to have become more heated. *The Wesleyan* sampled "national reviews" which judged "current college students" to be greedy, too materialistic, lusting after power, caring little about social problems, and even "untrustworthy." Quoted was Abbey Hoffman: "College students today are about as exciting as cold mashed potatoes." Other critics opined that many college students thought that "conservatism equates with wisdom." As of October, 1985, frustrations arose for some at Nebwesuni because too many students were unwilling to respond to the surveys treating of national and international issues. Was there explanation and reason for "campus apathy"?

Well, had career training and job gaining become the nearly all-consuming objectives of a college experience? Had "concentration on academic record as

means to get a job or to get into graduate or professional schools" simply crowded out other considerations? Evidences disclosed that students of Nebraska Wesleyan were involved in abundance of "volunteer-activities," most of which reached far from campus—examples being care of homeless people at the People's City Mission, or to arrange and sell the international "art crafts" at Helping Hands. The question had become one of "Apathy with respect to what?" Barry Hendrix countered with another question: "What is the reason most people attend college?" An answer—"To get a better job....to make more money." The likes of term papers and examinations were "important things." Should apathy equate with "looking after number one," then it "is justifiable." Perhaps this editor had employed some boldness, and it was for N.W.U. a time for centennial celebration. Students, with rapidly increasing percentages, had turned to seek counsel and assistance in "The Career Development and Placement Center," directed by Bette Olson. Concern for resume writing and for placement hardly fit into any understanding of "apathy." "Personal planning" was of prime importance.

Most students had little time for "apathy," actually. The term was one used mostly by those who found few others to take their "stand" on a particular issue. Many students complained of "no spare time to be found," but weekends found others with "time resting heavy on hands." "Talent shows" were both scheduled and impromptu, and could occur in dormitory lounge, campus center, theatre, or gymnasium. Song, comedy skits, drama and dance, or just something "strange and weird" provided entertainment. Some programs had charitable purposes, and "the Hobbitt" was often full with "mixed crowd." Uses of gymnasium and Knight Field House were governed by "hours and scheduling." "Bob-sledding" down the roof of the Field House, using trays from the cafeteria, became a sport when snow was heavy—at least once. For many students, intramural competitions left little time for leisure. When SAS installed a large TV in the lounge of the lower level of the campus center, several students became "fixed with the soaps." It didn't require a "major in mathematics" to figure to the penny what the time for "each class" was worth and what might be a cost of lost time when a professor talked about his "children and his walleye fishing." Nebwesuni's denizens enjoyed shopping malls, visiting friends at UN-L, "hitting a bar," and "going to a movie." To acquire a Christmas tree (by whatever means) and then to decorate it for lounge, house, or foyer was always a "timely affair." If some critics would accuse certain of their associates "of apathy," few offered commentary on "boredom," or because of a "slow weekend."

—Humor

Through it all, a sense of humor worked its way into many discussions. Intent to win argument or to silence opponent often brought resort to a suppressive heaviness and use of satire of "high offensiveness." Intensities of disagreement seemed often to demand use of "high bludgeon." Perhaps, "apathy" was to be avoided by any means, even if it to disregard an old "Confucious Say"—"He who swat fly with sledge hammer put hole in wall!" So it was for some.

But, the use of the "light touch" and "evident foolishness," or the saying of something "just for fun," did not become a lost art—although such seemed on the wane. Bob Reed, Ethan Cary, Mark Wenz, Penny Barrett, Terry Spencer Davie, and Brian Maas employed titles like "My Weekly Reeder," "Bob's Baubles," Neither Hair Nor There," "Naughty Bits," "Studyaholic Anonymous," "Out of My Mind," "Off the Wall," "The Joy of Graduating," and "What's the Deal?" Among the situations and topics "aired":

—the impoverished, but care-free, student (at N.W.U.)
—students make ice cubes when heat is turned off in dormitories
—at N.W.U. they squeeze the nickel until the buffalo craps.
—few at N.W.U. go within 100 yards of a library.
—a new "punk rock" lyric—

Eat death scum.
Tastes real good.
Lots of Protein.
Damn good food.

Eat death scum.
Suck it off the floor.
Puke it all up.
Then eat it once more.

—"life" in Burt Hall.
—how to laundry "undies."
—socks that get lost in dryers.
—getting free from the "quirks" of your professors.
—referring to oneself as "The Unbearable S.O.B."
—"The Embryo"—a student still tied to "mommy's apron string."
—seniors must submit applications for degrees.
—eating at SAGA.
—trying to find rest rooms in the Campus Center.
—"run the bars" to celebrate a 21st birthday.
—greatest fault is to imagine you have none.
—waiting in an "express line" for two hours to pay tuition at the Business Office.
—arguing with a student who is certain that God is a Republican.
—finding a "religion major" who admits "to a chance that God may exist."

—a "phone system" that can keep anyone "off campus" from reaching you during prime hours
—signs on the rest rooms, lower level of Campus Center, which read—"Hen House" and "Bull Pen."
—getting "towed away" for parking in a "red zone."
—problems with credit cards and check books
—problems with the "faculty comma."
—Oral D. Rogers, brother of Vance D.
—"Study! Study! Get A's."

Oh, well!

—Romance and attire

Occasionally, but almost rarely, a reporter for *The Wesleyan* might comment upon romance, pending marriages, and weddings. That Nebwesuni functioned as a "match-factory" had traditionally been "weekly fare" for the paper. But, no more. Too, the changing fashions in women's and men's attires had merited "weekly coverage." "Fashion news" was created and made "on the coasts," and the Midwest was "generally more conservative." As the '80s moved along, a few trends gained notice: that the "upswing" for double-breasted coats was about to reach the men; that women preferred brighter colors and "bolder styles"; that denims of all shades and patterns were popular with both men and women; that the "T-shirt" for men reigned supreme and was often worn with "shorter jackets without collars"; that women preferred oversized blouses and sweaters, and there was reference to "stirrup pants, large loop earrings, and metallic shoes"; that wide belts and "Hawaiian print shirts" found favor with the men; that sweat shirts for both women and men were to be "loose" and of solid colors—with slogans, logos, or "objects"; that women were more sensitive to "modes" and "changed styles"—than men; and that "fads fade in and out." As for hair, styles for men and women were simply reported as "on the looser lines."

Dormitories and "life"

Nebwesuni had been a school, almost without dormitory, until Johnson Hall, 1948. The presence of Pioneer, Burt, Plainsman, and Centennial—which had joined "Johnson"—attested to the dramatic change in housing which has swept over the campus. As signs and indications of progress, these "dorms," as "homes away from home," were constant sources of both pleasure and irritation. Remembrances burnished both sides of the coin.

Beholden to the vice president for student affairs were the RAs (Resident Assistants) who respectively served in the dormitories to assist the "Head Residents" as guardians of the school's property and as counselors. The annual appointments were based upon past performance, interviews, and endorsements of application. The vice president and the "deans" were rarely free from accusations of "playing favorites" and of unfairness. Generally, the RAs were upperclassmen and experienced in "dorm life"—who knew the "rules" and were experts at

"recreation and parties." They also gave testimony to weariness and "burn out," to "little privacy," and to need for "better wage."

Abuses of furnishings and "wear and tear" of fixtures resulted in large expenditures and drains upon each "annual budget." Repair, repainting, renovation, and replacement were "constants," and as such seemed to give evidence of "purposeful assault"—on the parts of some students. Always present were the "the few" who lacked in "common courtesy" and thought it clever to ignore the "quiet" and "no smoking areas," and who resorted to their "kind of rudeness." Too, to be acknowledged was that everyone did not enjoy "sharing a room with someone else and…a bathroom with everybody." Complaint would treat of a roommate's early morning use of a "140 decibel hair dryer," or of failure to clean up "a mess," or of refusal to remove one's "empty Budweiser cans." Always for review, the question: What constitutes "dorm etiquette"? And, many of the incarcerated opined the school's "housing policy" to be "too inclusive."

But, there were the parties, celebrations, scavenger hunts, and sharings of birthdays. When in vogue, DORM DAZE took over in springtime, with a weekful of spirited rivalries—with each dormitory supplying its contestants to win at tug-of-war, arm wrestling, leg wrestling, thumb wrestling, shopping cart racing, tricycle wrestling, egg throwing, orange passing, ping pong, powder puff rolling, three-legged relays, baby bottle sucking, judging of handsomest legs, et cetera. Of course, prizes and awards descended upon the winners. Movies, dances, skits and talent shows were on the agenda. An "awards banquet" could bring all that preceded into happy focus, usually with a member of the faculty to serve as emcee. These friendly rivalries extended to decorations for "homecoming," and for "group GPAs."

A challenge of different sort arose one September when the women of Johnson Hall formed an "Abduction Battalion" (JAB) and then they kidnapped the three resident assistants of Burt Hall. Ransom for release requested "enough Pizza for both dorms to have a big party." The men of Burt Hall formed a "Wesleyan Liberation Army" (WLA), stormed the women's redoubt, and took several damsels hostage. Compromise brought a "Dutch affair" at Burger King. A summary statement followed: "Never have so many done so much to spend so little!"

A power outage, when prolonged and if at night, could become a bit chaotic—even to become an "electrical crisis." When the transformer for the campus "blew" (November, 1981), a nineteen-hour stretch of inconveniences ensued. All campus services were suspended. Within the dormitories, the "security doors" could not be opened. Flashlights and candles furnished only temporary relief from the darkness. The sororities and fraternities opened their houses "as havens"—for study, eating, camaraderie, and warmth. With dependency upon electricity so clearly evident, a photo of a camper and his pup tent deserved attention—"Model for a new dorm"!

(Not until October, 1997, would similar crisis occur—one to arise from heavy snowfall, broken trees, severed "lines," and with entire neighborhood stricken for 3 days.)

—Housing "policy"

Students at Nebraska Wesleyan were not asking for a "new dorm." Voices of discontent focused , rather, upon the school's "housing policy" which aimed to provide a "total learning environment." Bonded indebtedness and loans, accrued to construct buildings and bearing limited governmental guarantees, necessitated that the university, if at all possible, keep it's five dormitories filled. This was simply "a matter of budget." Head-count for March, 1983, recorded 407 students to be "living in dorms"—not quite at capacity. Two years later, the "package deal" for room and board (eating in the cafeteria) had edged upward to $1,100 per semester—with "double-room occupancy," and "singles" would pay $1,277. Policy requiring "dormitory occupancy" permitted these exceptions:

—a senior with 90 hours of credit.
—a residency at home of parents or guardian.
—a residency "with spouse."
—if, after first year, a member of fraternity or sorority and in residence there.
—an "international student," after "the first year."
—a part-time student carrying less than 12 hours.
—if 21 years of age as of the "first day of semester classes."

Modification of policy established exemption for "international students." Too, an "acceptable medical excuse" might be honored.

Chief complainants were juniors who, as of 19 or 20 years of age, considered themselves to be "old enough to make own decisions." Of the discontented, they referred to "the policy" as being "outdated, oppressive, and unjust"—that N.W.U. was a "slow-moving beast and not keeping up with the changing attitudes of its students." President White and "the Governors" were seldom without reminders that "dormitory satisfaction" was highly important "when it came to recruitment of new students." Furthermore, dormitory rooms were often "too cold" or "too warm"; and, when "others" disregarded rules, "head residents" and administrators were often "indifferent and lethargic." Compiled figures could show "it is cheaper to live off campus," and with no "damage assessment of $50/semester—with a $60 refund each year." Also there was "the package"—which contained "tasteless cafeteria food."

—"cafeteria food"

To be taken for granted, no family-respecting student would admit that "cafeteria food" could ever be "up to Mom's." At Nebwesuni, surveys rated "food and cafeteria" to rest on nether rungs of the ladder—in company with "parking" and "health services." A "Photo Funny" featured a truck belching forth garbage destined "to receive the culinary genius of SAGA chefs." Only self-made peanut butter-jelly sandwiches remained beyond the realm of disdain. Soups, drinks, and "soft ice cream," if available for seconds and thirds "without extra cost," nearly always received favorable report. When losses of trays, steelware, and dishes became excessive, the patio became an "off limit" for eating—cause for some of more unhappiness. Too, the hours "to serve"—7:30 to 9:00, 11:30 to 1:05, and

5:30 to 6:45—found many students inconvenienced, particularly at noon when class schedules permitted but a few minutes and little satisfaction to be found in an alternative "of sack lunches." There remained the old gripe, that N.W.U. did not separate cost for dormitory room from "cafeteria board."

Food Service (SAGA and Marriott)

SAGA bore cost of food supplies and of personnel (management). The school furnished facilities—space and equipment—for preparation and serving, and repair and replacement could become burdensome to a tight budget. The "Snack Bar" operated within the purview of the manager. Successive managers were often in conference with "Student Affairs" and with delegations from the dormitories and SAS. William Benischek, whose tenure spanned thirteen semesters (September, 1980, to January, 1987), gained the sobriquet of "SAGA Bill"—a term which reflected, with some affection, appreciation for his improvements "in cafeteria services." He had promised that a food service "should never be routine." Although "more open salad bars," adjusted hours, "coupon books" for "non dorm dwellers," and the school's adjustment to monthly payments of board bills had greatly assuaged the pangs for complaint, faults to be found continued to receive popular review. SAGA had gained "exclusive right" to provide and to cater all food to be served on campus—group meetings included.

When the Marriott Corporation, to extend its chain of "college food services," purchased SAGA (Autumn, 1986), a new system of "Campus Dining" seemed poised to offer sweeping changes at Nebwesuni—"in variety for breakfast, lunch, and dinner," along with "special features and delicatessen." Marriott had a variety of "meal plans" for "non residence hall students," and it stressed a "communications program." A "change in management" followed.

Parking

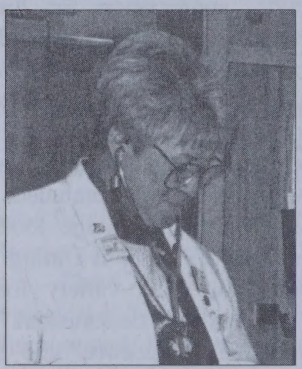
As for "parking," the number of automobiles and vehicles to be stationed simply increased at pace more rapid than the school could provide additional areas. Students living on campus—in dormitories and in the Greek houses—were usually with satisfactory accommodations. Commuters often found "anything near-in" already occupied. Should lateness to class be the greater evil, then to park along a red curb, before a hydrant, in a fire or delivery lane, over a cross-walk, or in areas reserved for faculty, staff, or visitors might be a lesser offense. Twyla Hansen, as "grounds manager," was particularly diligent to issue "warning tickets," and repeating offenders could be fined—with payments to be made before release of grades or granting of diplomas. In "extreme cases," a towing service removed the offending vehicle, and recovery depended upon settlement with the "service"—almost always for "cash only." Disregard of a "No Parking" sign was invitation to a problem.

The school's "business office" issued "parking stickers" and decals, with the color to change each year. Privilege to use an "area" was guaranteed, but space was not always available. Parking on adjacent streets was subject to surveillance of the city's patrolmen. With additional parking areas aforethought, N.W.U. purchased available properties which fronted the campus. The problem seemed to

keep pace with effort to resolve, and remained a source of discontent for many students.

Health Services

The "health services" for students shared another prime target for discontent. Funded in part from the "Activities Fee," these accommodations were directed by a registered nurse (RN), with office and examination room and equipment in Pioneer Hall, rooms 10 & 11. A "campus physician" had regular hours—usually the "eleven o'clock hour" during week days. Expectations were that care administered at the Health and Wellness Center would nearly always be sufficient to meet a student's needs, and for minimal additional cost—if at all. Any "referral" was matter of quick routine, of immediate notification of parents, and of information to professors—as circumstances directed. Konnie Brady's four years of directing were followed by those of Sharon Harvey. Nancy Cozad Newman began in August, 1985, a tenure of service to endure to this writing and to have been exceeded in length only by that of Clara Riesland Brandt, whose concerns for women's physical education and health at Nebwesuni extended from 1917 to 1956.



Nancy C. Newman

At N.W.U., "health services" could turn to meet the threat of a "measles epidemic"; to maintain and update immunity records; to give instruction to administer CPR; to distribute directives on "physical fitness" and "weight control"—all to keep waistline and blood pressure from increasing; to care for "athletic injuries"; to issue safety tips anent sun-bathing and use of sunlamps; to advise that rest and "lots of fluids" would be the best way to fight back against the "common cold"; to arrange for consultation with the "campus psychologist"; and to make available the latest information about HIV and AIDS. Each annual "Health Fair," to be held in "Great Hall" of the Smith-Curtis Building, or in the gymnasium, or in the Knight Field House, offered tests to detect anemia and to measure blood sugar, cholesterol, and blood pressure. Available were scads of brochures and "hand-outs" to treat of obesity, nutrition, dental care, "sleep disorders," "cardiovascular health," alcohol problems, "dangers" associated with use of tobacco, birth control, all types of cancer, hypothermia and frostbite, CPR, and uses of exercise equipment. Also on hand was an abundance of "nutritional snacks."

Criticisms of the "health service" stemmed from "delays," from "charges" not covered by the activities fee, from the "limited hours" for consultation, from "indifference" to personal needs, and from "communicative oversights with family." Increasing concerns "for privacy" brought from the Board of Governors a "Policy on Communicable Diseases"—which stressed the university's "ethical and legal responsibilities with respect to individual confidentiality."

Use of tobacco

Each November, both newspaper and "faculty newsletter" urged observance of an "American Smokeout"—a day to abstain from smoking. Some reports indicated that more than a third of the nation's smokers observed "the layoff." At N.W.U., administration and "Health Center" urged compliance "for the day." Signs—NO SMOKING—ruled out use of tobacco in all rooms used for classes, seminars, conferences, and laboratories. As the decade evolved, the signs appeared in most hallways and foyers, in the rest rooms, and for "bench areas." Only in "private offices" might personal choice prevail over general policy. Use of tobacco was a "matter of health."

Use of alcohol and drugs (policy)

As for use of alcohol and "school policy" thereunto, clamor did not dwell upon statement, but rather upon implementation in light of "rights" and "maturity of age." Interdiction and threat of suspension had long ceased to be basic and had given way to "education"—to lie within the scope of a "liberal-arts experience." In annual catalogs, the "statement" moved from a category under "Rules and Regulations" to a reference (without index) after "Costs," and to a dark print identity (indexed)—"Alcohol and Drug Policy." For 1977-78, it read:

> Because of the serious problems related to the use of alcoholic beverages and because this practice can lead to a loss of effectiveness in human life and does not contribute to the teaching-learning process, the Nebraska Wesleyan community reaffirms its position of serious concern regarding the use of alcoholic beverages in this college environment. Therefore, the Nebraska Wesleyan University community urges that all of its members exercise mature judgment and social responsibility when making decisions regarding the use of alcoholic beverages.

Except for editing to include references to "controlled substances…and other drugs," the statement remained virtually the same. An added paragraph, with focus upon "illegal drugs," stressed "drug and alcohol education, prevention and treatment programs where appropriate."

A use of "drugs" posed a more serious problem, and established policy had warned: "Possession and/or use of narcotics or hallucinatory agents are grounds for immediate suspension." This transformed to—"Possession and/or use of narcotics or controlled substances are prohibited." As implementation of procedures at Nebraska Wesleyan became committed "to protect the due process and privacy rights of students," the school's board of governors (March, 1987) made it policy—that "Violations of law and/or violations of the Code for Student Rights, Responsibility and Conduct shall be adjudicated by the proper judicial bodies."

—Moderation of policy

Moderation of policy and implementation had followed in the wakes of pressures for change as articulated by certain students and with sanction to come

from SAS and elected student-representatives on the boards. Vicki Stream Pushcar, associate dean of students, reviewed for *The Wesleyan* the school's guidelines with respect to use of alcohol (September, 1981): laws of Nebraska to be followed; no "institutional funds" or "organizational funds" to be used for purchase; head residents and "each chapter president" to be held accountable for failures to observe; "possession" and use restricted to the privacy of an individual's room; individuals and guests to be responsible for any damages; N.W.U. assumed no "responsibility" for conduct of individuals "when off campus"; "alcohol education" required for SAS members and representatives of all "living units." Away from the campus, "cash bars" were to be rooms separate from those used by a "Wesleyan group." General conclusion seemed to hold that policy as implemented was "comparatively liberal."

Letters "to the editor" occasionally dealt with drunkenness in dormitories, with the accompanying obscenities, and with efforts of head residents and ARs to be rarely effective. When Nebraska's unicameral senate restored the state's "drinking age" to 21 years (in effect January 1, 1985), virtually no one at Nebwesuni expected the "restoration" to make any difference. Infractions would continue, warnings would ensue, counseling would seek to educate and even to remind of the potentialities of probation or suspension, and the University Judiciary would be burdened with "eventual referral." Simply put, it was "smart to be smart about alcohol." Drinking was "popular pastime," it was "here to stay," it could definitely "affect a student's performance"—or "his whole life," and the university's policy sought to embrace "alcohol awareness" as means "to protect students."

Why did students drink? Jane Mielke had already summarized "reasons for indulgence"—to have fun, to socialize, to have something to do, to relax, to loosen up, to rebel, to escape, and "even practice to be adults." Acknowledged, too, was that most students at Nebraska Wesleyan "come from homes accustomed to drinking." Editorials carried reminders that "drinking and driving don't mix."

The problem seemed to focus upon "minors," for whom "possession" remained illegal. Wesleyan's "Governors" revised policy to stress "age" and to limit possession and consumption "only within the confines" of rooms and to persons of "legal age." Statistics indicated that in the U.S. a minimum of 85% of college students "drink alcoholic beverages," with the "overwhelming choice" being beer. Admitted, any effort at enforcement of policy would falter before the impacts of "peer pressure" and "advertising"; so, in effort "to be realistic," Nebraska Wesleyan's governors and administrators turned increasingly to "education"—with "moderation" to be a guiding principle.

Observation of "Alcohol Awareness Week" would bring spirited discussions to treat of the purposes of "school policy" and of the problems to arise from "use of alcoholic beverages." For "those below age," instruction stressed "liability before the law." Encouragement arose when national surveys showed some decline in "campus drinking" and that "alcohol education" was "on the right track." Also, school policy and implementation were harmonious with statements of concern coming from the annual sessions of the Nebraska Conference of the United Methodist Church.

—"intrusive testing"

School policy denounced and sought to prohibit "the sale, possession, distribution or use of illegal drugs by students, faculty or staff." Attention centered upon "anabolic steroids, cocaine, amphetamines, or any other controlled substance." Policy committed the university to help individuals "suffering from a chemical dependency or drug abuse problem," and it also recognized the rights of students to be protected from "intrusive drug testing." Concomitant concern was to avoid any "dismissal from the intercollegiate athletic teams." As for "drug use and abuse," evidences indicated such to be "of low incidence" at Nebraska Wesleyan. Richard B. Artman, in his role as vice president for student affairs, never lacked for diligence and intent to see that the school's policy on alcohol and drugs be effectively positive.

Security

Security of persons and possessions was concern which also commanded attention and review. Areas of the campus which were poorly lighted were causes for anxiety, particularly for the women. Each report of "someone lurking in the shadows" brought further outcry—despite a rarity in assault. Solution to problem lay in "more lampposts" and in the hiring of a "security force." Campus publications carried news, that "Pinkerton Security Services" would have "guards" on the campus—date to be November 17, 1980.

—The "Pinkertons"

The "Pinkertons" were the nation's oldest "security company," and their agents would patrol the campus from late afternoon until early morning, daily. Uniformed, but unarmed, they systematically inspected grounds, parking areas, and the exteriors and interiors of buildings; uses of portable telephone and radio provided "unfaltering communication and coverage." They were present for "escort duties"—upon request. They locked no doors and did not secure windows, but they summoned the responsible professor or member of staff to remedy "an insecurity." Their reports noted numbers of doors found ajar or unlocked, windows open, and electrical appliances "left on" and "not unplugged." Their recommendations to enhance "security of persons, property, and possessions" were, according to commentary, "simply of common sense nature." One practice to be abandoned was the use of stick or stone to keep a door, to be opened only for exit, unlocked. Students needed to be diligent to carry their "IDs" and to know the telephone numbers—should assistance from "the Pinkertons" arise. A "review" in *The Wesleyan* (February, 1985) averred that "criminal successes" on the campus had been reduced almost completely since "the agency" had been employed. Only rarely was there complaint that "the Pinkertons" may have been "sleeping." They had failed to apprehend "a flasher" whose reappearances had turned to the windows of Johnson and Pioneer Halls. Some students seemed "open game" for obscene telephone calls.

—Thievery and vandalism

But, "in house" thievery and vandalism persisted. With keys "left lying around" and doors unlocked, invitations for entry were present. If "consumer shoplifting" were often to be attributed to "psychological compulsions," could not similar explanation be applied to "dormitorylifting"—or even to that of sorority or fraternity? Cash boxes for vending and game machines were not immune to plunder. Items "most lifted" were cameras, purses and money, watches, jewelry, small appliances, records, tapes, beauty aids, food, clothing, and "medications." There were "locker thefts" in both gymnasium and field house. Violations seemed often to occur when there was "looseness" before vacations or semester's end—when "crime watch alertness" sagged. Exposed items of value in an automobile was invitation for "break-in." Certain students argued that "enough was not being done." Vigilance remained part of "everybody's responsibility." The Lincoln Police might be "called in."

Despite "security measures," there were a few "spectaculars." Vandals could mar the sculptures on campus. A "spring break entering" resulted in loss of microcomputers, other items, and cash from the departments of chemistry, biology and physics—all in Olin Hall. When "a call" warned that a bomb had been placed in Olin Hall, classes for the building had to be cancelled for the day; but, the Lincoln fire department found nothing. Suspicious "objects" had always to be checked out, and with much inconvenience to many. The school was spared any significant catastrophe.

—"tornado safety" and "fire alarm"

Part of security was to maintain "tornado safety." It was vital to avoid panic should threat and emergency arise. Posters identified designated shelter areas, and wardens for each building and department knew their duties. The university had its "Disaster Alert Network"—DAN. To BE AWARE OF DAN meant to be informed. Key responsibilities lay with the switchboard and the "directors." Drills tested the "fire alarm system"—with time announced in each case. Success of a "trial run" depended upon full cooperation—too often somewhat lacking. To heed the "short bursts" required a power of will, particularly "at night"—in the dormitories. When bells sounded, action was to follow. City firemen timed each exercise and sounded "the all clear." Fortunately, "run" never became "reality." Some students complained, nevertheless, for each inconvenience.

JoAnne Lahm

The Bookstore

The rising cost of books fell constantly under the fire of protest. Mrs. JoAnne Lahm managed the Plainsman Bookstore, a subsidiary of the University of Nebraska Bookstore. N.W.U. provided ample space in the Campus Center (lower level). Publishers set prices for new texts, and annual inflation seemed always to be about 10%. A "running formula" predicted books each semester would cost about 2%

of tuition; and for this there was no "reliable norm." At semester's end, the store would buy back a used text, perhaps at 25% of original listing—or for even a bit more should demand continue. A "used text" could cost up to 75% of original listing, and students often groused because of what to them was "unearned profit" for the store. Mrs. Lahm routinely conferred with the SAS and with groups of students to inform them that all "buy backs" and resales conformed to uniformly accepted and followed practices. Student unhappiness continued. A professor who was tardy with his "book orders" could cost his current students some advantage were they to opt "to sell back." Oh, well!

Concerns and questions

Whatever might be tossed into a potpourri of "expressed dissatisfactions," airings and hearings were constant in "Dean's Council," in "President's Advisory Council," in councils which could speak for dormitories and the "Greek houses," and in the SAS. Candidates for SAS offered their "position statements." What could be done about the identification name, "Plainsman"—distinctly masculine? Ought the increasing problems to produce the annual yearbook "on time" bring its abandonment? Ought students have voice "in retention and promotion" of faculty? What innovations could change "weekend blahs"? Are there solutions to "closed classes"? What to be done about the "slow lines" during registration? Are not "the hours for use of library and other buildings too restricted? Why does instruction "in computer use" lag behind demand? Is there not a lack of systematic "peer counseling"? Why have limitations been placed upon "uses" of pool, gymnasium, and field house? Do not "the Greeks" enjoy more liberal rules than the dormitories? Ought the Board of Governors be as attentive to student opinion as to an administrative "position"? Et cetera—.

Students' concerns took wider swings. Some of these dealt with pollution and ecological balances, along with need for environmental "clean-up" and "protection." Chemical spills, reductions of rain forests, and relentless slaughtering of animals brought outcry. Students registered protest with each addition to the "endangered species list." Purity of water and preservation of Nebraska's aquifer kept the matter "always at home." And, a "thermonuclear confrontation" kept peeking over the horizon.

Editorial inquiry wondered if N.W.U. offered any alternative to "mass graves" in case of "Armageddon." Proximity of SAC (Strategic Air Command) placed Lincoln virtually within a circle of target should the Soviet Union launch a nuclear assault. An "arms-race madness" pointed to world-wide self-destruction. Concept of "nuclear freeze" gained articulation—as a "first step," to be "verifiable and bilateral" with U.S.S.R. Meetings on campus and "in church" found members of faculty, and students, and clergy viewing the matter as one of "Christian concern." Only presence of "apartheid" in South Africa seemed to rivet attention with comparable tenacity (spring, 1986).

—Military service and "registration"

When "registration" for military services was resumed in October, 1980, many college students assumed that a "draft" was certain to follow. Crisis in Iran,

continued holding of American hostages, and growing prospects for war in the Near East had heightened a revived malaise across the nation's campuses. Students at Nebwesuni proposed a "WON'T Program"—with special study to be called "Draft evasion 1980" and with a team of six professors standing in line "to team-teach." The campus paper had already switched title from "The Wesleyan" to "Tribulation." Prospect "to register" had earlier moved Lawrence Mullin to poetic protest—

ALL MEN ARE CREATED EQUAL

Girls can

Run	Add	Argue
Jump	Subtract	See
Cook	Spell	Sense
Clean	Write	Think
Drink	Study	

Just as good or better than I can.
But I'm the one that would get drafted.
I guess I can kill better.
"Gee, thanks for the compliment, Mr. President!"
It's great to be an American.

The Central Committee for Conscientious Objectors (CCCO) gained enlarged audiences.

—1980

Decision to resume "registration" may have added the voting odds which would remove James Earl Carter from the American presidency. Ronald Reagan, on the other hand, was likened unto an "aged warmonger," and an editorial for "Tribulation" expressed dismay to the extent that one could "just puke in her shoes." Reagan's political victory was smashing, and not since 1932 had an American president failed in bid for re-election. Campus "straw" had agreed with the national trend. The Reverend Jerry Falwell and his so-called "Moral Majority" had wielded telling blows, and American "liberals" felt their "traditional freedoms" were now to be threatened by an "evangelical right." In Iran, extremes of "Islamic rightism" had become personified in the Ayatollah Khomeini. Commentary in *The Wesleyan* averred: "The Moral Majority is against intellectual growth and liberal arts." Release of hostages in Iran seemed deftly timed to coincide with Ronald Reagan's presidential inauguration (January 20, 1981). Registration of young men born in 1962 had "passed" without much fanfare. Tension seemed to have eased somewhat.

—"nuclear freeze"

But, concern persisted that America was vulnerable to Soviet nuclear attack and that security lay first of all in "nuclear freeze." Relations between U.S. and China became of increased importance in "public opinion." Falwell faded as potential "monster"—poised to lead a "religious movement to put a powerful and frightening grip" upon American life. Reagan's growing popularity as president

appeared to baffle his political opponents. "Reaganomics," increased expenditures, and growing indebtedness invited opposition "to put a ticket in running" of Walter Mondale and Geraldine Ferraro, for 1984. As November approached, N.W.U.'s "Political Affairs Club" conducted surveys which disclosed that campus opinion matched that of nation—a growing lead for Reagan and George Bush. Other inquiries indicated that voters of college age were the least likely to go to the polls. As election day neared, headlines relative to the political race shared space with a federal agency's recommendations that "Ketchup" be classified to be a major "source of vegetables" for "school lunches." Reagan's electoral sweep was comparable to F.D.R.'s in 1936. Then a national anxiety had focused upon the predatory hunger and expanding military powers of Nazi Germany, Fascist Italy, and Imperialist Japan. By 1986, the potentialities of nuclear holocaust lay at the heart of our "national anxiety." World War II had followed in the wakes of pleas for "neutrality" and of "marches for peace." Fifty years later, the hopes of college youth turned to "nuclear freeze" as policy to avert disaster. Time would tell, and students had other concerns.

—"career counseling"

As the '80s unfurled, students at Nebwesuni griped increasingly about an insufficiency of "career counseling"—despite evidence to the contrary. Both campus newspaper and "faculty newsletter" frequently put focus to malaises arising from "job search" and "security of position." Related somehow to the matter of career were the growing incidents of "students suicide on college campuses." This seemed to be part of the more inclusive matter of "teenage suicides," a topic which became subject of inquiry from "discussion groups"—attentive to circumstances, causes, and "telling signs." This Wesleyan remained free from suicides, but students did become much interested in the purpose of a "living will" and in an ethic to be associated with euthanasia.

"Educational rights" and "privacy"

Of different vein was constant attention to "educational rights" and "privacy"—shades of the "Buckley Amendment" (1974). Some students repeatedly carped because they suspected the school would be lax and release "academic or disciplinary information." N.W.U.'s administrators were fully aware of their "responsibilities." As for conformity to the purposes of the Rehabilitation Act of 1973, to make every building and service available to handicapped persons, the school had certain "architectural barriers" which only time would remove or circumvent. The catalog for 1977-8 was the first to stress accommodations for "handicapped applicants." The law did not require "accessibility" to all buildings, but Nebraska Wesleyan looked to the future. "Old Main" provided the major challenge, one to be met after its "centennial"—with ramps without and elevator within.

—Sex discrimination

This college encountered no major difficulties in its efforts to fulfill the purposes of Title IX of the Educational Amendment of 1972—to eliminate sex

discrimination in educational programs and activities; but, this did not mean that women at Nebwesuni would not be often "on the march." No year passed without a forum, a workshop, a symposium, or an "awareness week" to treat of matters pertinent to the roles played by women in American society and of the problems and discriminatory inequities which they encountered and strived "to overcome." Panels and discussions focused upon historic perspectives; traditional and alternative lifestyles; career opportunities; variances of wages within the "work force"; rape and preventative measures to be taken against "sexual assault"; "diet difficulties" and eating disorders—the likes of anorexia nervosa and bulimarexia; pornography and other "social evils"; "women's studies" and roles of women in academe; civil rights and the contradictions of "dependence and independence"; seeking after "spirituality" and the importance of religion; women as wives, mothers, writers, and "voices" for reform; growing significance of women in national and international affairs. Not to be forgotten was "Rosie the Riveter"—of World War II fame. For the first "Women's Awareness Week," April 1986, a slogan reflected progress—"You've come along way, Baby!" Statistics soon noted that women received "about 25% less than men across the board," but the difference had been an approximate 54% in 1981. "Womenshare," an organization open also to men, had been "on campus" since 1981. It had "counseling resources," headquarted in "S-C 324," and received funds each semester from the SAS—to cover fees for attendances at seminars, conferences, and workshops. Increasingly N.W.U.'s "WILL program" scheduled courses which treated of "women's issues." Among those who played stellar roles along the way were professors Mary Kay Reed (psychology), Denise George (chemistry), and Elaine Kruse (history), and Bette Olson and Sue Frahm of staff and administration. (George, Kruse, and Olson continue with the university—at this writing.)

Successively, editors of the campus paper made use of "reviews" from the College Press Service. Secondary and college-level "educators" were attentive to the growing incidents reflective of robbery, assault, rape, suicide, drug and alcohol abuse, and unwanted pregnancy. Topics of discussion centered upon the pros and cons of abortion—the "moral issue" and the "rights issue," and the question of "Pro-Choice" with its denominational variations. When the Reagan administration proposed that clinics or medical services inform parents within ten days should their daughters "of minor age" have requested and received "contraceptives," many college editors regarded the "Squeal Rule" to be "blatant effort to violate accepted standard of privacy." To be liked or not, literature "on campus" became increasingly widespread—to treat of "condom use" and "birth control." Discussions of "medical science" often turned to the question—"When does life really begin?"

—"gays and lesbians"

Discussion of "rights of gays and lesbians" has become quite open and candid by spring, 1982, at Nebraska Wesleyan. Members of the City Council and of the Lincoln Human Rights Commission had turned attention to "the right of all persons to live and to work in peace"—a "matter of simple justice." Public sentiment against "homosexuality" remained strong. In due course, certain

students at Nebraska Wesleyan viewed the issue to be one of "rights," and they formed a "Support Group"—with headquarters to be in the office of the campus chaplain, James Stillman. This was not a "Gay Club," and it received no funding assistance from the SAS. Subsequent articles in *The Wesleyan* took strong stands on the "rights' issue," and some writers withheld their names—"for obvious reasons." Like the tides, the debatings rolled and ebbed, were sometimes tangential and out of focus, and occasionally claimed that at N.W.U. a suppression of "open discussion" existed. Points of contention centered upon homosexuality as a matter of choice, as a disease, or as a "natural condition." Basically, the chief line of contention at Nebwesuni followed a double pathway—that "gays" had rights to "equal treatment" and that the "support group" on campus was legitimate and merited recognition as such.

—(HIV-AIDS)

When news of HIV-AIDS swept the nation in 1985, reactions on campus were as mixture of the down pull of a whirlpool and the updraft of a tornado. The tones of inquiry ran the full gamut—What was AIDS? What caused it? How was it transmitted? Who would get it? How contagious was it? What were the symptoms, and how soon to become manifest—time of "incubation"? Was it a problem "only among gays"? How about "heterosexuals"? For whom could "sex" remain "safe"? Releases via press, periodicals, and TV sought to disseminate "full understanding" about the disease and its nature—causes, safeguards, inaccuracies, rumors, and the "most subject" to get it. As for "campus opinion," two threads entered the fabric—that there should be no discriminations against a person "with AIDS" and that "confidentiality" be preserved. Yes, there was this concern at N.W.U. as it observed and celebrated its centennial year, 1987.

—Minorities

The rights of "minorities" remained a topic for review and reassessment, and published opinion did not always find the atmosphere at Nebraska Wesleyan to be "friendly and helpful." Generally, members of faculty and staff seemed "free of prejudices," but claims surfaced that the school's "executive committee" often treated "minority students" differently "with respect to their problems." That such indictment might arise was cause for concern and for response and for denial—even from students who served on the committee.

The College Press Service kept post of the continuing "rash of racial incidents" and of "racial strife" on college campuses. At Nebraska Wesleyan, "incidents" were seldom identifiable. The school had never been a mecca for great numbers of Afro-Americans, Latinos, Native Americans, or "International Students," but the flow and presence on the campus had collectively been constant. True, certain critics would note that their fellow associates at this Wesleyan were "racist" and "insensitive"—with respect to their behaviors toward minorities and "foreign students"; and perhaps "much of the food" served by SAGA was offensive "to Moslems." The eyes of some seemed to see clearly "the gaps" which existed—between the students "from home" and those from elsewhere and "other countries."

—Students from Nebraska

As for "home," students at Nebraska Wesleyan had always come in overwhelming numbers from the state. Friendships arose from and were nurtured on bases of personal relationships. Conformity, or freedom therefrom, was a matter of personal choice. Customs had been shaped by processes of "wait and see." Behaviors which reflected different cultural heritages were to be subjected to observation and assessment. To be accused of "hostility," or even of "indifference," your youthful Nebraskan was neither of one nor "even" of the other. Lessons learned early in life had taught one to dive only after having measured "the depth of the pool." Personal experience was always the best and most effective teacher. Judgment, to be fair, was to be of individuals, not of "classifications." To be acknowledged, Nebraskans had had their fair shares of predilections conditioned historically because of experiences with farmers, ranchers (cattlemen and sheepmen), bankers, lawyers, clergymen, judges, politicians, teachers, grocers and merchants, trainmen and depot agents, Mexicans, "Indians," and least of all "Africans."

This Wesleyan's students were often quick to respond to the needs of persons far removed from the campus. It was somewhat ordinary to engage in a "fast" and then to contribute "cost of an evening meal." Missionary work in Zaire, where the parents of Niels C. French, '84, were on "active duty," for example, found "dorms, Greeks, and commuters" participating in response. Classes in sociology deemed "apartheid" in South Africa to be a problem which, in its nature, outranked in current significance the threat of nuclear war; and other concerns centered upon terrorism, hunger, pollution and waste, and even "feminist issues." When Governor Nelson Rockefeller ordered the "Attica riot" (1981) to be suppressed, popular sentiment among students shared in a judgment that "Afro-American dissatisfactions" had not been fairly considered. When in April, 1986, President Reagan ordered reprisal bombings to strike against the terrorists of Libya's Muammar Khadafy, few at Nebwesuni voiced disapproval. Opposition to capital punishment grew "on principle," not on supposition of "unfairness in application."

As for latent interests which might from time to time become active among this Wesleyan's populace, none recurred with more regularity than speculation over the possible presence of Clara Urania Mill's ghost. "Spooktivities" increased each October when the creaks and moans in Old Main indicated that "Something was there!" Rumors and "sightings" made headlines, and editors of both paper and annual relished sharings of opinion as to "hoax or reality." Speculations and inaccuracies grew in abundance as reviews successively treated of the "October incident of 1963." But, whatever, "it" persisted.

Clubs and Organizations

—"departmental clubs"

Occasionally a student at Nebwesuni complained of boredom and lack of something to do—this in light of the myriad of clubs, organizations, and societies available to absorb all spare moments. The "departmental clubs" attracted those students who had earned credits or were enrolled in the respective disciplines.

Here were the Academy of Science (the natural sciences and mathematics); American Administrative Management Society (AMS—business administration and economics); American Chemistry Society; Art Club; Fellowship of Christian Athletes; Investment Club (sponsored by business administration-economics); Kappa Chi (religion); Math Club (included "computer science"); Music Educators National Conference (MENC); Philosophy Club; Plainsman Players (dramatics); Psychology Club; Religion and Life Fellowship (RALF); Rodeo Club (to promote a "country way of living"); Sociology Club; Strength Club (physical fitness and "Shape Up"); Student National Education Association (SNEA); Students of Political Science; "W-Club" (letter-earners in intercollegiate athletics); Wesleyan Association of Business Communicators (speaking); Y.M.C.A. and Y.W.C.A.; and others to be hardly more than "passing fancies."

—"recognition societies"

More prestigious were the "recognition societies"—the "honoraries." Membership depended upon election, with qualification based upon scholarship, performance, and activities. Included were Alpha Mu Gamma (foreign languages), Alpha Rho Sigma (art), Beta Beta Beta (biology), Beta Upsilon Sigma (business administration), Blue Key (junior and senior men), Cardinal Key (junior and senior women), Ionians ("Greeks"), Kappa Delta Pi (education), Kappa Pi (art), Lambda Tau (medical technology), Mu Phi Epsilon (music), Omicron Delta Epsilon (economics), Phi Alpha Theta (history), Phi Kappa Phi (scholarship), Phi Mu Alpha (music), Pi Gamma Mu (social sciences), Pi Kappa Delta (public speaking), Psi Chi (psychology), Sigma Pi Sigma (physics), Sigma Tau Delta (English), Theta Alpha Phi (theatre), and Who's Who among Students in American Colleges and Universities. In nearly all cases, acceptance of membership required payment of a fee.

—of "service" identification

Certain groups were more service orientated, or would seek to represent special identities. Of note: Afro-American Collegiate Society (AACS); "Ambassadors" or "O-group" (recruitment, orientation, and assistance); Cheerleaders and Pompon Girls (pep and school spirit); "Circle K" (related to Kiwanis and to respond to needs—on and off campus); "Commuter Students"; Inter-dorm Council (IDC—the residence halls); Inter-fraternity Council ("Greek" men); International Relations Club; International Students Association (from foreign countries); LEAD (Leadership, Education, and Development program); "Little Sisters" (assisted the fraternities); Marian Sisters (of the Roman Catholic Church and from Waverly); "Nebraskans for Peace"; Panhellenic Council ("Greek" women); Publications Board (concerned with newspaper, yearbook, "Flintlock," "Bell Book," and "New Faces"); Student Affairs Senate (SAS); Student Democrats: Student Republicans; Organization for Reaching Tangible Horizons (women's issues); "Womenshare" (women's concerns); "Programs at Wesleyan" (PAW) and Union Programs (UP).

—"organizational fair"

Rare indeed would be that student who while at Nebraska Wesleyan escaped affiliation with some club, organization, or society. To dispel ignorance of purpose and to remove doubt of worth, many of the "campus groups" banded to hold an "organizational fair." The first of such endeavors occurred in September, 1984, when representatives of at least "two dozen" used the "Great Hall" (in Smith-Curtis) to display and distribute literature and to answer questions. For some it was means "to recruit."

—Afro-American Collegiate Society

The Afro-American Collegiate Society "carried a strong statement" to Nebraska Wesleyan relative to the historic contributions of "Black Americans" to our country's history and of their rightful and unfulfilled expectations. Of significance were observations of Martin Luther King's birthday and of "Black Week." Advocacy for a greater program in "minority studies" merited and received careful attention and response from members of faculty and administration. A.A.C.S. sponsored many programs and activities for campus-wide enrichment and enjoyment.

—"Ambassadors"

The "Ambassadors" translated into an "Orientation Group for New Students." To be selected to serve within the "O-Group" was distinguishing. Vacancies regularly could accommodate no more than about one-fourth of applicants.

—American Management Society

Members of the American Management Society (AMS) were often on the move to visit boards of trade, banks within the Federal Reserve, business enterprises of all sorts, et cetera—"to add to total education." Lincoln was best known, but journeys to Omaha, Des Moines, Minneapolis, Chicago, Kansas City, and Dallas were among recurring destinations. On-campus meetings often hosted "visiting executives."

—Blue Key and Cardinal Key

At Nebraska Wesleyan, the members of Blue Key and of Cardinal Key, "societies" to honor respectively men and women from the junior and senior classes, opted to preserve their "separate ways." Each "Key" was self-perpetuating, and nominations for membership were dependent upon standards which recognized scholarship, activities, and services to school and community. They often combined their efforts "to raise funds," to provide entertainment, and to perform services. Nearly always they chose the same occasions, in fall and spring, "to tap" their new members. When Regina M. Toman, '86, was elected National President of Cardinal Key (November, 1985), the school's chapter began to prepare to host the national meeting for 1986.

—"Circle K"

Professors Larry Vaughan and Glenn Bush, active members of Kiwanis International, were the instigators of "Circle K" on this Wesleyan's campus (spring, 1982). As for purpose, Curtis Jones, for *The Wesleyan*, noted: "Doing something nice for someone else is what it is all about." Wesleyan's chapter was one of more than 700 clubs, and national membership approached 13,000. Raising of funds for charitable purposes, assisting in "drives," and "direct action" were characteristic of its responses to need. The "K" might, for example, center its attention upon the Muscular Dystrophy Association, the People's City Mission, or the Salvation Army. Liaisons with the city's Kiwanis clubs were part of the picture.

—International Student Advisory Committee

An International Student Advisory Committee focused upon desire to make Nebraska Wesleyan "more receptive" to students from foreign countries. It grew in its effectiveness to identify and to resolve problems related to housing, to "sensitivities" associable with cultural backgrounds and heritage, and to English "as a second language." Progress seemed to be reflected in greater utilization of foreign students in the classroom, for on-campus employment, and for involvement in recreational activities.

—Investment Club

The Investment Club, sponsored by the "Bus Ad—Econ Department," offered "to anyone"—student or member of faculty—opportunity to join for $5, and "to play the stock market" with $20 each semester. As reported, its members remained vigilant.

—Kappa Delta Pi

The number of Wesleyan's students initiated annually into Kappa Delta Pi was indicative of the continued excellence of the school's program to train teachers. Popular recognition placed demands which lay beyond the capacity of the school's department of education to meet. This was "well and good."

—Kappa Pi

Installation at Nebraska Wesleyan of a chapter of Kappa Pi, international honorary art fraternity, occurred in February, 1982. This "art department" had expanded rapidly in response to the guiding hands of Elizabeth (Betty) Stanley Wallace, John Clabaugh, and others. To extent not previously reached, students at the school were encouraged and stimulated to present and to appreciate "the visual arts."

—Lambda Tau

Within four years of its establishment, the school's department of medical technology gained heightened status (April, 1981), with installation of a chapter of Lambda Tau. This "national honorary for Med Tech majors" marked completion of a three-year program to be followed by a "year's clinical experience."

—LEAD

Within four years, more than 125 N.W.U. "graduates" would have participated in the retreats directed by LEAD, a program of workshops which stressed "Leadership, Education and Development." These "retreats" rotated within the state from campus to campus, and Nebraska Wesleyan annually hosted its share of sessions—usually scheduled to be held "in the months" of December, January, March, and April. Rick Artman, vice president for student affairs, and Bette Olson, director of "career services,' had activated a "Wesleyan participation" in 1982, and they continued to promote and to direct. Attention might treat of topics such as "Time Management," "Dealing with Differences," and "Making Meetings Work." Editors of campus newspaper and yearbook were attentive.

—Nebraska Academy of Science

The Nebraska Academy of Science regularly held its annual meeting at Nebraska Wesleyan, often taxing to capacity the facilities of Olin Hall and of additional rooms in "Smith-Curtis." Always impressive would be the publicity which reported on the number of papers presented by students from N.W.U. The "instructional force" of the departments of biology, chemistry, and physics carried the load; but, to accommodate each time the "more than 300 participants" required a campus-wide response.

—"Nebraskans for Peace"

During the middle '80s, a chapter of "Nebraskans for Peace" was "fully active" at N.W.U. Members of faculty and students from several disciplines regularly assembled to view films and to consult with speakers. They discussed articles which treated of nuclear weapons, "troubled spots of the globe," plights of people "distressed by violence," "causes" of international tension, needs for arms control and limitations, necessity of "nuclear freeze," et cetera. These meetings were somewhat reminiscent of those on college campuses prior to the outbreak of World War II, with increased verve during the months leading to "Pearl Harbor."

—Phi Kappa Phi

Phi Kappa Phi was the school's most prestigious "honor society"; members came from the "top scholars" of the junior and senior classes. Each year the national society selected a limited number of graduating seniors to be recipients of fellowships to be expended for graduate or professional study. Applicants had to meet the utmost of competitive standards. Winners received awards of $3,000, to be upped to $6,000. For an "honorable mention," a small financial dividend could be forthcoming. Elizabeth E. Mueller profited from a "full graduate scholarship" in 1979, and music (piano) was her field. Susan L. Keisler, 1985, for study in actuarial science gained a fellowship for $6,000. Brian D. Maas, heading toward graduate study in religion, was a winner in 1986, also for $6,000. Susan H. Rider, extended the line in 1987, and used her $6,000 to pursue a career in law. For four of the intervening years, 1980-1984, this Wesleyan's applicants joined the ranks

of the "honorable mention." Never before had graduating seniors of the school had such a "run of success" for these remarkable recognitions.

—Political Affairs Club

The Political Affairs Club assisted in the directing of an annual "Bereuter Youth Institute," the first held in autumn, 1981. For such "institute," featured speakers and consultants were of stature such as Indiana's Senator Richard Lugar. Often, more than 300 students from Nebraska high schools would be in attendance. Also, this club, to honor Dr. Richard D. Marvel, senator in Nebraska's unicameral legislature and professor of political science at N.W.U. (to retire in 1983), initiated its "Outstanding Nebraska Public Official of the Year Award." Beginning in 1981, the successive honorees were Norman Krivosha, Chief Justice of the Nebraska Supreme Court; Helen Boosalis, former mayor of Lincoln; Warren K. Urbom, Judge of the U.S. District Court in Nebraska; Virginia Dodd Smith, member of Congress from Nebraska's third district; Ernest Chambers, legislator from Omaha in Nebraska's "state senate"; Robert Kerrey, former governor of Nebraska and junior U.S. Senator; and Douglas Bereuter, congressman from Nebraska's 2nd district.

—Campus Center Activities Committee (PAW and UP)

The Campus Center Activities Committee (CCAC) took a new name—September, 1977. Working at behest of the Student Affairs Senate to allot expenditures within a budget-amount of more than $9,000 per semester, members of CCAC were "very busy people" and they translated into PAW, "Programmed Activities at Wesleyan." They centered their attentions upon dances and movies; special events and "parties" for homecoming, halloween, Christmas, Valentine's Day, and St. Patrick's Day; guest performers, receptions, and refreshments; and "some trips." PAW sought to ease the pinch "on students' pocketbooks." These "Programmed Activities" became "Union Programs" (UP). The SAS annually sought applicants to serve, and most students never comprehended the time expended by these "program planners."

—Sigma Tau Delta ("Flintlock")

A combination of circumstances had caused publication of "The Flintlock" to cease in 1977. Members of Sigma Tau Delta joined with professors of the English department to revive publication in spring, 1982. Again opportunity opened for Wesleyan's students to write and "to get published." *The Wesleyan* noted that professors Harold Hall, Mary Smith, and William Kloefkorn were chief instigators of the "renewal" and formulators of "new directives"—purpose being to encourage "the creative talents" of budding poets, novelists, essayists, and even artists. The SAS allotted $450 "to aid in the publication."

—"Spectakulor"

For several years, following its organizing in 1977, "Spectakulor" departed after close of each spring semester—to tour hospitals of the Veterans Administration. A sort of NWU-USO, these students of "top-notch talent" performed their skits and musicals which ranged from the operatic to the

burlesque. Auditions and "sign ups" came in the autumn, and the performance-trail might pass through as many as ten states—during a four-week tour.

—"Who's Who Among Students..."

As of 1987, N.W.U. was selecting as many as 32 seniors for "Who's Who Among Students in American Universities and Colleges." Each year, nominations came from many sources, and the Student Affairs Senate played a guiding role. A committee of "about 17 persons," under the direction of the school's vice president for student affairs, reviewed the submitted evidences of academic achievement, leadership in activities, services to community, and potential for continued success—and then made "the selections." Annually, a "special registry" identified a "new membership" from more than 1,400 schools.

—"Y-PALS"

Few students at Nebwesuni were active members of either YMCA or YWCA; yet, many assisted in "Y-PALS." Many youngsters of preschool age needed to do things with "older brothers and sisters." The PALS volunteered to fill this need. The program opened to students of 18 years of age. Many agencies, particularly those concerned about the care of orphans and children deserted by parents, welcomed participation of students.

—"Young Republicans"

With the presidency of Jimmie Carter falling under increased scrutiny in 1980, "Young Republicans" became highly active on campus. Emerging leader was Jonathan T. Powell, a sophomore. In February, a seminar to focus upon "political campaigning" assembled at N.W.U. Later, at a state convention, Powell was elected to be Nebraska Young Republican Chairman. *The Wesleyan* observed that Marianne Potthoff, also a sophomore, was highly and effectively involved in the leadership "of the group."

The "Greek houses"

As for the "Greek houses," the ranks of four sororities and five fraternities would be reduced to three and four, respectively, during the course of the decade. The men of Alpha Kappa Lambda, a relatively late comer to the campus, opted in 1980 to "decolonize" the chapter, to dispose of "their property," and to vacate the premises at 5007 Huntington Avenue. The university held title to "the corner," and three options were at hand—to raze the house and turn the area into a much needed-parking lot, to enable the departments of psychology and education to establish and there direct a preschool day-care center which could serve as a "special means" for career-training, or to lease it. The men of Tau Kappa Epsilon became the new occupants.

—Phi Mu

The roots on campus of Wesleyan's chapter of Phi Mu reached to the Orophilian women of 1888. Transitions from literary society, to local sorority, and to national affiliations brought installation of Phi Mu on the campus in December ,

1939. Through the years, an improved and expanded house at 5219 Huntington Avenue became one of the finer properties adjacent to the school. A combination of troubling circumstances had brought in the late 'seventies a suspension of the chapter, but reactivation came in January, 1980. Recurring "financial needs" and "small membership" caused Phi Mu's national officers to close the chapter, September, 1984. Months of negotiation ensued, with Nebraska Wesleyan gaining title—"for the costs of encumbrances against the property" and for a scholarship fund to assist "academically deserving females in the furtherance of their education." The school again had options—to use the residence as a "conference center," to lease, to sell, or to raze for parking. The men of Tau Kappa Epsilon soon occupied the premises, as purchasers.

—Alpha Gamma Delta

The women of Alpha Gamma Delta celebrated their fiftieth anniversary at N.W.U., in October, 1977. Present for luncheons, banquet, and festivities were two charter members, Ruth Alabaster Weatherhogg, '28, and Virginia Hardin Alabaster, '26. Ten years later, came observation of a "sixtieth"—with special feature being a brochure of archival importance, "Sixty Candles for Beta Alpha," which traced roots to 1890 and the literary society of Theophania, at N.W.U.

—Delta Zeta

Delta Zeta had earned favorable publicity for their energy-saving efforts during the crisis of the late '70s, and they had created from the savings a "scholarship fund." These women hosted regional meetings for their sorority. A newsmaker occurred in September, 1985, when masked raiders invaded and departed with hundreds of dollars "in items." Traced as the culprits, the men of a fraternity from the University of Nebraska returned most of the wares—along with "notes of apology." On these notes the affair may have ended.

—Phi Kappa Tau

Wesleyan's Upsilon chapter of Phi Kappa Tau seemed almost annually to merit recognition from its national fraternity as a "most improved chapter" or as an "outstanding chapter." Of special note, for the year 1985-6, had been receipt by Lincoln Zehr of his fraternity's "Schideler Award"—as "the outstanding senior," among all chapters of the organization.

—Tau Kappa Epsilon

The school's decision to make the corner at 5007 Huntington Avenue a parking area for faculty and students forced Tau Kappa Epsilon (November, 1984) to seek other quarters—first on Madison Avenue and then on North 50th. A more stable residency seemed assured when negotiations with N.W.U. enabled the chapter to contract for the Phi Mu house. The men of Zeta Psi had also desired occupancy of the property.

—Theta Chi

As example of fraternal well-being, Wesleyan's chapter for Theta Chi remained consistently in favorable light. Membership and financial management,

from observed indications, were assuringly stable. Occasional "mischief" passed without serious threat to reputation.

—Willard

The Willards never faltered as the nation's remaining "local sorority," In November, 1982, these women, with a great assemblage of alumnae and guests, celebrated "mortgage burning." Their residence, facing the campus on Madison Avenue, stood as another reminder of this Wesleyan's prosperity and durability.

—Zeta Psi

Omicron chapter of Zeta Psi had, like the sphinx of mythology, risen from the ashes of its demise (early 1970s). Determined alumni had rallied to maintain the fraternity's debt-free residence, and reviving membership gave promise for future. Its fraternal roots reached to a Theophanian Society, formed at York College (Methodist) in January, 1887. So it was that the chapter and its alumni celebrated a centennial in 1987, for which David Mickey wrote "A Century of Fraternal Organization at N.W.U."

—"rush"

The source of "life-blood for a Greek house is "rush," a recruitment of new members. At N.W.U., the Inter-Fraternity Council (IFC) and the Panhellenic Council, respectively for the fraternities and sororities, formulated "rules" and directed the procedures. "Open houses," luncheons, dinners, and parties conformed to carefully coordinated schedules. The "rules" could vary from year to year. The sororities generally preferred to be more "formal" and to work within "quotas"—in effort to balance memberships. The fraternities were more "open" and enforced no restriction as to numbers. Leaflets and brochures informed new students of the guidelines which governed the activities. The days for "orientation" and the opening week of classes for the fall semester provided times for concentrated "rush," and each "rushee" paid a fee. Soon to follow were "preferencing" and "pledging." Often, for any "rush," women would outnumber men two to one. As for "pledging," the respective ratio became three to two. For the women, Alpha Gamma Delta, Delta Zeta, and Willard fared well; for the men Phi Kappa Tau and Theta Chi. In autumn, 1985, Zeta Psi joined the ranks of the more successful. Counting "pledges," memberships in the "Greek houses" approximated 40% of enrollment at Nebraska Wesleyan—with a sorority to top at nearly 100 and a fraternity at 65 affiliates.

—"Greek bashing"

"Greek bashing" took widespread upturn on college campuses in the 1980s, and critics were occasionally unsparing at Nebraska Wesleyan. Editorials and "letters" gave voice to strong opinions. Independents and "dorm residents" found much at fault to lie with fraternities and sororities. Certain members of the faculty were reputed to be "hostile." Claims of hazing, of "abusive demands" upon pledges, and of excessive drinking and "partying" pointed particularly to the fraternities. As for being "factional," "selective and elitist," "undemocratic," and responsible to "selfish loyalties," the sororities seemed almost more liable. Among

the unaffiliated were those who found it offensive to have "a Greek" speak or write of the benefits to be experienced from "sisterhood" or "brotherhood." Others resented any "conformities to tradition"—which Greeks openly revered.

Faultfinders reserved their sharpest darts to point at the more "obnoxious" of the "frat rats" who could be likened now and then to "a bunch of savages." Also to be targeted were sorority women who donned their tight-fitting jeans and encouraged their "sex-crazy" fraternal counterparts to paint their "rear ends" with insignia and letters. Critics referred to "the sport of ass branding," and were also much offended because each fraternity had "little sisters" who served "like slaves"—for many purposes. When Greeks sprayed campus sidewalks with insignia and slogan, many other students did not appreciate "the advertising." To the "uninitiated," the annual "Greek week" could appear to be an exercise "to balance iniquities." To the excluded, costuming and masquerading could turn a party into "a dive in a red light district." At times, accusations and denials engaged in a sort of "cold war"—on campus.

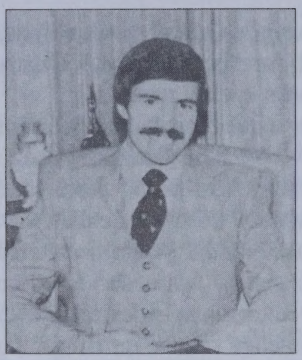
Members of the "houses" joined in common response. Reviews of campus newspaper and annual "yearbook" reveal the debate to have been "of regularity." Basic arguments were not much altered, and at Nebraska Wesleyan the exchanges of opinion had blown hot and cold, off and on, for more than eighty years. Defenders of "Greek life" admitted to no inherent "good or bad" or "right or wrong" in membership. A "lifestyle" was a matter of choosing, to seek opportunities for "individualism and growth." Any sharing of "advantages" was dependent upon "conformities" from which emerged "a common good." Enthusiasts for the "Greek side" cited the roles played to recruit and to retain students, and noted that rarely had there been strife at this Wesleyan between administration and the "fraternal groups."

(Before his retirement as vice president for student affairs, Dr. Milton Evans had cautioned certain fraternal presidents to cease their "one upping." Rivalries had not threatened bloodshed, but the administration had become "alarmed." Evans gave a soothing touch: "We can't risk losing a single student. We need the tuition!" Members of I.F.C. then "talked the matter through.")

—"Greek Life Task Force"

Recurrence of "campus debate" led to formation of a "Greek Life Task Force" (December, 1984). Dr. Richard B. Artman, who had succeeded Evans in the office of vice president for student affairs, "linked together" about forty consultants—students to represent each "house" and dormitory and unit of campus government; members of faculty and administration; alumni; parents and friends; and "other interests." Personnel of this "Task Force" shifted much during the ensuing months. Not until May, 1986, did a "first report" appear—with revisions to follow, and the Board of Governors to place on file its concluding copy (May 16, 1987).

This document was product of thorough study. It endorsed continued support of the sororities and fraternities at N.W.U. It clarified the rules to direct the relationship between organizations and school. Certain particulars treated of



Richard B. Artman

chapter responsibility to keep "on file" in the Student Affairs Office all "documents" pertinent to constitution, by-laws, and affiliation; to keep its finances in order, with a proviso that the university would withhold release of transcript for any student who owed his or her "house" an amount to have reached $300; to permit no hazing or abusive exploitation of members or of associates; to outlaw harassment or discrimination on basis of race, religion, or national origin; and to observe the school's "alcohol policy"—particularly with respect to minors. No "house" was to be "co-ed." Members were to adhere to the students' "Code of Conduct." Academic achievement remained a foremost objective. Each house was to maintain high standards of sanitation and health. A "housemother" or "resident director" was, in each case, to supervise the social affairs within a residence, and a "faculty advisor" would serve as liaison with the university. Colonization or closing of a chapter could occur only with the granting of permission by N.W.U. The chief "disciplinary bodies" to govern the "Greek houses" were the Inter-Fraternity Council and the Panhellenic Council. Provided for was a "review committee"—always to be composed of the faculty advisors for the two Councils, of "an alumnus from each house," and of a "senior member "and an "underclass member" from each chapter. The "fraternal system" at Nebwesuni looked to the future with confidence.

—"Little Sisters"

The phenomenon of "Little Sisters" for fraternity men was a fad which ran its course after a stretch of four or five years. Should there have been a "historic relationship" between sorority and fraternity, the gals were often on hand to assist the guys with "rush," with parties, with "clean-ups," with "benefits," and with "cheers" for intramural contests. Many "frat men" did not date "Greek women," and these brothers persuaded the girl friends to join the ranks of their "Little Sisters." One group of "Sisters" was identified as "Order of Diana," and "huntresses" they may have become.

—The "housemother"

With one or two exceptions, a "housemother" continued at N.W.U. to play a highly significant role for each house. She was an employee of the chapter. Her forte lay first of all in the "social graces," but she would often excel as wise counselor and as planner of excellent cuisine. Wesleyan's housemothers were an "organized group," and almost annually *The Wesleyan* reviewed their activities and valued contributions to "life on campus."

—The "formal"

Inflation gradually increased cost for a "formal." One such expense was often enough for a hosting participant. A published summary of costs hit the scene

about the time of the school's centennial celebration. For the gentleman, rental of tuxedo could range to $50, with corsage for his lady to be at least $8. Dinner or banquet for two—a minimum of $20. Favors could reach to $40. Additional "drinks" might amount to $20. These added to $138—for the evening, with transportation not included. The ladies danced to the same music—with prices of new gown and boutonnière for an escort hardly altering the rhythm. Of course, were the gals "treating," the guys escaped the burden of dinner, favors, and whatever. So it went, now and then. Greeks were not the only groups to have "formals," and "formals" cut varied patterns.

—"Ionians" and "Greek Week"

"Ionians" had emerged as a group of "outstanding fraternity and sorority members"—with current members annually selecting their successors. Representation from each "house" was not required, but such was desirable. Focus rested upon demonstrated "leadership," and general purpose was to keep before the campus a positive image of "Greek life." A "Greek Week" for each semester provided "fun and games" for the entire campus. Publicity sought to allay suspicions and resentments "of the unaffiliated." Schedule for spring might culminate in the annual "Big Snob-Old Grouch Dance." Enthusiasm for a "fall schedule" waned, but the "spring week" continued. The "Ionians" coordinated the endeavors of Wesleyan's Greeks to assist in many public services.

—Supporting "charitable causes"

Each "Greek house" was to an extent a ready-made organization primed for action when need arose. There seemed no end to variation of response. Students met challenges with bike-a-thons, walk-a-thons, dance-a-thons, jump rope-a-thons, and teeter-totter marathons (a specialty of Alpha Gamma Delta, reserved for each homecoming); with "runs" and "treks" and "pedalings," along with sky-diving, to entice donations; with ice cream socials and "fastings" to enhance the givings; with an old-fashioned "barn dance," a "hospital-bed race," a "playboy competition," or a "skit night" to awaken dormant generosities; with "Honey Sundays," "drives" for canned foods, and ringing doorbells for usable clothes—to widen response. "Bloodmobiles" for the American Red Cross and for the "Lincoln Community Blood Bank" were frequently at work on the campus, with one house or another lining up the donors. Among the many "charities" to be aided were the American Heart Association, American Lung Association, American Cancer Society, Association for Retarded Citizens, Cedars Home for Children, Cerebral Palsy Foundation, Lincoln's People's City Mission, Lincoln Food Bank, children's hospitals and St. Jude's, Juvenile Diabetes Foundation, Easter Seals, March of Dimes, Project Hope, The Salvation Army, "World Harvest," and UNICEF. The "Greeks" were simply among the organizations of the campus which promoted these "charitable causes." Centers for action on campus were often the Great Hall in Smith-Curtis, Taylor Gymnasium, Knight Field House, and main lounge or Hobbitt in the Campus Center. Reporting often referred to dollars, "pints taken," number of cans, or to weights and measures. Groups and clubs often

banded together to sponsor and to publicize the likes of a "Smoke Free Day." Rare was "the week" without opportunity to help "a worthy cause."

Inflation, Budget, Tuition and Fees

Pressures of inflation forced the university to take measures "to keep up"—to be manifested in tuition and fees and in board and room. Salaries, scholarships, maintenance, "energy consumption," and "campus beautification" were among the factors within the upswing. That a college had to be run "like any business" was understood, and the efficacies of management often fell subject to scrutinies. If the school had "to make ends meet," so did each student. Offices of management and advancement had constantly "to give explanations," but voices of suspicion would not hush—that students at N.W.U. were being "screwed." The long lines at "payment windows" seemed evidence of an archaic system. Even uses of credit cards or resort to "monthly payments" could not quiet the discontented. The "strain of seeking a college education" did not move silently across this campus. Nevertheless, Nebwesuni's ship of state sailed forth with its rudder in place, its "lines" relatively straight, and its hands steady at the helm.

Nebraska Wesleyan posed to be "an institution with balanced budget, no debt, and increasing support for faculty." It always "ran close" to its annual plan, with any "shortage" to be met from "reserve sources" and gifts. Basic to budgetary estimate and always vital was projected enrollment—an expected "full-time equivalent" (FTE). Current costs to students—tuition and fees—were carefully calculated to level at slightly less than 70% of intended expenditures, with most to go for "instruction." John W. White, as new president, fully expected the university to remain "financially sound," and he predicted that N.W.U. would double its budget within a decade. The figure for 1978-9 was $4,412,639; that for 1986-7 became $9,568,825. A yearbook asked and answered: "The quickest way to lose money? Enroll at N.W.U!" An issue of *The Wesleyan* (September, 1984) alluded to the increased cost of food at the cafeteria—with this exchange overheard:

> One student said to another, "I'm going to have to tighten my belt!"
>
> His companion responded, "I can't; I had to eat *mine* for lunch!"

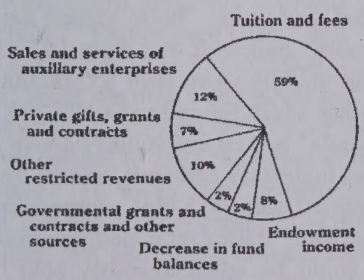
Publicity sought to quiet rumors. White's "annual reports" showed the school to be "below average nationally"—when comparing with budgets of "similar schools." Within Nebraska, N.W.U. was "in the middle." To be underscored—that from comparisons of quality and cost, this Wesleyan was "a bargain." During White's first decade, tuition would rise from $2,200 to $5,610 per two-semester year—with succeeding figures respectively to be $2,310 and $5,977. A semester's "tuition package" covered an average registration for 12 to 17 hours of credit. For each hour in excess of 17, the charge in ten years had slipped upwards from $65 to $138. A registration for less than 12 had moved from $92 to $207 "per hour." The more ambitious students received a dividend, to begin fall, 1985, when 18 hours became maximum for the "package." For room and board (minimum of "double occupancy"), the upswing was less dramatic—$1,260

NEBRASKA WESLEYAN UNIVERSITY OPERATING REPORT

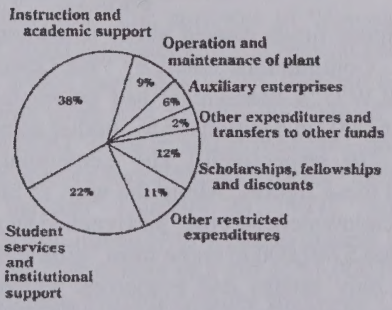
For the Year Ended May 31, 1987
(in thousands of dollars)
(Unaudited)

	Unrestricted Funds	Restricted Funds	Totals
Revenues:			
Tuition and fees	$6,414	$ –	$6,414
Governmental grants and contracts	23	25	48
Private gifts, grants and contracts	563	177	740
Endowment income	386	429	815
Sales and services of auxiliary enterprises	1,252	–	1,252
Other sources	185	–	185
Funds restricted by donors	–	113	113
Internally restricted funds	–	159	159
Federal student aid program funds	–	855	855
Funds received in previous years	–	218	218
Total revenues	**$8,823**	**$1,976**	**$10,799**
Expenditures and transfers:			
Instruction	$3,577	$ 50	$3,627
Academic support	430	–	430
Student services	780	24	804
Institutional support	1,579	5	1,584
Operation and maintenance of plant	974	–	974
Scholarships, fellowships and discounts	790	552	1,342
Auxiliary enterprises	612	–	612
Federal student aid program funds	–	857	857
Other expenditures and non-mandatory transfer	120	449	569
Total expenditures	**$8,862**	**$1,937**	**$10,799**

OPERATING REVENUES AND DECREASES IN FUND BALANCES
(Unaudited)



OPERATING EXPENDITURES AND TRANSFERS
(Unaudited)

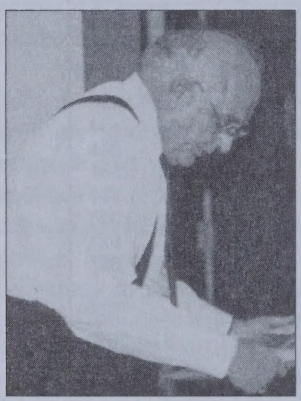


Operating Report, 1986-7

to $2,330 per year, not even a "doublement." For additional example, the "activities fee" climbed from $32.50 per semester to $71.

Funding, Endowment, and Gifts

To educate a student, at Nebraska Wesleyan, tuition and fees would consistently meet at least two-thirds of the cost to the school; "the rest of the dollars" were dependent upon gifts and "annual funds" and interest from endowment. State-owned institutions made up "the difference" through taxes and were becoming increasingly aggressive in search of "private gift support." To assist N.W.U. in its seeking, The Woods Charitable Fund, Inc., of Chicago and Lincoln, awarded $150,000 "to reorganize its fund-raising and development techniques." The school had increasingly to be efficient in use of its resources. Jack R. Ohle, vice president for institutional advancement, would direct the revision. Merrill G. Koser, '23, had retired as director of deferred giving, with Professor Lawrence E. Vaughan, '46, "to fill in" briefly. Dick Hahn, banker from Auburn, Nebraska, joined the staff (May, 1981) to direct this Wesleyan's "Planned Giving Program."



Dick Hahn

With a borrowed book-title to serve as slogan, "You Win With People," Wesleyan's "advancement and development" moved impressively forward—from "estate funds," from annuities, from real estate, from bequests and gifts (inclusive of retired faculty, of alumni, of members of the United Methodist Church, of "friends"), and with eyes turned to the goals for "centennial celebration." Along the way, the school would lift the burden of bonded indebtedness on buildings, another of its "centennial projects."

Wesleyan's Board of Governors kept close tab and steady eye on the school's "investment portfolio." Current market values for invested endowment funds caused shifts in estimated sums, and "book value" lagged behind. Compilations noted by "the Governors" indicated that from 1977 into 1986 N.W.U.'s endowment had grown from slightly more than $5,000,000 to $12,776,000 (in comparison to another summary which figured to $4,199,202 and $9,324,220, respectively). The "centennial goals" looked ambitiously above and beyond these figures. Along the way, to meet budgetary demands, annual drains upon "endowment income" had reached an approximate $815,000—surpassing an estimated $740,000 to come from "gifts and grants." Policy remained steadfast, to accept only estates and properties which could be advantageously sold "for investment purposes." Any "mineral rights" were to be reserved; if not possible, then "advancement and development" was to seek "the best possible price."

The university had little choice but to operate on "lean but solid" budgets and its dependence upon "voluntary gift support" was persistent. Donors often designated purposes for which gifts were to be used, and these limitations were honored. Options which rested "with the school" were preferred—to use for

"capital purposes," for "unallocated reserve funds," for "student needs," or for endowment. Trust funds might offer annual gift for a specified number of years. The "annual sums" accumulated impressively.

—"Great Teaching" and "Annual Fund"

As Nebwesuni turned to its "various communities of support," no other endeavor better illustrates success that its combined program for "Great Teaching" and for "Annual Fund." For autumn, 1978, published goal was $200,000, and the campaign gleaned $216,000 by spring. The gifts for 1986-7 reached $914,853. Formed in 1980 was a "President's Society," to include donors of a minimum of $500. In descending order would be a "Builders Club"—within a minimum line at $250, a "Century Club"—with minimum at $100, and "Friends." More than 220 "volunteer solicitors" turned to the "Lincoln community," and alumni engaged in a "phonothon"—to reach "throughout the nation."

Solicitation was purposefully "low key." A company, from within the "Business Section," which made an unrestricted gift of $20,000 would have for the ensuing year a "Great Teaching Chair" named in its honor. Seven "companies" quite regularly named the chairs—First National Bank, National Bank of Commerce, Commonwealth Companies, Inc., Crete Carrier Corporation, Pathology Medical Services, Bankers Life Nebraska, and Lincoln Telephone. Typical of departments designated were professors of biology, business administration, English, history, music, physics, and speech (for the year, 1983-4). Calls annually reached more than 3,000 alumni. Reckonings showed that "alumni giving" during the decade, to culminate in 1987, had jumped from $81,554 to $269,702; that participation had vaulted from 12% to 50%; and that "the average gift" had risen from $48 to $59.

—Centennial Development Program

Duane W. Acklie, chairman of the Board of Governors, and John W. White, Jr., president of N.W.U., waited until September, 1984, to make "joint announcement" of a Centennial Development Program, one that had been on the drawing board since the previous December. For purposes of "Annual Fund Support," "Endowment Gifts," and "Capital Improvement and Special Projects," the goal rounded to $23,000,000—of which more than $6,000,000 had been "in line" when the plan was shaped and with more than $17,000,000 "raised" by the time of announcement. Minutes of "the BOG" made record of receipts—one being of two estates, to be of combined worth of more than $900,000, for the "Centennial Project." To await the "centennial banquet" (January 20, 1987), James M. McClymond, current president of the board, joined with White to present Keith J. Maurer, '69, and Judith Trimble Maurer, '69, donors of a gift of $1,000,000—to be used in part to establish "The Anderson-Trimble-Maurer Endowed Chair in Mathematics and Computer Science." The "Centennial Fund" had reached $24,000,000. The "Governors" had set termination of solicitation to be as of May 31, 1988. (The total to be gleaned would stand at $27,800,000.) In a look to the future, President White had noted that N.W.U. had "far more assets than liabilities," but that it was far short of the "50 million in endowment" needed to

provide students "with the best education…they can buy." Nebraska Wesleyan was indeed an institution "with growing demands."

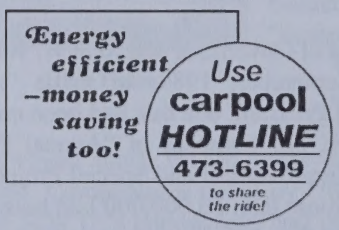
Amortizing of Loans

Not part of but coincidental with the "Centennial Program" came an amortizing of the loans owed on three dormitories (Burt, Pioneer, and Centennial Halls) and the Campus Center—of the bonds scheduled "to run to 2006." The university had purchased the bonds from the federal department of education, and the cumulative liability (as of September, 1984) "amounted to $1,200,936.25." The "repurchase," effected on the 28th, accomplished a "46% reduction of principal"—with payment accruing from "sinking fund reserves, repair fund reserves, and equipment fund reserves, and $135,183.06 borrowed "temporarily" from endowment funds. Facilitating the transaction had been sale of a farm deeded to Wesleyan by Walton C. Ferris (of Lincoln), an "honorary life trustee." Not only was the school enabled to take "freer action" relative to its housing policy, but it could pay for its "new phone system" and make "several improvements" within the dormitories. Payment to the Department of Education was $486,459.31.

Energy Conservation

Except for the Knight Field House, none of the structures on the campus had been built with" energy conservation in mind." With OPEC's oil cartel at work and cost of energy zooming, Nebwesuni became hard pressed to cut consumption of fuel and electricity. To locate the spots where heat was "escaping" from its buildings, the school used infrared film and thermogram. This sort of survey was part of an "energy monitoring system" initially funded in 1978 by the Nebraska Conference of the United Methodist Church. Purpose was to control "peak usage" of electricity, with minimum savings per year of $25,000. The Union Pacific Foundation, in May, 1978, granted Nebraska Wesleyan $35,000 to support over the next five years "its energy conservation efforts." Walter R. French, Jr., professor of physics, directed an "Energy Task Force" to formulate and to direct measures "to cut energy uses." Subsequent reports of savings of kilowatt hours (KWHs) and dollars attested to the effectiveness of the "measures"—with an "annual summary" (May 8, 1981) indicating approximate savings of $60,000. Energy "costs" for the year had actually grown by more than $100,000. Hand in hand with certain repairs and insulation, the task had become one of turning off lights, keeping windows tightly closed, and dressing warmer in winter—with room temperatures "not above 68° F." Air conditioning for the summer months was to be "not so cold" and to be "turned off when not needed." This Wesleyan's plan was to keep rising expenditures for energy from making "serious dents in reserves." Occasionally, the campus newspaper reminded its readers that "carpooling," too, could help

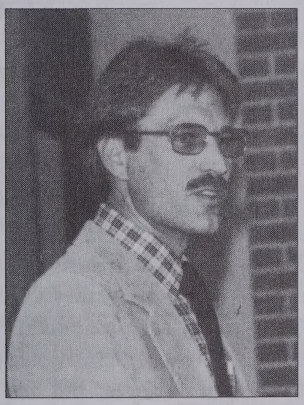
--R. B. Johnson



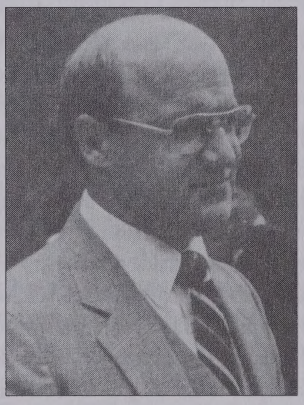
meet "the energy crunch and costs." Nebraska's U.S. Senator J. James Exon became a chief advocate of "ethanol" for gasoline—as another means "to counter OPEC's power" and "to promote agriculture."

Recruitment, Enrollment, Retention

Effective response to the "energy crisis" became a significant and tangential goal at Nebraska Wesleyan, but recruitment and enrollment and retention of students was vital to fulfillment of consuming purpose. Enrollment was constantly "a first priority," and simple arithmetic by 1980 showed it cost about $300 to recruit "a new student." This expense would grow with inflation. Nearly 90% of this Wesleyan's students had been regularly Nebraskans, and indications predicted decreases in college enrollments. Trade schools and junior colleges seemed, more and more, to be meeting needs; and, survey portrayed a lessening of the "college degree as a guarantee." Private institutions faced into the winds of "heightened recruiting efforts" from the state-supported schools. Where a student at N.W.U. paid an approximate 70% of the cost of "his higher education," taxes covered at least 70% "of the cost" at the state's schools. A gauntlet seemed to be down!



Thomas W. Grabau



Jack Ohle

Thomas W. Grabau, successor to Jack Ohle as vice president for institutional advancement, compiled a "profile" which compared enrollments at Nebraska Wesleyan for 1977 and 1987 (fall semesters):

29%	from Lincoln	27%	from Lincoln
10%	from Omaha	7%	from Omaha
46%	elsewhere in Nebraska	56%	elsewhere in Nebraska
13%	from other states	8%	from other states
2%	foreign	2%	foreign
1,108	total	1,217	total
1,040	full-time	1,153	full-time

Under direction of Kendal E. Sieg, admissions had steadily, if at times slowly, grown—"against the tide." Of note was the increase of students from "elsewhere in Nebraska." Focus of a different sort disclosed that percentage of students preferring the United Methodist Church had declined from 38 to 33.

Jamie K. Bishop, '82, in his column, "Beckoning Call" (*Tribulation*, September 12, 1980), surmised that students at the school were "preparing for their respective futures" and were seeking "to participate in the determination of the future." They were not willing to become "victims of fate." Bishop concluded that "liberal education at Wesleyan" was designed to enable students "to cope, to control, and to shape...." President White, with celebration of the college's centennial approaching, attributed its success with recruitment and retention to "highest academic quality" and "an intensely personalized educational experience for each student." He had earlier observed that "ACT entrance scores" for new students at this Wesleyan had a composite of 22.1"—as compared to 19.9 for Nebraska and 18.7 for the nation. White repeatedly underscored the school's programs for "advanced standing" and for scholarships and financial aid; he praised an "extremely competent and talented faculty and staff"; he stressed the "enthusiastic support" which came from alumni and from "other constituencies"—parents and the United Methodist church, included. Not to be overlooked were N.W.U.'s outreach programs and services—particularly music, dramatic and forensic, and athletic. Also, of significance were the recruiting techniques in effect for "Senior Information Day," "Parent's Day," "Confirmation Day," and "phonothons." Furthermore, "older students" in increasing numbers were beginning to frequent college classrooms.

The Baldwin-Whitcomb "Case Study" (1987) commented upon the school's "increase during years of demographic decline of 'twelfth graders'" in Nebraska—"good indication of the respect held by the school's many communities." These students were "a quite homogeneous group, mostly white Nebraska natives." Baldwin and Whitcomb discerned that faculty and students "enjoy their work." For recruitment, N.W.U. had already extended "national efforts"—to reach, for examples, into Kansas City, Denver, Chicago, and "even Omaha." Desired was larger enrollment of foreign students; but for "several reasons" the university had learned to require a "deposit of $1,000 for admission"—to be forfeited if registration not effected within two years. So, no expected large increase from abroad.

Practice had for many years, on scheduled days, brought to the campus "senior counselors" from many of the state's high schools. Such visitations provided opportunity to spread "the Wesleyan gospel"—particularly to "advisors." From "many leads," N.W.U's admissions personnel responded with "direct contacts." Outgrowth was to conduct a major "Senior Information Day"—an autumn event for high school seniors and their counselors and parents. Schedule included registrations, convocation and entertainment, review of admissions procedures, lunch, opportunities "to witness student life," interviews with departments, and sessions to learn of "financial aids." Each spring semester brought a series of "open houses," and these included "juniors" from the high schools. For one Sunday afternoon, "guests" numbered about 450. Inaugurated in

February, 1984, was an Admissions Liberal Arts Seminar—designed to inform annually "prospective students" of the importance of the liberal arts and humanities "in a person's education."

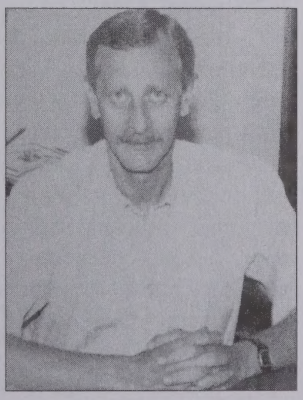
Along with the above came an annual "Parent's Day"—even a "Parent's Weekend." These were occasions for varied schedules—to include convocations; entertainments; seminars to treat of costs, scholarships and financial aids, and career opportunities; campus tours; "open houses" with departments and with dormitories and with "Greeks"; brunches, barbecues, and evening banquets; and a dance, intercollegiate "game," dramatic production, or music program. Members of faculty and staff, along with "hosting students," were "on deck " to make a success of each day or weekend. Often to preside were the officers of the Parent's Association.

Highly significant for recruitment were the "phonothons" to high school seniors—both applicants and prospective applicants. During two weeks in February or early March, a minimum of 110 "students, faculty and staff" would reach an approximate 1800 "high schoolers." Encouraging enrollments were testimony, in part, to the efficacy of these calls.

Figuring in on a fringe was a combination of procedures by which prospective students could gain "advance placement." Often used were the CLEP examinations (College Level Examination Program). Some departments at Nebraska Wesleyan resorted to other tests. Such "placement" enabled a freshman to enroll in the "subject area" for courses above an introductory level; and, if the scoring were high enough, to gain credits with payment of "required fees." An "early admission" could provide opportunity for a "senior" to begin studies at N.W.U. before graduation from high school—even to a maximum of 12 hours of credit. By use of a sort of prior approval of credits to be earned at a "two-year junior college," "Dual-Enrollment" facilitated transfers of many new students to N.W.U. to complete their "degree programs."

To make the youth in the United Methodist congregations of the state "more conscious of Nebraska Wesleyan," college and conference joined to conduct an annual "Confirmation Day." First held in March, 1985, the program brought confirmands and other youth, their parents and ministers, to the campus for "orientation." For the "Saturday event" in 1987 attendance climbed "to about 700." The school left few stones unturned in effort to maintain "stable enrollment.

With Ken Sieg "at the heart of the matter," Nebraska Wesleyan publicized quite regularly each autumn that its enrollment was "a wee bit better than expected." Across the board, entering freshmen averaged markedly above the national norms in the SAT and ACT scores; at least two-thirds had been in the upper 20% of their high school classes; about three-fourths could show standings at "averages of B+." Annually, five or six "national merit finalists" were among the new students—each to receive"



Kendal E. Sieg

tuition discount." An ACT survey, conducted in 1984 and with more than 13,000 graduating seniors from Nebraska high schools responding, disclosed that as "first choice" N.W.U. ranked in fifth place—following University of Nebraska-Lincoln, Kearney State, University of Nebraska-Omaha and Creighton University. Respectively, Creighton and Wesleyan had garnered 524 and 386 "firsts." As "second choice," Wesleyan had moved ahead of Creighton.

Studies by the Carnegie Foundation indicated, by 1987, that colleges and universities were beginning to rely less upon "standardized tests" to determine admissions. This Wesleyan had followed a rule-of-thumb policy to admit for an "entering class" an approximate 7% as "risks"—new students who did not meet the minimum standards for test scores and "class status." The faculty's Academic Standards Committee approved recommendations, and "risks" could register for "limited loads." The "risk factor" entered into the school's concern with "retention." Too, concept was changing in the higher echelons as to what "sort of product" should emerge from colleges as an "educated person."

Retention

—Statistics and special committee

Statistics showed that N.W.U. was rounding the 1970s with a "retention rate" of 86%—well above "the national average." For its freshmen "eligible to return," the percentage slipped to 83. This "gap" necessitated careful study and analysis. Certain questions arose, including these: Were several new students experiencing a sort of "culture shock"? Did weaknesses exist in the "freshman advisory" and "personal counseling" procedures? Had "academic challenge" proved too often to be frustrating? Was "higher tuition" often a factor? Particularly troublesome was persisting evidence which disclosed that the school graduated less than 50% of "its original enrollees"—that Nebwesuni, for whatever reasons, was not up to "the national norm of 60%. So, the faculty (October, 1986) formed an ad hoc committee on "Retention." Goal to be reached was a full-time enrollment of 1,400. Helpful was a recurring appraisal in *U.S. News & World Report*—that Nebraska Wesleyan was "one of the finest institutions in the nation."

—"Student View"

Kelly J. Karges, '81, as a graduating senior, presented to the board of governors a "Student View"—to concentrate upon the "institution's program" as one which reached "a level of learning in which factual knowledge is integrated with personal experience." Dr. Rick Artman, vice president for student affairs, conducted surveys to discern "student opinion" relative to nearly every aspect of life on the campus. With a minimum of some twenty "areas" to be rated, "general response" indicated satisfaction to rest at "about 71%." Least favorable to student approval had been services or policies dealing with parking, food, health, residence halls, probation and suspension, expenditures of the "activities fee," and uses of the Campus Center. Somewhat marginal were "career planning," "financial aid," and "personal security." Greater strengths were found to rest with "personal counseling," relationships between faculty and students, "availability" of advisors and professors, and instruction and "course content." Other inquiries

indicated need of scholarships—specifically for "talented and skilled students in music, art, theatre, and athletics." The new ad hoc committee had much to appraise.

—"Orientation" of freshmen, and "mini-terms"

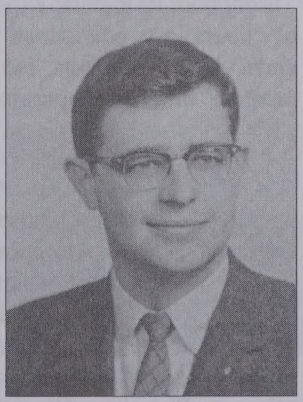
Since first impressions are supposed to be the more lasting, "orientation" of freshmen was a program always subject to review. In late May and in June, the Student Affairs Office dispatched "summer mailings," packets replete with information and instructions, to expected newcomers who had already taken care of application fees and admissions deposits. Many new students would be on hand for the two "mini-terms" scheduled for late June, July, or early August. For "Pre-registration and Orientation" (P.R.O), an "O-Group" of students, administrators, and faculty was present to engage in ice cream parties, meals, bus tours of Lincoln, dances," over-nights" in dormitories, counseling sessions with academic advisers, and completions of preregistration for autumn semester. Purpose was to avoid for the "shy and hesitant" the traumas associated with the beginning of a "first semester". A third "mini-term" coincided with the opening of the fall term. Combined and guiding efforts of admissions, student affairs, and registration sought to assure for each new student a productive sojourn at N.W.U. At least 80 students assisted in these "admission events"—the "Ambassadors" had simply merged into the larger "O-Group."

—Academic "risk"

Wesleyan's "instructional force" had been particularly attentive to established practice which urged each teacher to inform the student affairs office of any student whose academic standing had become "at risk" or who had become openly discontented. Once "an alert" had been sounded, "retention efforts" went into action. Academic advisor and other professors of a troubled student became parties to inquiry and encouragement. Within six weeks of a semester, it was not unusual for 60 students to have been assisted. Emphasis upon "rights to privacy" caused some situations to be highly delicate. Nonetheless, the "practice" had its positive results.

—Counseling (Clinical Psychologist and Campus Chaplain)

Beginning in 1973, Carlton B. Paine, '62, aided students at N.W.U. as a special counselor. Dr. Paine, a clinical psychologist, observed a published schedule and served within the school's "health program." Matters of "stress, anxiety and depression"—"problems dealing nearly always with personal relationships"—were subject for interview. A minimum of fifty students, some regularly, may have consulted with him during each year—with cost covered by "activities fee" and with "assurances



Carlton B. Paine

of confidentiality." Students "with troubles" also turned to the "University Minister"—the Campus Chaplain.

—A "Teaching-Learning Center"

Somewhat the product of proposals and actions fostered by professors Nancy Hazelwood (history) and Larry Vaughan (education), a "Teaching-Learning Center" (TLC) became reality—third floor of the Cochrane-Woods Library. Here were assembled tapes, videos, graphs, and manuals which students could use to improve their academic skills. Many members of faculty and staff volunteered to assist as consultants. Alerted of the resources available, members of the faculty directed students to use the "learning center" (LC). The "self-instruction procedures" concentrated upon "techniques" for listening, reading, comprehension, vocabulary-building, note-taking, reviewing, test- and examination-taking, research, and composition. Many departments kept copies of "old examinations" on file for reference. Scheduled were "special sessions"—planned to go to "the depths of certain problems." Personal consultations also contributed to "positive improvements." Concentrating on efforts of students "to improve their learning habits," Becky Herrick, '83, reported in October, 1981, and noticed that "most students do not perform close to their ability." Improved performance and "retention" had become joined objectives. Students of later vintage would turn to N.W.U.'s "Cooper Center"—in the library.

—Career planning and job placement

Increasingly essential to the school's reaching its "retention goals" were its services for career planning and job placement. In transition was the traditional objective that higher education should enable its recipients to appreciate conclusively the cultural heritages reviewed in "the liberal arts." These traditional enthusiasms for the humanities, for the "fine arts," and for certain of the so-called "social sciences" had somewhat given way to consuming concentration upon "career preparation"—a sort of "job mentality." A "private liberal-arts college" had somehow to keep its old fires burning. The challenge was not new. Throughout its historic experience, Nebraska Wesleyan had blended the purposes of "liberal-arts educations" and "job-training." Current stresses had pushed for curricular adjustments, but the times necessitated that N.W.U. "accentuate the positive" and that its programs and services keep "in harmonious focus."

—("Career Counseling Center," "Career Planning Week," NETCHE)

The Office of Student Affairs, as directed by Dr. Milton D. Evans, had operated a "Career Counseling Center"—a room "of accumulated resources to help students make decisions." A "Career Day" had become an annual event, an opportunity for each department to display its literature and "specials"—in the "Great Hall," and to conduct conferences and interviews in laboratories and seminar rooms. On hand were alumni who could visit and advise relative to their professions and companies. In 1980, as directed by Bette Olson, registrar, a "Career Planning Week" allotted certain days to certain departments.

Bette Olson

Simultaneously, NETCHE (Nebraska Television Council for Higher Education) was conducting its annual "Career Fairs"—first in Omaha and then in Lincoln, and "arrangements" enabled many of N.W.U.'s students to participate in the workshops and interviews.

—("Career Development and Placement Center," "Career Week")

A leap forward occurred in autumn, 1982, with establishment of Wesleyan's "Career Development and Placement Center"—to be directed by Bette Olson, to resign as registrar. A highly significant move, this greatly enlarged "service" would occupy spacious quarters in the Campus Center (lower level). Members of the faculty conducted "seminars" to treat of writing and resume preparation, of self-assessment, of job research, and of "all aspects of interviewing." Efficacy of a "senior internship" remained specialty of the "Bus Ad-Econ department." Emerging "new fields" moved into prominence—with "health care" and "occupational therapies" among the more noticed. The annual "Career Week" continued, with a minimum of 60 alumni "at the tables"—to share their expertise's. No academic discipline remained "out of the eye." The expanding service met need of both student and institution. The "pace" at this new center never slackened.

—Veterans

Expected was decline in number of veterans to be "on campus." For those yet eligible to receive benefits for education and "to be retained," a set of directives required careful observance. To receive the "federal benefits," one had to make "uninterrupted progress" toward completion of every course; to maintain "progress toward a degree"; to be a "full-time student"—always with a minimum of twelve hours; and to be "in attendance at classes." Each veteran had to satisfy both VA and NWU.

Financial Aid and Assistance

—Claire D. Fredstrom

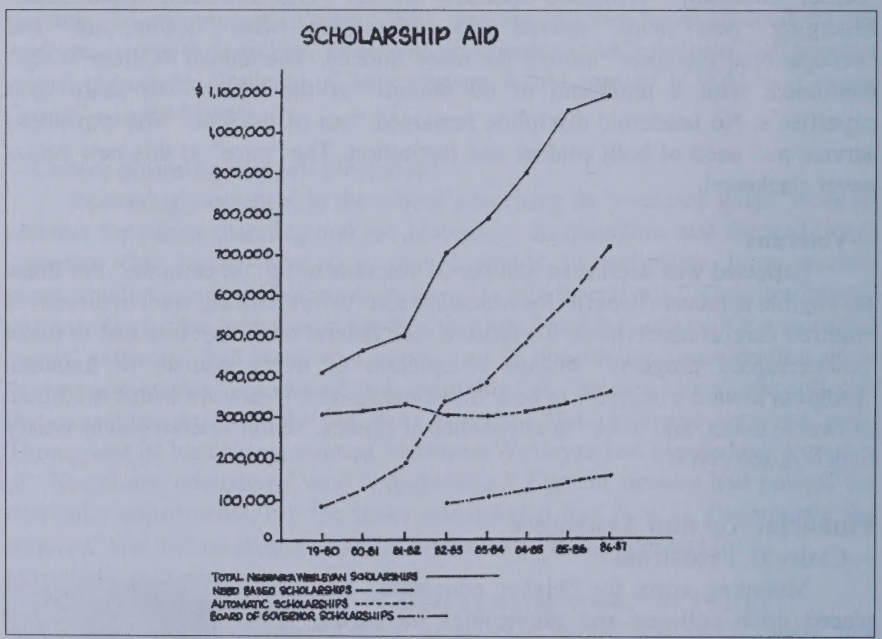
Mounting costs for "higher education" had placed upon colleges and universities increasing demand from students for "financial aid and assistance." Claire D. Fredstrom, '62, since 1967 had served his alma mater as its director of financial aid. His job was "to make fair and equitable" the annual distributions of "available resources"—directly from N.W.U., and from the federal government. By 1978, the school was expending annually an approximate $500,000 for

Claire D. Fredstrom

"grants, scholarships, and work." It was not out of the ordinary for "a largest increase in budget" to be for student aid. Looking to the centennial year, intended expenditures for "financial aid" reached $1,524,294. The "need" for 1987-88 figured to be $2,000,000. As of March, 1987, 58% of Wesleyan's full-time students were receiving aid from the school; under Title IV, 59.5%—from "federal aid." Fredstrom's "job" was often one of "juggling," and it was "big business." Between 85% and 90% of Nebwesuni's enrollees were on the lists for "some kind of financial aid."

—Scholarships

Nebraska Wesleyan had a virtual battery of special scholarships—to be awarded to freshmen on bases of "academic qualifications." Five categories of award were in the plan. For 1978-9, a "Wesleyan Scholar" received $1,100 per year ($550 a semester); a "Trustees'"—$700 per year; a "President's"—$500; an "Achievement" or "Recognition"—$400; and a "Plainsman"—$200. Nebraska's "Regents' winners" were in the "Wesleyan" rank. By 1987, the upper three ranks had increases, respectively, to $1,500, $1,000, and $800. As of 1980, selected



"scholars" had numbered 53. The school's "Governors" added allowance for 26 additional "at-large scholars." Two years later, the "Board" directed that "National Merit Scholarship finalists" from the "ten-state area" (including Nebraska) be offered "full tuition" awards "at N.W.U." Expected, that "a strain on budget income" could ensue.

Safeguard lay in endowment, and this Wesleyan sought funds to underwrite "growing demands for scholarship aid." Success of search was to be measured by

bequests, such as that of Hattie and Elvina Holling of Wood River—a "family estate" valued at $1,255,000. Of different sort was a grant of $300,000 from the Peter Kiewit Foundation, to increase scholarship resources "over a period of four years." In time for "centennial celebration," the annual catalog listed approximately 175 "funds"—some of which supported the "endowed program" in general, but most to carry specifications relative to need, or purpose of education, or residence of family, or other "narrowing qualification." Also, the Woman's Wesleyan Educational Council (W.W.E.C.) had increased its annual awards to 24, with some to be no more than $50 annually; but, as one student affirmed, "Every little bit helps!" For each year, five or six students at N.W.U. held national United Methodist Scholarships. In nearly all cases, holders of scholarships could receive renewals if "performance" were at proper level.

—Loans (N.W.U., the Church, the federal government, "family need," payments)

Loans were major source of "student aid." The university had by 1985 more than twenty "funds"—established by "friends" of N.W.U. and to enable students to pay tuition and other costs "when due." Typical was an "emergency loan fund" established in memory of Thomas H. Donahue, '38,—for whom financial "problems he had faced...delayed for four years his graduation." Repayments perpetuated these resources. The United Methodist Church, for its members, provided loans "up to $800" per year—terms being that "repayment" be within six years after graduation and unpaid principal to bear "annual rate of 4%."

Federal legislation, a guiding concept being that higher education of the nation's youth contributed vitally to "national defense," greatly facilitating college students in their quests for "loans." The enactments provided for National Direct Student Loans (NDSL) and Supplemental Educational Opportunity Grants (SEOG). So-called "Title IV students" found their assistance through "Pell Grants" and SEOG; "Basic Educational Opportunity Grants" (BEOG); "College Work Study" (CWS); "National Direct Loans" (NDL); "Guaranteed Student Loans" (GSL); "Parents Loans for Undergraduate Students (PLUS); and even "State Student Incentive Grants" (SSIG). The nation's Commissioner of Education dispatched information and directives, and each college's "director of financial aid" had to become a person of knowledge and expertise—with respect to each "modus operandi."

Eligibility to receive a loan nearly always depended upon "family need." The "need-tests" required statements anent "annual income to be made," and these became balanced against the pending costs to attend a college or university. Grants varied according to "established need," with "uniform methodology" to determine amounts. A loan came for "one year's attendance," and contract required a student "to make satisfactory academic progress." Juniors and seniors could receive larger sums than students of freshman or sophomore status. To meet rising costs, legislation adjusted upward the limitation of amounts. Loans incurred "origination fees" to cover certain "costs to administer," and these "fees" could add to 5% of the loan. Interest rates adjusted each year "to the market." By 1987, an "average

annual loan" per student at Nebraska Wesleyan had reached $4,956—with total "federal aid" for a year adding to $2,219,118.

Size of loan might reflect somewhat an expected "job placement and income to be gained." Schedules for payments on loans were often delayed until "seven months after graduation"—to allow for employment and income. Onset of interest coincided with beginnings of payments. Legislation directed that certain loans "be forgiven" (the government to pay) should the recipients enter into certain "fields of education" or take employment with charitable (nonprofit) organizations. Were one to enter Peace Corps or VISTA, "three years of delay" for adjusted payment followed. An entry into the military service could bring "partial cancellation."

For the loans, the federal government served as guarantor should a "default of payment" occur. By and large, Nebraskans defaulted on their "funded student loans" at about half the national average. As of May, 1985, no more than .029% of "N.W.U.'s loans" were going into default. This would slowly creep to 1.4%. Students at the school found no restriction because of "default of payments." According to reports, "filings of bankruptcy" enabled escapes from payment. Women, with their lower salaries comparatively, were often "pressed" to meet payment schedules. As of 1986, scarcely 10% of students nationally receiving guaranteed loans were other than "white."

—Employment on campus

Employment on campus had "forevermore" been part of "student aid" at Nebwesuni. One who "worked" had to keep job and studies in some sort of balance. Time had to be more efficiently managed, and there was less of it for extra-curricular activities, for socializing, and for sleep. Into the decade of the 1980's, "minimum wage" of $3.35 per hour was a bottom line to be met by the school—generally on "an across the board" basis. This "Student Employment Aid" lay within Claire Fredstrom's bailiwick, and his reports were revealing. For instance, by spring, 1985, some 308 students (about one-fourth of "full-time") worked part-time on campus—at clerical jobs in offices, as "assistants" in departments and library, as members of crews for "grounds and maintenance," et cetera.

Employment of students was matter for the school's annual budget. Professors and students persisted to note that much off-campus employment garnered wages well above the "minimum"—for instance, that cleaning of bathrooms, mirrors, floors, and hallways in motels could bring returns up to $5.50/hour. Students who served as laboratory and teaching assistants, as lifeguards for "Taylor pool," as coordinators of programs in the Campus Center, and as "highly technical secretaries" in certain departments were, for example, engaged in far more "demanding work." So adjustment was in order, and Fredstrom announced a "new wage scale"—to commence at N.W.U. (autumn, 1986). The school would now have four categories of employment for students, and the respective wages per hour would be $3.35, $3.45, $3.55, and $3.70. At the lowest level of the scale were students who answered departmental telephones and who worked for SAGA; for the upper level were lifeguards and "program coordinators." These wages were for "starters," with returning students to receive

increases "because of their experience." Already, "work on campus" made up this picture—104 students received from $100 to $300; 97 from $300 to $600; 76 from $600 to $1000; and 52 over $1,000. The centennial year "at Wesleyan" would find these sums considerably higher.

—Nebraska and "separation of church and state"

State governments were also sources of financial aid for needy students. Much of this would come as State Student Incentive Grant (SSIG), a way to match federal aid. Nebraska (1977) was one of five states without some sort of "financial aid" for its needy college students. By 1985, it was one of two, the other being Wyoming—which had no private colleges. So, Nebraska was truly a sort of cheese which in rhyme and song "stands alone." The state had eleven chartered private colleges and universities—Bellevue, College of St. Mary, Concordia, Creighton, Dana, Doane, Hastings, Midland Lutheran, Nebraska Wesleyan, Union, and York. Bellevue alone was not "church-related." Public sentiment in Nebraska remained committed to a constitutional "separation of church and state." Most of the "senators" in the state's unicameral dared not budge. No problem arose, that the state funded 75% of a student's tuition to attend "a public institution"; nor would there have been to fund additional "aid" for students "in need." But, the concept of "separation of church and state" remained an insurmountable barrier against even "one penny to assist students who attend a private college."

The United States Supreme Court in 1977 upheld a Tennessee law that included "private schools" in a tuition-aid program. Soon a proposal would be before the "Nebraska Senate" to provide financial assistance to enable Nebraska's students to attend colleges and universities "within the state." Not until 1984 did Nebraska's Supreme Court rule that a proposed "Nebraska State Scholarship Program," which would aid "needy students" to attend any college or university in the state, met the test of "separation of church and state." Such a bill was now "up for funding," and opportunity was ripe for the Association of Independent Colleges and Universities of Nebraska (AICUN) to push for passage. John W. White Jr., played major role in AICUN's effort to "influence the senators." But, to no avail. As yet, too many of the states legislators remained "sensitive to the issue." More years would have to pass.

(As stalemate over the issue continued in Nebraska, George Drake, for the *Des Moines Register*, reviewed the role of private colleges in Iowa. There, according to Drake, the "average parental income" for students attending private colleges was less than for those "at three state universities." Explanation lay in "Iowa Tuition Grants" and in "the staggering amount of financial aid awarded by the colleges themselves." What most Nebraskans seemingly refused to acknowledge was that in reality independent colleges, as Drake averred, provided "option in higher education"—with great potential impact "on the state's economy.")

—Woman's Wesleyan Educational Council

For fifty years, beginning in 1937, the Woman's Wesleyan Educational Council had awarded scholarships to worthy students. By means of "socials,"

white elephant sales," anniversary solicitations, and "memorials" these ladies had expanded their "Endowed Scholarship Fund." During the 1970s, 223 students had received assistance—to an amount of $23,135. For the '80s, altogether by 1987, the number had exceeded 227, mostly women. To give added reason to celebrate N.W.U.'s centennial celebration, the W.W.E.C. rounded its "endowed fund" to $100,000 and awarded 28 scholarships to total $6,250, to "Wesleyan students." Not until 1996 would this Council celebrate its own centennial, and the women set goal for an additional $100,000—for their "fund." (They would make it!)

(To celebrate its 90th anniversary, April, 1986, the W.W.E.C. featured a dramatic production, "Souls That Take Wings"—a play written by Professor David Clark. Subject of the drama was Angie Newman, a Nebraskan, who was among the first women to gain admittance to a quadrennial conference (1900) of the Methodist Episcopal Church—as an "official delegate." Site of first performance was the sanctuary of the First United Methodist Church, adjacent to the campus.)

The Alumni and financial support

Significant to the school's budgetary commitments for "scholarship needs" were its alumni. Among the missions stated for the Alumni Association were encouragement of enrollment and giving and obtaining of "philanthropic support." John White, as president of the institution, was quick to note that its graduates were "making the wheels turn" in many fields—medicine, research, business and finance, government, the ministry, education, "et cetera." To enter the decade of the 1980s, Nebraska Wesleyan would be communicating with "more than 8,000 homes."

An ACT survey of the graduates of 1979, conducted in 1983 at request of Bette Olson, for "Career Development and Job Placement," revealed a consistent pattern—that 66% intended to engage in "advanced study"; that 83% "of those applying" had gained admission to graduate or professional schools of their "first choice"; that 67% considered "their school's program" to have been better than that at other "comparative institutions"; and that 83% had been dependent upon "scholarship aid." Corresponding percentages for graduates of other undergraduate colleges, nationally, were respectively 49.9, 77.5, 31, and 29.8. The survey covered a legion of other points, one being relative to "assistance to gain employment"—for which no more than 5.4% gave high mark to N.W.U., as compared to 8.3%. Olson had a challenge to meet. By 1984, a minimum of 65 alumni would be returning annually to the campus to participate in the consultations for "Career Week."

—The Association

To be hoped for and expected was that "achieving alumni" would be generous in "philanthropic support" of their alma mater. This, really and generally, had not been the case. The Alumni Association would play a key role in campaigns to increase giving for the annual "Alumni Fund." Presidents of the Association during White's "first decade" were successively William Norris '60 (to follow Richard B. Johnson as Vice President for Business Affairs), Larry Ruth

'67, Keith Maurer '69, and Mary Ann Lundeen Erickson '60. On record were "alumni homes," along with a registry of hundreds of "friends and benefactors." Thomas W. Grabau, while serving later as vice president for advancement, estimated that in 1978 no more than 7% of this Wesleyan's alumni were contributing to support annual commitments and budget. Not impressive! Also, "in all categories" these alumni had for the year added no more than $59,000. Also, not impressive!

—A "phonothon"

Well, what to be done? A first response came for spring, 1981, when Grabau, as assistant to Jack Ohle, organized a "phonothon"—a special arrangement with Lincoln's telephone company whereby during the evening hours of a two-weeks span a veritable legion of alumni would take to some 24 telephones to call other alumni to pledge and to pay into an "annual alumni fund." Objective was "to get alumni involved." Response was favorable, and the procedure—with pledge cards named and "gifts" recorded, along with "remarks" by caller—became destined for annual repetition. In future, certain students and some "friends" took turns at the telephones. The initial effort garnered "gifts" from 21% of the alumni—total to be $32,000 (an upswing from the previous year's $19,000).

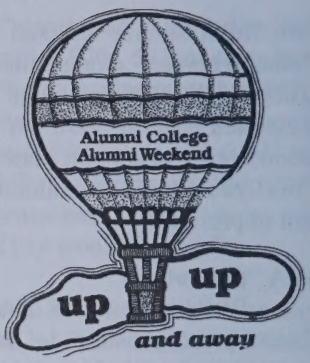
—"Challenges" and responses

For 1982 came a challenge from Cecil E. Bassett '25, of Dallas, Texas. He had been for many years a trustee, and he offered to pay $25,000 into the fund were the percentage of contributing alumni to increase by five per cent. The second "phonothon" brought a "zooming response"—the jump being from 21% to 37%, with some 1600 pledges reaching $38,154. Impressive for publication was that this percentage placed N.W.U.'s alumni in the nation's "top 2%" for such giving. Callers had reached more than 3,000 homes.

Subsequent "challenges" came from Dr. W.R. Fetzer '17 and Dorothy Embree Schrack '47, F. Darlene Sampson Tipton '34, and Donald and Eleanor Dixon '37. Each challenge sought increase in percentage of pledgers, and this reached 42.5% in 1985, and the Dixons' "outright gift" was $50,000. Enroute to this Wesleyan's centennial celebration, a peak of percentage for alumni-giving topped at 43.8%; calls made during a phonothon surpassed 3,700; gleanings stretched upward to nearly $41,500. For "all categories," gifts from alumni had climbed to more than $200,000 within a year. Grabau's resume estimated that approximately one-half of the school's "living alumni" had eventually paid into "the fund."

The Alumni Association had many concerns and had committees to attend to the matters. A "Fund Committee" had become highly attentive, and other committees turned to activities, student recruitment, nominations, and annual awards. Significant for "commencement week" was an "alumni banquet," occasion to present "the outstanding senior." Popular had become trips to Bellevue—to snack aboard and cruise the Missouri River on the "Belle of Brownville," the captain being J. Randel Smith '57. Scheduled "gatherings" on

top floor of Lincoln's First National Bank found the tastiest of hors d'oeuvres and the latest "good news" about N.W.U. Sue Shaffer Frahm '62 succeeded Susan G. Wehrbein-Cassat '80 as director of alumni and special programs (March 1, 1982). An "Alumni College/Weekend" each June became event of mounting attraction. "UP UP and Away" (1986) contained a treasure trove of photographs. It was occasion to feature Jesse Yost's ('69) "A Heritage Scrapbook," historic review of the W.W.E.C.—for its 90th anniversary. And, the Abel Stadium was "going up."



—An "Alumni Directory"

Not for decades had Nebraska Wesleyan published an "Alumni Directory." Updated directories came in 1980 and 1984. Listed were the "alumni awards" which had been made each year since 1956—"Alumni Medal of Honor," "Alumni Achievement," "Alumni Loyalty," and "Young Alumni Achievement." Added in 1983 had been an award to recognize "Young Alumni Loyalty"—initial recipient having been Kevin J. Boatright, '74. Also presented for review were the "honorary degrees" as bestowed by the university since 1892. Major features included "alphabetic listing" of living alumnae/alumni; "geographic listing" of living alumnae/alumni—city and state, or foreign country; and "class reunion year listing"—each year's graduates, living and deceased, beginning with 1890. These directories set precedent for others to follow, each to be a valuable document relative to the school's history.

Grounds and "beautification"

As noted by J. Darwin Penrod, grounds manager, there was upswing in emphasis upon "campus beautification"—once John White arrived to be president of the college. Wesleyan benefited from the Comprehensive Employment and Training Act—with its "beautification effort" to begin in the spring, 1978. Much of this action was prompted by services of the Lincoln office for CETA and the attentiveness of Mayor Helen Boosalis. Additional "hired personnel" painted, did carpentry repair, poured some cement, reset bricks in walls, improved lighting, planted shrubs and trees, seeded grass extensively, and spread an abundance of fertilizer. The many "touches, here and there" brought comments of approval, except from a small bloc of critics who felt the money could have been better spent for heightened salaries and curriculum innovation.

—Campus "aesthetics"

A concept of "aesthetics" had taken over, and Twyla Hansen, who succeeded Penrod in 1982, increased the pace of "improving appearance." Editorial commentary in *The Wesleyan* dwelt upon her "excitement about her job and…the positive results." Her "designed plantings," along with "seasonal

clean-ups," preserved for the campus a "park-like appearance." Only in one "area" was there failure—to persuade students to "Keep Off The Grass!" As for all "ages past," too many students preferred "the cowpaths." This seemed to be one tradition that prevailed against the contemporary forces for change. Also, old steam lines kept "leaking," and frequent diggings "marred the lawns."

Twyla Hansen

A poet of widening acclaim and a true aesthete, Hansen ably administered expenditures appropriated to improve "things about the campus grounds"—especially in preparation for the school's observance of its centennial year. Of the $23,000,000 sought for the "Centennial Program," $1,000,000 was reserved to improve "buildings and grounds."

—Sculptures

Somewhat simultaneous with John White's arrival came decision to seek "new sculptures" for the campus. Promotion offered prize "to the winner" of a competition, and the men of Burt Hall responded—to the challenge. They placed their creation before the Smith-Curtis building, identified it to be the production of one "B. Hall," and named it "Edsel's Revenge." (Much in the news at the time was "Irma's Desire," a somewhat controversial display at a rest area along I-80.) Dwight R. Wininger '82, a freshman at the time, recalled the details of "Revenge"—which stood for three weeks before detection revealed it to be a practical joke. This masterpiece was "a combination of two old tires, a muffler, a power steering pump, a couple of used air filters, an old steering wheel, part of a transmission, and various other miscellaneous auto parts." When removed "in the back of a maintenance truck," the men of the dormitory created a successor, "Pipe Dreams"—to last but two days before "disposal by the maintenance crew." From such source, humor on campus was alive and well.

—"gifts"

Certain "gifts" to the university would account for many improvements in campus appearance. For example, a memorial to M.W."Squire" Anderson, Lincoln contractor—effected by family and friends (September 1981), provided shrubs, small trees, and benches for "three areas" adjacent to the southern entrance of "Smith-Curtis." The graduating classes of 1982, 1983, 1984, 1985, and 1986—by means of "gift projects"—helped renovate "the mall" to the north of the Rogers Fine Arts Building and to fill in the pool to make "a garden" of shrubs, with a statue; to purchase a sculptured bronze seal to be placed "at the back of Old Main"; to beautify "the circle drive area" in front of the east entrance to the Campus Center; "to decorate" with shrubs, flowering trees, new sidewalk, restored turf, and benches an area to the south of the entrance to the Rachel Ann Lucas Building (former library); and "to remodel" the grounds to the west of Old

Main. A lawn-sprinkler system, installed for the "president's residence" by Mr. and Mrs. Everett Knoche (1985), would set pattern for the entire campus.

—The "Alice Abel Arboretum"

Publicity for May 4, 1979, dealt with dedication of "The Nebraska Wesleyan University Arboretum." The campus was known for it's variety of trees, many rare for the region. Alice Abel, of Lincoln and a trustee, to accelerate beautification of the campus, provided 64 "new trees" to be planted, spring, 1981. To recognize her friendship for and generosities to N.W.U., the school's governors, with focus upon the "central campus mall," named The Alice Abel Arboretum of Nebraska Wesleyan. Dedication followed in October. With Dr. Marvin Bichel, professor of biology "in charge," more trees and shrubbery were planted, and the Nebraska Statewide Arboretum Organization acknowledged that the new arboretum met "all the standards." Bichel insisted that the recognition was "a real feather in our cap." Particular attention centered on that part of the campus which lay roughly in a "central compound" between Old Main on the west and the library and heating plant on the east, and from the Elder Memorial Theatre on the south to the Smith-Curtis Building on the north. It was one of 25 "chosen sites" in the state. An amphitheatre would center before the "Christ window" of Old Main.

Maintenance

Nebwesuni was fortunate to have received "gifts" to complete a remarkably successful building program. The many new edifices soon required "expensive maintenance and repair," and no endowments for such had accompanied those gifts. John White soon averred that the school must, in future, "avoid deferred maintenance"—that bequests for buildings should "provide for maintenance." Roofs, floors, windows, and walls were in constant need of attention, and even the parking lots annually required some "of capital improvements." A reckoning for "Physical Plant Needs" in 1980, which included landscaping and beautification, struck a total of $1,636,000. For 1987, a purer listing of "immediate needs for maintenance" added to $950,000. Annual budgets for "Physical Plant Expense" rarely slipped below $900,000.

Darwin Penrod had also served the university as superintendent of buildings, and here he was succeeded by Bill Niehaus and then Arnold Peters, Jr. Peters was assisted (autumn, 1986) by a staff of more than nineteen custodians and at least four "maintenance men," two who have continued with the university to this writing—Matt Kadavy, to become eventually "superintendent," and Ray Aldridge, reputed to be "a man of all seasons and tasks." Some of the "custodians" received no more than "minimum wage," and critics sometimes observed that "long coffee breaks" were customary. The "maintenance staff" had constantly to engage in a game of "upkeep and repairs"—with overburdening responsibilities always facing into "conditions of catch up!"

—New properties and "President's Home"

The school's governors and trustees pursued established policy to purchase, when possible, properties that faced the campus, a guiding desire being that these

not "fall into the hands of someone not related to Wesleyan." Whether to be cleared for parking or maintained "for rental," each acquisition added to the costs for annual care. The "president's home" often needed repair, and an "annual cost" often exceeded $12,500. The "governors" resolved, as early as May, 1982, to acquire an off-campus residence, hopefully "to be a gift to the university." A few years would lapse.

—Dormitories and "Student Center"

The dormitories were nearly always "budget busters" when it came to "maintenance and repairs." The Campus Center, to be the new "Student Center" as of April, 1982, seemed often to receive a "New Face." Decisions and expenditures dealt with snack bar, main lounge with its fireplace, new furniture here and there, restrooms remodeled to serve "the handicapped," conversion of "faculty lounge" into a "President's Dining Room," carpeting of the cafeteria, eventual enclosing of the patio to provide an additional "dining area" and "a new place to dance," a "TV lounge," and "a new main entrance" on the east. Centennial project for 1987 cost above $250,000—with $200,000 for "the roof over the patio." From November, 1982, a Director of Student Center coordinated all activities and "conference services." Featuring also bookstore and "career center," as well as "food services," it was truly a center for "student activities."

—Rogers Fine Arts Building

The Rogers Fine Arts Building remained an irritation because of seepage that followed nearly every heavy rainfall. The brick walls of the "sunken patio" to the north of the structure cracked and "gave way" with regularity and were often "on the agenda" for repair. In contrast to the woes of maintenance for this "arts center" were the intriguingly decorative "wall sculptures" placed in the Thomas C. O'Donnell auditorium. Commissioned by Mrs. Anita O'Donnell and designed and prepared by Les Bruning 70', the two sculptures were dedicated September 10, 1977—with Vance D. Rogers, as chancellor, giving the address. Each, of an approximate 18 by 24 feet, lent itself "to various interpretations and meanings."

—"Power Plant"

The "Power Plant," actually called the "Heating Plant," remained virtually unchanged and nearly overtaxed to provide winter warmth for the much-expanded campus. Worn out, leaking, and "damaged" boilers were often a "plague upon the house." Insurance could cover "a replacement," but "the deductible" came to $5,000. So, "rental" was often practical "while an old one was being reconditioned." Of similar challenge to the budget were the "old heating lines" which had developed "many weak spots." Frequent diggings to reach the points of escaping steam often produced "trench-work" reminiscent of a battlefield. Combination of trouble with boiler and line could quickly drain an annual budget of $50,000, and no one could predict time or place for "new leakage."

Old Main

Since 1975, Old Main had been recognized as a "significant landmark," on the National Register of Historic Places. The "most venerable building" on campus, it had become "the most vulnerable." An application of new shingles would prove to be of short benefit. Other expenditures had brought little more than cosmetic improvement. Dedication of the "Miller Chapel" had been a highly promising event for autumn, 1976. Alumni, students, and members of the faculty were already gathering funds "to save the building." Notification had been received (April 18, 1977) of a grant for $250,000 to come from the federal government in 1978. Momentum "to restore and to renovate" was accelerating.

—"Alabaster Lounge"

In response to "a family gift," the lounge in Old Main (second level) was dedicated (October, 1977) as a memorial to Dean Emeritus F. A. Alabaster, whose long service to the university had extended from 1893 to 1943. Available for meetings of faculty and students and for social gatherings, the "Alabaster Lounge" became a "busy place." It became transformed in February, 1984, when redecorated and made quite elegant with new furniture—tastefully selected by Roger and Anne Cognard. Dedication and refurbishment of this lounge seemed portent of future for the entire building.

Alabaster Lounge in Old Main

—"Restoration" (windows; "Task Force"; The "Lucas Building"; Funding; "Dedication")

Two additional grants came from the Department of Interior, each to be matched by the school. The first for $100,000 (announced in April 1979), would apply to architectural consultation and to exterior repairs. On hand was a sum of more than $92,000—from alumni "to support restoration." The second, from the Heritage Conservation and Recreation Service, had specific purpose—to restore

all of the windows. Along with their casings, nearly all of the more than 120 windows needed replacement, and no two were of the same dimensions—with each to be "custom designed." This grant, publicized in January, 1980, put $138,000 on the line. Estimate of cost reached $376,000; contract was let in September; and N.W.U. would meet the challenge by "selling" windows—$1,000 each—to alumni and friends. A memorial registry, central foyer of Old Main, records the identities of donors for 127 windows. All of this was but part of design for "full restoration".

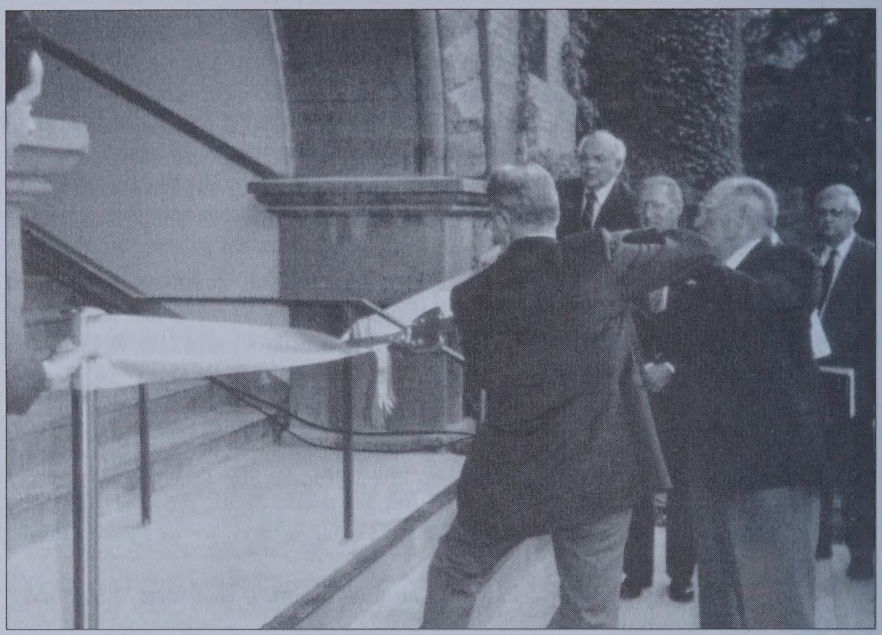
The Board of Governors, February, 14, 1980, resolved that such "restoration" be part of the Centennial Program. They formed an "Old Main Restoration Task Force," to be headed by Ernest L. Smith '11 and Merrill G. Koser '23. Joining them would be Glen T. Kepler '28, Harvey A. Tompkins '36, Carl T. Curtis '28, Gladys Reed Marquardt '28, John C. Gewacke '28, Rosalie Zahn Hall '55, Robert W. Palme '27, Richard W. Smith '33, and David H. Mickey '39. Added to the "Task" was repair of and "addition" to the Rachel Ann Lucas Building, to meet the growing needs of the art department. At later date, the students engaged in an 18-hour all-campus "Dance-a-thon"—"to raise money" and to add "endorsement."

Campaign strategy was to leave no alumna/alumnus or friend "unturned," and the appeal went out—

For Old Main:	$ 1,000	would name a window.
	5,000	an office.
	10,000	a seminar room.
	20,000	a classroom.
	50,000	to restore the tower.
For Lucas:	$ 5,000	for an office.
	7,500	for a studio.
	10,000	for a classroom.
	40,000	for a "gallery."

For "Old Main," only the tower went begging; but, named would be 22 offices and 10 classrooms, et cetera. For "Lucas," "Gallery" and an "Addition," along with two classrooms and a studio, received names. As reminder of the school's founding, an event of 1887, the task force directed recognition of an "1887 Club"—those persons who would give a minimum of $1,887 "for the project"; and, 104 would qualify.

"Dedication" of the "Old Main/Lucas Project" occurred May 8, 1982, and much involved was the National Historic Preservation Trust. Eventually to be acknowledged for their "Designated Leadership" as major donors were M. Elizabeth ('37) and Eugene T. Anderson, for the "addition" to Lucas; Edna R. Main ('16), for the "Recognition Rotunda"; Lucile C. Bonsall ('30), for the "University Archives Room"; Ernest L. Smith ('11), for the "United Methodist Archival Room"; Glen T. Kepler ('28), for the "Gallery" in Lucas; and Larry and Ruth Vaughan ('44), for the "Archives Center." Other "donors of leadership gifts" were Keith H. and Norma Heuermann, Lorraine L. Levitt, and E. N. and Katherine



Rededication of Old Main.
From left are David Mickey, Dick Hahn, James M. McClymond, Harvey Tomkins, and Cecil Bliss.

Thompson. The Kresge Foundation had granted $200,000—as "challenge." Altogether, expenditures to complete the renovations were to soar well above $1,600,000. The "funding" had been completed by March, 1987.

(City regulations required the basement of Old Main to be "sealed off,"—usable for storage and with entrance only from the outside. The "departments of the humanities"—English, modern languages, philosophy, and religion—found their "new homes" in the offices and classrooms of the "three floors." The archival centers for college and conference would share the top floor. The "amphitheatre" to the east had replaced the "Annex," and the "Cross and Flame sculpture" would stand within the mall at center of the arboretum.

Reoccupation of the two buildings was targeted for summer, 1988. Rededication of "Old Main" and "Lucas Hall" came September 30, 1988. David Mickey, invited to preside at the "ribbon cutting," had something to say [see Appendix B]. (Note: Old Main was "not yet ready for occupancy and use.")

"Duplicating" services

By time of John White's presidency, copying and duplicating services of this Wesleyan had become "quite revolutionized." Mrs. Mary E. Butler operated "a system" which could produce 9200 copies per hour. Her schedules, for use of Xerox duplicator or Savin copier, were long, and members of the faculty signed up

"in advance," or waited. The new processes were "easy to learn." To use the school's facilities, members of faculty and staff, and departments, faced charges of 4¢ per copy and 44¢ for "a transparency." By autumn, 1983, the APPLEWRITER was in vogue, and an "APPLE lab" was located in "Olin." Library, administrative offices, and departments eventually acquired the machines. (Mrs. Butler, in other capacities, continued her services to the university to retirement, 2001.)

Mary Butler

Computers

Increasing dependence upon computers was simply "par for the course." Grants from the National Science Foundation, usually to be "matched" by the institution, provided for purchases and instruction. Seventeen new Apple IIs were "on hand" for autumn, 1983. Compilations of "statistics" had become increasingly important to the department of mathematics, economics, history, and psychology. An "upgrading" of the school's computer facility became an annual event, with $18,000 expended to meet the demands for autumn, 1986. The pattern was set.

Rapid increase in the use of electricity necessitated new "power cables" in 1981. Rewiring and "renovations" here and there within the school's "electrical distribution system" followed. Annual expenditures of $50,000 for N.W.U. were not unusual. Replacement of "the primary system on the campus" (1983) approached a cost of $200,000, and "underground distribution" became necessary. Security against fire required constant vigilance.

Telephone System

From 1969, Mrs. Susan Kahler had presided over Wesleyan's telephone service. The rotary units were "switchboard dependent." Many administrative offices and most departments had had but one central outlet. A dormitory "line" had extensions for head residents and "to the floors," with intercoms to summon students. Mrs. Kahler reputedly knew identities of all voices of faculty and staff, and of "their connecting numbers."

Nebraska Wesleyan gained its WATS (wide area telecommunications service) line in autumn, 1982. This accommodation reduced rates for long-distance calls, but "campus management" urged that only necessary calls be made and "kept short." The "big change" lay ahead. With "capital outlay" of $225,000 for "a replacement system," the board of governors acted, spring of 1983, with date of operation to be September, 1984. Financial commitment necessitated a borrowing of $400,000 from the Nebraska Education Facility Authority—at 9% interest and with eight years to repay. "Direct lines" reached each member of faculty and staff, and each dormitory room. Rising "semester fees" for "room and board" would follow, of course. The "new facility" offered many options and required "several adjustments."

Most incoming calls, now, no longer required the operator. For purposes of inquiry, the school's number remained "466-2371." All other numbers had "465"

for the lead-in. Most administrative and departmental offices dialed directly for long-distance calls; but, auxiliary offices and "open telephones" required "operator assistance." Students who failed to pay their monthly bills on time were unhappy when the company "disconnected." Too, several students who occupied "double rooms" in a dormitory voiced complaint because "room fees" made no allowance for "double usage" of a line. Members of faculty and staff had to become accustomed to the "new gray plastic boxes"—with all the pushbuttons which were for "Hold," "Connect," "Transfer," "Call Waiting," "Station Speed," "Conference," "Interview," et cetera. Susie Kahler knew how it all worked, and from her "corner cubbyhole in Smith-Curtis" she instructed and "encouraged many slow-learners." She could set up a "conference call" for eight persons. That's the way it had become at Nebwesuni.

Mailroom and "lost and found"

The "mailroom facilities," along with all mail boxes, remained in Smith-Curtis, lower level. The "window" was open weekdays from 8:00 to noon, and from 1:00 to 5:00 afternoon. Priority was to handle the mail, incoming and outgoing, and the "duplicating services" operated from here. Also, the "lost and found" collection accumulated in the "mail room."

Many students and certain members of the faculty left their boxes unattended for "long stretches"—even to such extent that "stuffing" became a problem. Often, accumulated "notices" went unread. Students who lived "off campus" or in the "Greek houses" often ignored their on-campus boxes. Postal rules for "bulk mailings" were exacting. Kathereene Frenchy, mailroom supervisor at N.W.U., had constantly to inform members of the faculty and staff of the requirements to receive "third class bulk rates"—minimum of 200 units of identical size and weight. This "supervisor" was expected to sell stamps; not until spring, 1986, did a "stamp machine" appear at the window of the "mail room."

As for "lost and found," it grew steadily during the course of a year—in the mail room. Nearly "everything" accumulated. Miss Frenchy posted notices and put reminders in the campus paper. In came watches, calculators, eyeglasses, keys, rings, clothing "of all sorts and sizes," and even text books. Shelves could be cleared at year's end—via donations to Good Will or to Salvation Army. This was "one thing" that had not changed, a capacity for some students "to shed" their belongings and to give small heed to recovery.

The Faculty

Members of the faculty, as Nebraska Wesleyan's "instructional force," collectively took pride in their effectiveness as teachers—in classroom and in laboratory, on stage and in music hall, in gymnasium and on playing field, in studio and gallery. As students observed, some of them were "masters of intellect," "free thinkers," or "brainstormers." Several engaged in research, and nearly all served as academic advisers. An engulfing sense of enduring community became manifest on the campus because of extensive years of service on the parts of an impressive number of persons. We turn to the record.

On the faculty in 1977 and who taught until retirement, or death (*):

Ronald L. Bachman (health and human performance)
Marvin A. Bichel (biology)
Henry H. Blanke, Jr. (communication and theatre arts)
Phyllis Blanke (theatre arts)
* Glenn Bush (sociology)
William M. Cascini (sociology)
Harold G. Chaffee (health and physical education)
* Neal Asa Chism (economics)
David M. Clark (communication and theatre arts)
George H. Coleman (chemistry)
Lois T. Coleman (education)
Lois W. Collings (library science)
Gabriele E. Cope (library science)
Glen E. Dappen (biology)
Maria T. Downing (geography and Spanish)
Walter G. Elwell (physics)
Milton D. Evans (education)
Clifford L. Fawl (psychology)
Clayton D. Feis (business administration and economics)
Walter R. French, Jr. (physics)
Nanette H. Graf (English)
Betty J. Grassmeyer (education)
Woodrow B. Greeno (physical education, track and field)
Norman E. Griswold (chemistry)
Harold E. Hall (English)
Beth Miller Harrod (piano)
Chelys M. Hester (health and physical education)
* Kenneth W. Holder (English)
Daniel B. Howell (chemistry)
Carl R. Jolliff (biology)
Philip Kaye (speech)
William C. Kloefkorn (English)
Paul H. Laursen (chemistry)
Richard D. Marvel (political science)
Harold D. McBride (chemistry)
Robert A. Meininger (French)
David H. Mickey (history)
Carroll L. Moore (astronomy/physics)
Robert R. Morrow (music)
* Dennis M. Murphy (speech and theatre arts)
Art C. Nicolai (education)
* Irvin L. Peterson (physical education, basketball)
William E. Pfeffèr (philosophy)
V. Patricia Rieper Meyers (German)
Laverne C. Rudell (business administration)
Leon J. Satterfield (English)

Lewis A. Schafer (biology)
Mary Daehler Smith (English)
W. Leonard Staudinger (biology)
Ruth O. Stephenson (music)
Paul R. Swanson (music)
Charles W. Tritt (music)
Lawrence E. Vaughan (education)
Elizabeth Stanley Wallace (art)
John M. Walker (philosophy)
Joe F. Wampler (mathematics)
Joyce A. Wike (anthropology and sociology)

On the faculty in 1977 who remain, 2003:

William E Boernke (biology)
Roger A. Cognard (English)
Anthony R. Epp (French)
Loretta L. Fairchild (economics)
Robert W. Fairchild (physics)
A. Denise George (chemistry)
David Goss (physics)
Nancy J. Hansen (health and human performance)
Jean E. Henderson (music)
Mary D. Howell (music)
Alice J. Jaswall (communication and theatre arts)
Larry E. Jones (music)
Joyce E. Michaelis (Spanish)
Ronald C. Naugle (history)
Jan P. Vermeer (political science)
William A. Wyman (music)

To join the faculty, 1977-1987, and to continue to 2003, or to retire: (*):

Mary Beth Ahlum (psychology)
Timothy P. Anderson (education)
Ted A. Bulling (track and field, education)
John S. Clabaugh (art)
Rick Cypert (English)
Ellen B. Dubas (anthropology)
Garry A. Duncan (biology)
Dean W. Haist (music)
Susan G. Horn (art)
James G. Hruska (accounting)
Richard K. Jones (music)
Bruce E. Kopplin (geography)
* John P. Krejci (sociology)
Elaine M. Kruse (history)

John M. Levick (music)
Janet C. Lu (library sciences)
Diana H. McCown (communication speech)
Patricia J. Morin (nursing)
Robert C. Oberst (political science)
Christopher T. Olson (psychology)
David B. Peabody (religion)
James E. Perry (sociology)
Patricia Dotson Pettit (health and human performance)
* Harvey H. Potthoff (religion)
* John M. Robson (library science)
Clifton A. Sexton, Jr. (accounting)
Muriel J. Skoug (mathematics/computer science)
Richard L. Vogt (mathematics/computer science)
David G. Wagaman (economics)
William M. Wehrbein (physics)
Tamara Riley Wyman (music)
Susan A. Yates (English)

To transfer as the century closed were the following:

Thomas W. Grabau (history, from 1974)
Kenneth D. Keith (psychology, from 1983)
Richard H. Quinn (English, from 1972)
Basil C. Wehrman (library science, from 1984)

Among those whose services were for as least ten years:

Ludy T. Benjamin (psychology, from 1974)
Morris Collier (violin, music, from 1968)
Louis DeGrazia (religion, from 1967)
Herbert E. Dregalla (music, from 1980)
David H. Greegor (biology, from 1975)
Nancy Craven Hazelwood (history, from 1968)
Marty Klein (psychology, from 1973)
A.O. Vannorsdall (religion, from 1970)

No department at Nebraska Wesleyan lacked from a stability of personnel and high quality instruction. Therein lay the standard of excellence to which the school drew its students. John White's tenure as president reached to 1997.

Of the full-time "force," 74% had their earned doctorates by 1984, and John White referred to expectation of an eventual 80%. By all means, the school needed to avoid a "fiscal anemia" which could cause "departure of good faculty." Of necessity was "increased endowment." A "sense of community" prevailed, but departmental "huddles" could detract from general camaraderie. From their "case study," Baldwin and Whitcomb discerned that Nebwesuni's professors were "receptive to new ideas" and felt free to pursue their own goals and to employ their preferred systems, and that they were "in charge of their own destiny." Herein may

have been the "key" to the many long services. Some students complained, that some teachers "abused their captives" with personal points of view and tolerated "minimum inquiry." Dr. White, on occasion, likened "private higher education" to a tapestry, the durability of the whole being dependent upon the strength of each thread interwoven from the "effort of each participant." He noted that the faculty had been a source of "consistent strength" for Nebraska Wesleyan. Perhaps this "consistent strength" persisted because of the gleanings which came from the approximate twenty-five newcomers who annually appeared "on Wesleyan's Payroll." Campus newspaper, college "annual," and "faculty newsletter" often presented "biographical sketches."

—"Faculty Handbook and Constitution"

The "Faculty Handbook and Constitution" served as a safeguard for morale and sense of well-being. It was a manual of information and of instruction. In focus were matters pertinent to rights and responsibilities, appointments, rank and tenure, sabbaticals, benefits, and organization and standing committees. Changes came annually as result of "committee recommendation" and faculty action. Certain "definitions" were regularly subject to review, and editing in 1986 removed "sexist language."

—"Standing Committees"

The standing committees of the faculty, as structured, performed within the purview of the provost, or vice president for academic affairs. The most likely of the committees to recommend change or adjustment were "Legislative" and "Faculty Affairs." Membership of each committee conformed to "constitutional design." Vacancies came usually from "rotation." For memberships requiring an elective process, the "Executive Committee" could make recommendations; but members of the faculty, in meetings "of the whole" or "by division," nominated and voted in the successors.

—"Faculty Committee Chart"

To first appear in 1979 was a "Faculty Committee Chart." A "visual art" of sorts, it identified members of all committees—"standing" and otherwise, the officers of the faculty, and members of the faculty and staff "on special assignments." Arranged in adjoining rectangles and compactly listed were members of the Executive Committee and of the standing committees—"Legislative," "Faculty Affairs," "Academic Standards," "Academic Freedom and Due Process," "Faculty Evaluation," "Faculty Development," and "Teacher Education." Also enclosed were committees to treat of "Convocations" and "Athletics." Included was the "University Judiciary." Named were those who served as advisors for Blue Key, Cardinal Key, "Flintlock," Inter-Fraternity Council, Panhellenic Council, Foreign (International) Students, "*The Wesleyan*," "*The Plainsman*"; members of SAS; co-ordinators for ITV and the "Teaching-Learning Center"; counselors for scholarships and grants identified with "Marshall," "Rhodes," "Fulbright," "Truman," and "Rotary"; and the ACUIIS representative. The "chart" spilled to the reverse of the sheet. It was neat.

This "chart" would grow. Additional committees dealt with "Computer Curriculum," "Audio-Visual," "Student Recruitment," "Retention," "Global Studies," "Student Publications," and "Woodrow Wilson Advisory." Additional advisors served for "Cheerleaders," "Flag Corps and Drill," "Study Abroad," and "Pre-Engineering." Front and back, the single sheet became increasingly compact. It stayed neat.

—A "definition"

Some members of the faculty felt they had "everything to do but teach." Robert L. Munkres '52, professor of political science at Muskingum College, presented to "the force" of his alma mater a "definition of FACULTY"—

> ...a collection of academics who advance by degrees as they learn more and more about less and less, until they know almost everything about practically nothing. At this point, scholarly publications normally appear.

Wesleyan's faculty had reached the "more and more" stage and knew what a "matriculation convocation" was all about, that the Salvation Army would collect old telephone directories for recycling, that Christmas trees should not obstruct hallways or accesses to exits, that to serve "the midnight breakfast" at SAGA on the Monday night of final exam week was "a very good thing," that sharing rides saved money and use of the "carpool hotline number" was "the way to go," and that an important "semester matter" was to pay the two dollars into the "Courtesy Fund." The more inquisitive found time to ask questions, such as—Why N.W.U. had but two "female full professors" on campus in 1984? Why department "chairs" had power, and those of the divisions did not? Why coaches were not hired "on a tenure-track basis"?

—"roster" and "quorum"

There never seemed to be any "less and less" for members of the faculty. Each semester, umpteen "deadlines" had to be met. Policies for "class attendance" and "grading" demanded review and adherence. Hours were posted for use of swimming pool and field house. A list identified persons who scheduled room-usage for the several buildings, and it saved time to know "whom to call." The weekly "faculty newsletter" carried numerous reminders—including the meetings of committees, departments, divisions, and "of the faculty." Members of the faculty determined the "voting roster" and the "percentage in attendance" to constitute a quorum. For the faculty, matters of "roster" and "quorum" were weighty and subject to review and lengthy debate.

Admitted, most of the recommendations for change came from "committee work." To effect change, the faculty had to enact. To enact, a quorum had to be present. Practice had ruled that all full-time members of the faculty, along with certain officials from the administration staff, composed "the roster"; and, that "a majority present" made a quorum. A "shortage of persons" usually delayed a meeting (the magic hour of "10 o'clock" each first Monday morning of a month), and "early departures" could bring adjournment before 10:50. But, reform was "in the air" for 1980, and effected change now included "certified, non-regular

members of the Faculty" and placed the quorum at "sixty per cent." Problems with delayed openings and early adjournments persisted. In 1981 came these adjustments—the voting roster included "members teaching (9) hours or more," and "senior professors"; and, "50 voting members" would constitute a quorum. It required another three years for "collective wisdom" to dictate that meeting time be set "at 10:10." H-m-m-m!

—A "sabbatical"

A tenured member of the faculty was expected "to seek sabbatical" at least every seven years, or "when eligible." The "faculty affairs committee" generally defined the standards and circumstances to be met, and the "faculty development committee" approved applications. A sabbatical was not "to interrupt" a department's program, and provost and department head entered into "an approval." A delay of semester or year could follow "approval" of application, and sometimes an agreement scheduled a "carry over." Salary included any current increase and would be "full" for a semester or "half" for a year.

—The "payroll"

Members of faculty and staff may have felt plagued because of the many requests for information to come from the school's "business office." Family size and dependents often determined "withholdings" for income tax purposes, and for certain "fringe benefits." Deadlines to instruct the "office" had to be met, and each account on the payroll was "tailor-made to fit the several options." The "W-4 forms" directed withholding for the I.R.S. and figured to estimate the tax for "state income." Some members of the faculty preferred "direct deposit," rather than "payment by check." Nebwesuni's payroll, by 1986, covered more than 260 employees, and each wanted to know exactly the "take home."

—Book purchases

Some members of the instructional force were virtual "pièces de résistance" when minding the pleas of Mrs. Joanne Lahm, manager of the "campus bookstore." Whether for a semester's work or for a shorter session, "tardy ordering" often caused absence of text for a term's onset. Deadlines had to be met, and procrastinations gave rise to unnecessary anxieties for students. Likewise, departmental purchases of books for the library had to meet deadlines if annual budgets were to apply. Always creeping in were the "more and more" demands upon "faculty time."

—Parking

When N.W.U.'s "management" resorted annually to "new parking decals" to identify legitimate vehicles, a "tow-away" threatened should deadline not be met. Members of faculty and staff were not to use areas reserved for students. A new decal differed in color from that of the previous year, and it was to be visibly displayed on a car window. Each "sticker" was a sort of "fringe benefit"—at "no cost"; and, it required only "a trip to the business office." For some, "warning tickets" forced eventual compliance—even from those members of "the force" who felt the decals should have been put in their mail boxes. Again, "H-m-m-m!"

—Academic processions

Hardly had John White had time to adjust to the contours of his presidential chair before members of the faculty again came to grips with two customary tasks—to designate an "order of march" for the academic processions and to approve "the graduation list" for commencement. Pressures for substantial change did not prevail. As recommended by the Faculty Affairs Committee, an "order of march" would proceed "in this fashion"—

(a) Student candidates for degrees
(b) Platform party
(c) Board of Governors
(d) Faculty officers
(e) Emeriti faculty
(f) Faculty (in order of rank, high to low, and in order of seniority within each rank)
(g) Non-regular faculty
(h) Administrative officers who do not hold academic rank.

Of course, all participants were to sport appropriate academic regalia.

—The "graduation list"

Two professors, Harold Hall and Glenn Bush, found it irksome that members of the faculty be required to approve annually the "graduation list." The first Monday in May was always the day "to approve," and the list contained the names of those candidates who had met the requirements of the "senior check"—a review already done by the Registrar. Why, then, was it needed that an additional approval be required? A motion "to accept" always stressed dependence upon each candidate having completed the requirements. Immediately prior to such consideration, a Hall-Bush motion proposed that members of the faculty be spared this arduous task "for as long as grass is green, as snow is white, as swallows swill, as the wind doth blow, as waters flow, as swains will swoon, as dogs will bark, and as cats will meow." The others, among the force, in their collective wisdom, seemed never willing to leave "final say" in this matter to the administration.

—The SAS

Constitution for the Student Affairs Senate specified that two members of the faculty serve in the ranks of SAS. When proposed change called for three, "the faculty" responded the with resounding "NO!" But to no avail, the students insisted on "three," and the professors acquiesced—but at first left "it" to the Executive Committee to nominate and to select a "third delegate." Since "faculty members" of the SAS could be "untenured," the field for selection was quite open.

—Honorary degrees

Standard procedure brought recommendations for honorary degrees before members of the faculty. The Academic Standards Committee first received a nomination and accompanying data pertinent to biography and career. Committee endorsement brought a nomination before the faculty. Discussion usually centered

upon credentials. A "majority vote" determined outcome, and record identified each nominee by an "annual number." Approval sent a nomination to the president and board of governors for eventual conferring.

—Giving to "United Way"

John White was an enthusiast for the "United Way." It provided funds to assist a minimum of 28 agencies (1981), and for "public relations" it was important that Wesleyan's personnel meet the school's "annual goal." As chairman of the "Education Division" for campaigns, White pressed for increased giving and for higher percentage of donors. This campaign always overlapped with the onset of N.W.U.'s drive for "Great Teaching" and "Annual Fund." Substantial support for "United Way" from the Wesleyan community sent effective message to the wider Lincoln community. Each year, for "the campus," an "appointed chair" organized an approximate 30 "volunteers" to solicit the school's employees. An absence of "nagging" and savings of time and effort came from quick responses to distribution of the "pledge cards." Instructions could direct that "scheduled pledges" be withheld from paychecks. Wesleyan's "share" reached to $8,000, and nearly 70% of the school's personnel annually responded. An "average gift" leveled at about $60. President White offered no apology for each annual increase in the school's "goal."

Committees

—"Legislative"

For members of faculty and for some from "staff," the deliberations stemming from the tasks of the "standing committees" were often highly demanding of time and patience. Except for two of the committees, meetings were "open" to all other voting members of the faculty—the two to remain "closed" dealt with "Evaluations" and with "Academic Freedom and Due Process." Largest of all, and with many ad hoc subcommittees, was the "Legislative"—with its department heads and representations from the academic divisions, the students, and the expanding administration; and with chief purpose to keep the curriculum in good focus and reflective of changing emphases.

—"Faculty Development"

A "Faculty Development Committee," to promote professional growth and to improve teaching effectiveness, became in 1978 part of the "constitutional structure." Its members—five elected tenured professors, to represent respectively the academic divisions, and three appointees from "administration"—also served as a clearing house for sabbaticals and leaves of absence, travel and attendance at certain meetings and workshops, research, and "exchanges." It also distributed information about self-evaluations and the "forms" for inquiry as recommended (such as IDEA). It meted out the "mini-grants" applied for by teachers who sought "new materials" and equipment, or financial assistance to attend demonstrations of innovative procedures "to gain new ideas." These "mini-grants" usually came in sums of $200; but, they might be for more should requests lag. Funds for "Faculty Improvement" (FI) and for "Institutional Travel" (IT) rarely accumulated to more

than $3,000 for a year. As part of the "Centennial Development Program," a large grant from the InterNorth Foundation included $150,000 to be apportioned for "faculty development."

—"Evaluation" (Tenure and Promotions)

As before, no other committee of the faculty lifted more eyebrows for concern than did the one on "Evaluation"—a persistent effort to measure "teaching effectiveness." Its five "tenured members" represented respectively the academic divisions; its nontenured member came from the faculty at large, but had to be from a department other than those of the tenured members; and the "chair" of the SAS's "committee on faculty rank and tenure" gave voice to students' concerns. These seven persons requested and assembled data from colleagues, department "majors," recent graduates, and current students. In focus were members of "the force" who had completed two years and four years of teaching at N.W.U., along with those who were to be considered for tenure or for advancement in rank. Spaced deadlines had to be met, and these began by mid semester each autumn. "Surveys" gathered data, and appraisals ensued—all to be in the hands of provost and president by mid January. This committee's recommendations were not binding upon provost, president, and board of governors, but its evaluations were nearly always decisive. Each file was highly secretive "to the committee," was "open upon request" to the concerned member of the faculty, and was available to the provost "when circumstances permitted."

Students quite regularly placed scrutiny upon the matter of "tenure"—their apprehensions being that members of faculty could use it as a "shield for incompetence." Some older members of "the force" had never been formally evaluated, for their tenures antedated the committee. Once tenured, what could prevent a professor from just "riding along and not growing?" So, came a turning to IDEA (Instructional Development and Effectiveness Assessment), with its headquarters at Kansas State University. Use of "survey materials" rested upon voluntary consent of a faculty member, and IDEA assessed the assembled questionnaires and ratings. Only the professor received a summary of evaluations, and he/she might share it with the "evaluations committee." Hopefully, such review would lead to "professional growth" and to an improved "compatibility" with the university's "goals and standards." From 1982, Nebraska Wesleyan's academic divisions and the respective departments tended to schedule repeated usage of IDEA.

The "Faculty Handbook" presented guidelines to direct requests and recommendations for tenure and promotion, and October 25 became an annual "target date." Purpose was "to protect" both person and institution. Clarifications distinguished differences to be met for status as assistant, associate, or full professor. Members of the faculty rejected proposals that "quotas" or "percentages" limit promotions "in rank" or grantings of tenure; they also turned thumbs down on suggestion that a professor who crossed over into administration be required to sacrifice tenure. Reviews of "termination policy" dealt with "financial exigencies," changes in departmental programs, "matters of incompetence," and "grave moral delinquency." Preserved in files of both Faculty

Affairs Committee and Board of Governors were rapidly growing compilations of biographical information on pending candidates for promotion and tenure. A new operating standard did emerge, that promotion to rank of full professor have from "the committee" an endorsement of "high recommendation." March became the accepted month for decision. Rank of "Senior Professor" enabled a retiree to continue to teach—part time and with "appropriate stipend of a percentage sort." Approximately 70% of Nebwesuni's "professorial force" held tenure.

—"Faculty Affairs"

Members of the Faculty Affairs Committee were diligent in their pursuit of better salaries—basically an "across the board" objective, with some margin to reflect "merit adjustments." The faculty, in its collective posturing, never endorsed "discretionary pay" and remained generally apprehensive of any "instrument for assessment." Preference remained "to rely upon the evaluative processes." President and provost worked harmoniously with the committee, and all worked within a framework dependent upon tuition and fees. On the average, 72% of "annual revenue" depended upon recruitment and retention (enrollment); interest from invested endowment, along with "gifts," closed the gap. Contracts, in conformity with A.A.U.P. directives, came in March and April, but the exactitudes of salary awaited enrollments for the autumn terms—with "upward revisions" in salary nearly always to materialize.

—(Salaries)

President White and the committee's members (two elected delegates from each "division," the faculty's "vice-chair," and additional "ex officio personnel") engaged in constant surveillance of data which revealed the "salary standards" for some "70 like institutions." Nebraska Wesleyan tended gradually to improve its status, and in 1985 its "middle position" rested at "about 4% above the 50th percentile." Conclusion to be drawn, that "one did not find overpaid professors on this campus." For its centennial year, the school's "income" failed to reach budgeted expectations, and endowment and giving became "vital" to a meeting of increased salaries. No more than a lessening of $1,400 for "instructional expenses" persisted from the "budget shortage" of $60,000. This Wesleyan's Board of Governors did not deviate from "the No. 1 priority"—to press for "progress in catching up." An annual increase of less than 10% had become somewhat substandard.

—("fringe benefits")

The Faculty Affairs Committee fielded all requests for and questions about "fringe benefits," and its members conducted workshops to acquaint newcomers to the faculty with the particulars. The larger issues pertained to retirement (T.I.A.A. and C.R.E.F.), insurance policies (life, health care, and disability), and education for dependents. The "cafeteria spread" also included free admission to all schools functions (athletic, music, and theatric), "staff purchases" from most of the city's vendors, discounts at certain motels and hotels, and "bargain tickets" for meals at SAGA. Advantages accrued whenever an "Attic Sale" offered "first

choice" for used bunks, tables, dressers, desks, and chairs from a dormitory. An anonymous donor footed the annual bill for memberships for AKSARBEN, with nearly 60 members of faculty and staff "lining up"—regularly. The "business office," upon request would make "direct deposits" to bank accounts and for savings. For "travel reimbursement," the rate reached 22¢ per mile. Available "from the office" were forms for "purchase orders"—along with identification cards and "other verifications." Late to come was, under certain circumstances, agreement that the university pay "moving expenses" for a new member of faculty or staff—up to maximum of $2,500.

—(retirement)

For retirement, members of faculty and staff continued with a combination of social security and TIAA/CREF. For each purpose, the university matched the withholding—a steady 6% of salary for teachers' insurance and annuity and up to 7.15% for social security. Policy for TIAA permitted a year's option for a new employee, but it became mandatory the second year to enter the plan—with exception granted only by signed agreement. Termination of employment could bring refund of withholding for TIAA.

Nebraska Wesleyan had followed policy to require mandatory retirement at age 65, with the administration to grant annual extension until "age 70." When federal legislation altered "mandatory retirement age" to 70, the school hewed to its established custom by turning to certain options whenever circumstances justified termination before "age 70." Parallel with this had come a new wrinkle, in 1982, to permit "early retirement"—as early as age 60. A minimum of ten years at full time on "the force" was basic to eligibility, and bonuses depended upon years of employment and age. Advantage to budget could lie in difference between higher salary of a tenured professor and that of a new and beginning instructor. Cut-off age was 64, and the option virtually went begging.

—(insurance)

Expansion of the school's program for "Group Life Insurance" went into effect June 1, 1979. Budgeted expenditures for "contract employees" covered premiums for "benefit on death"—to equal 1½ times base salary (annual), with maximum of $50,000. All "regular members of the faculty" became automatically "members of the group." "Individual options" could range upwards to $150,000, with premiums to reflect the advantages of "group rates" and "family rates." For its retirees, N.W.U. provided a death benefit of $2,500. "Accident terms" were also available for dependents. A "published brochure" treated of the several additional options.

—(health care)

Health care had rested with Blue Cross/Blue Shield, and the school absorbed 25% of each monthly premium—as of September, 1978, a premium being $23.48 for "single" and $62.55 for "family." Central HMO (health maintenance organization) became an option in September, 1979, but this was more costly, and the "Wesleyan share" of premium remained based upon the rates of BC/BS. In

1982, N.W.U. increased its percentage of premium to 33 1/3 (one third). Premiums followed inflationary trends. For 1984-5, monthly rates for BC/BS had become $66.50 "single" and $180.48 "family"—with N.W.U. paying respectively $22.28 and $60.46. Rates for "health maintenance" had risen to $72.00 and $187.48, respectively. September remained the month for enrollment, the "business office" had the necessary forms for either organization, and each had its representative "on campus" for consultation. Enrollment of qualifying employees was obligatory. Monthly deductions from paychecks remained routine.

—(education for dependents)

The fringe benefit of what had been called "tuition remission," a discount available for dependents of full-time members of staff and faculty, had reached to nearly $150,000 per year—by 1881. The Internal Revenue Service had argued that such "remission" came as "return for services rendered" and should be taxed as "income." Although a united front from colleges and universities against such IRS ruling had prevailed, it seemed advisable to move such "remissions" to the status of scholarships. As such, these scholarships became matters of budget and fell clearly within the purview of Claire Fredstrom, director of financial aids. Nebraska Wesleyan followed established custom, that "new employees" were to serve a year before their dependents became eligible to receive benefit of this "aid." Onset of scholarship occurred for second year, at 25% of tuition. Full discount would be reached the fifth year of full-time service to the university. Fees and additional "other charges" were never included. Other scholarships reduced accordingly any application of the "tuition benefit."

—(off-campus employment)

The "Faculty Handbook" had contained a statement which aimed to reduce to a minimum "substantial off-campus employment" on part of a member of the faculty. Concern had been that activities for remuneration, to be regarded as "moonlighting," could become hindrance to "an exclusive commitment to the college." Finding the statement to be weighted somewhat with prejudgment, members of the Faculty Affairs Committee effected adjustment—to extent that a department head in consultation with the provost would determine were "other activities" to interfere with "departmental duties." Understood, of course, was that an appeal might reach the president's office, or even the board of governors. Lurking in the background was the growingly inclusive issue of "rights," but "moonlighting" never reached status of "fringe benefit."

—(Service Awards)

To be "on the fringe," but not "of the fringe," were certain awards which became annually traditional. As recommended by the Faculty Affairs Committee, each "fall banquet" became occasion to recognize members of the faculty who had completed 10, 20, 25, and 30 years of service to Nebraska Wesleyan. These "service awards" would later include members of both administrative and maintenance staffs.

—E.C. Ames Fellowships

The E.C. Ames Fellowships became annual awards for which members of the full-time faculty made application. This endowment furnished each year a sum of $5,000—to be shared by four recipients. Applicants specified study, research, travel, and purpose "to enhance professional expertise." A "Selection Committee"—to include the school's president and provost, the chair and vice chair of the faculty, and a member of the board governors—determined the "Fellows." Applicants met a "February deadline." Each "fellow" had to await a two-year interim to become again "eligible to apply."

—Burlington "Achievement Awards"

The Burlington Northern Foundation provided a grant of $6,000 for three "Achievement Awards"—each to be of $2,000 and each to recognize a tenured professor judged by students to excel in "classroom teaching." Students were to make the nominations, to supply supportive information, and to use specified "forms." A committee composed of provost, assistant provost, and three students from the Student Affairs Senate reviewed nominations and then selected "five contenders." The Academic Affairs Committee of the Board of Governors then "made the choice," to be announced at commencement. These "Awards" in 1986 and 1987 went respectively to A. Denise George (chemistry) and Laverne C. Rudell (business administration).

"Wesleyan Women" and "Faculty Wives"

"Wesleyan Women" and "Faculty Wives" often combined to promote events for sociality and feasting. "Fall picnics" were "family affairs" which could shift action away from the campus. SAGA might cater a "family barbeque" on the patio of the Campus Center—at cost of $3.00 per adult, $1.50 per child under 12 years, and "free" for the small tots. A mid winter "potluck" always became a gourmet's delight, for each dish was "somebody's specialty." It was not unusual for "theatre-going" to follow a potluck—with drama or musical to find the new McDonald Theatre crowded to capacity.

Innovation seemed always "in the air." A "semi-progressive dinner" held sway for several years—with hors d'oeuvres spread at the White's, or in the Elder Art Gallery, or in the "president's dining room" of the Campus Center; with "entrees" assembled for groups of six or eight in several homes; with desserts in the "red carpet lounge" of the Fine Arts Building, or wherever as planned; with coffee and tea at each "oasis." "Holiday parties" for Yuletide ranged from somewhat formal programming to the spontaneity of refreshments and songfest—with faculties and staffs for selected hours heading toward the Great Hall in Smith-Curtis, or the Elder Gallery in Fine Arts, or foyer and lounge of the Center. In class by itself was the annual "Christmas Tea" of the P.E. department, always in Taylor gymnasium. Not to be overlooked were "Valentine's dinner-dances." A variety of "spring luncheons" graced each calendar. The "ladies" promoted garage sales "to raise funds."

"The Sunflower Club"

In certain respects, the most prestigious group to reflect the enduring spirit of Nebraska Wesleyan was "The Sunflower Club"—the retired members of faculty and staff, with spouses included. Each year's newcomers usually outnumbered the deceased and those incapacitated by illness or age. Each first Thursday, summer months excluded, prompted reassembly at 11:30 (noon) to precede students in the "cafeteria line." SAGA's "special price" and "open choice" assured a real bargain. An adjoining dining room provided privacy for program. Schedule regularly included a "summer picnic."

(The Club dates from 1971, formed because of the desires of Nettie Clark, professor emerita of education. It continues to thrive.)

Academic Departments and Divisions

As for the status of academe throughout the university, there was interlocking strength and balance. From the natures of their productions, the departments of "music," "physical education, health, and recreation," and "speech communication and theatre arts" were more constantly in the public limelight, and we shall treat of them shortly. Groupings of the several departments into "divisions" continued to follow a guiding logic, but not altogether." (Parenthetic insertions will accompany our alphabetic review of departments.)

ART (fine arts)—This department grew rapidly as directed by Elizabeth Stanley Wallace. From 1981, John S. Clabaugh added his special touches. Number of majors soon reached to 50, and plans began to focus upon the Rachel Ann Lucas Building as future "home of the department." Displays in Elder Gallery were among the best in Lincoln—of these being the annual juried "Fred Wells Show," the annual "Nebraska Art Educators' Show," and the likes of selections from the Maximilian-Bodmer collection of the Northern Natural Gas Company or from the "art prints" accumulated by Gladys Lux during a half-century. The annual shows for "All Students" and for "Seniors" closed each year's schedule. The school's "permanent collection" grew each year from several "purchase awards"—often to include "the best of show." And, along the way, Kappa Pi had installed a chapter at N.W.U. to recognize "students of art." Also, Wesleyan's WILL program had attracted many innovative studies—including "Cartooning and Humorous Illustration," with Paul Fell.

Concurrent with on-campus growth came rise of the University Place Art Center and the Wesleyan Laboratory Gallery. This combined project brought students and public together in common endeavor, and it would successively expand beyond its confining walls at 4844 St. Paul Avenue and later at 4822 Cleveland Avenue. Betty Wallace had conceived the program, the Wesleyan Art Council endorsed it, and Gladys Lux had a dream. University Place's "Old City Hall" had in recent years housed a restaurant and was available for purchase. Miss Lux would buy it, deed it to the city of Lincoln, and prompt a raising of funds to convert it into an "art center." For "renovation," a starting sum of $200,000 would

come in. For permanent exhibit would be "a wealth of art collections" by Gladys Lux, and also her dolls. Her "dream" to benefit the community became reality.

BIOLOGY (natural sciences) continued to be stronghold for studies leading to careers in medicine and related fields. Emphases also looked forward to research and teaching. For the "medical college aptitude test" (MCAT), Wesleyan "candidates" persistently averaged about "two levels" higher than "the norms." The department had a cadaver, named "Zeke"—well preserved in a steel coffin and "wrapped in cloths soaked with preservative and disinfectants." One professor confessed that he sought to maintain the department's reputation by "mutating all my failing students..., to help by increasing total brain capacity." Professors Marvin Bichel, William Boernke, Glen Dappen, Garry Duncan, David Greegor, and Leonard Staudinger were in the forefront.

BUSINESS ADMINISTRATION and ECONOMICS (social sciences) responded to growing demands in personal finance, accounting, and business management. Internships, visits to stock exchanges and offices, workshops, and CPA successes reflected upon the expertises of Neal Chism, Loretta Fairchild, Clayton Feis, James Hruska, and Laverne Rudell. Chism was the first to hold the Charles and Marge H. Durham Endowed Chair in Business Administration and Economics. Mrs. Rudell was second professor to receive the Burlington Award.

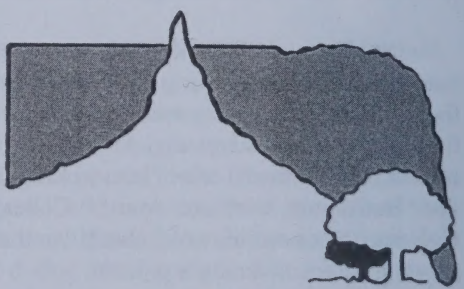
Students of CHEMISTRY (natural sciences) looked to careers in fields related to medicine, teaching and research, and industry. At N.W.U., they found their professors in the laboratories and classrooms of "Olin Hall" to be on the cutting edges of studies treating of "radio-carbon dating" and "carbon 14" and of the uses of plutonium and other "heavy chemicals." Denise George was first winner of the "Burlington Northern award." Colleagues in the department were George Coleman, Norman Griswold, Dan Howell, and Harold McBride. Paul Laursen was serving as the university's provost.

ENGLISH (humanities) was a department often busy with "writing workshops," most of them to demonstrate that "young people can write." Youthful aspirants, some 120 at a time, assembled from high schools within a 100-mile radius, to work with William Kloefkorn, Nebraska's "State Poet" and author of several volumes of poetry, and his fellow Kansan, Leon Satterfield, also acknowledged to be a "creative writer"; with Roger Cognard, Shakespearean enthusiast and devotee of "academic quality"; with Nan Graf, practitioner of "Yoga" and one to stress the importance of the works of Afro-American authors; with Kent Haruf '65, whose first novel, "The Tie That Binds," had been "well received and widely hailed"; with Kenneth Holder, author of text on "Business Communication"; with Mary Smith, whose clarities at phrasing were exceeded only by her expertises at planning medieval banquets—with nearly everything to delight the palate of even the most sophisticated epicure, and, except for RABBIT, to include "duck and quail breast, salmon, capon, venison stew, brie tartes, pilgrim cakes, and trenchers"; and

with Harold Hall, department head and chief co-coordinator—skilled in the "art of selective expression."

EDUCATION FOR TEACHING (professional education) would write large the names of Lois T. Coleman and Betty J. Grassmeyer for elementary training and of Lawrence E. Vaughan, Art C. Nicolai, and Timothy P. Anderson for secondary levels. Much advanced planning and effective coordination with the Lincoln Public Schools provided "block programs" for observing, assisting, and interning. An emerging field dealt with the "mentally retarded and the handicapped." For "experience" in an inner-city, a sojourn in Omaha, Kansas City, or Chicago fit in well with C.U.T.E. (Cooperative Urban Teacher Education). Always of significance was "Teacher Selection Day"—an annual even to focus upon the importance of the service and to schedule "placement interviews." Courses available through the school's WILL program enabled many Lincoln-area teachers "to advance their standing."

HISTORY (social sciences) saw leadership of the discipline pass from David Mickey to Nancy Hazelwood, and then to Ronald C. Naugle. Mickey and Hazelwood, along with Thomas Grabau, would adjust their relationships with the university. Grabau had been central figure to institute a "National History Day in Nebraska," with culminating competitions to occur at N.W.U. For publicity and for programming these annual events, Betty R. (Ogburn) Lee '60 designed a logo "for Nebraska," a representation of Chimney Rock and a windmill—this latter to be replaced by a cottonwood tree. Naugle continued as innovator of "quantitative methods," was first to serve as "Hugh-Kinne professor of history" (an endowment by Harry Huge '59 and his wife, Reba Kinne Huge), and did the basic research and writing for a televised documentary, "White Man's Way," about the Pawnee school founded at Genoa, Nebraska, in 1884—an attempt which over fifty years sought to integrate "Indian children" into white society. Elaine Kruse, of European likings, put focus upon "women's contributions," stressed "writing skills," and joined with Mary Smith to organize "feasting in Medieval fashion."



The old field of MATHEMATICS combined with the new of COMPUTER SCIENCE in 1983 (natural sciences), by action of the board of governors as recommended by the faculty's "legislative committee." There was no abandonment of established studies, but a new area for concentration had entered the scene. Joe F. Wampler would be the first to hold the Anderson-Trimble- Maurer Endowed Chair of Mathematics and Computer Science. Muriel J. Skoug and Richard L. Vogt became stalwarts within the combined department.

FOREIGN LANGUAGES (humanities) offered concentrations in French, German, and Spanish—along with a sip of Russian. Emphases remained with literature, conversation, and sojourns in Latin America and Europe. Of renown were Anthony R. Epp, Joyce E. Michaelis, Robert A. Meininger, and V. Patricia Rieper (to retire in 1980).

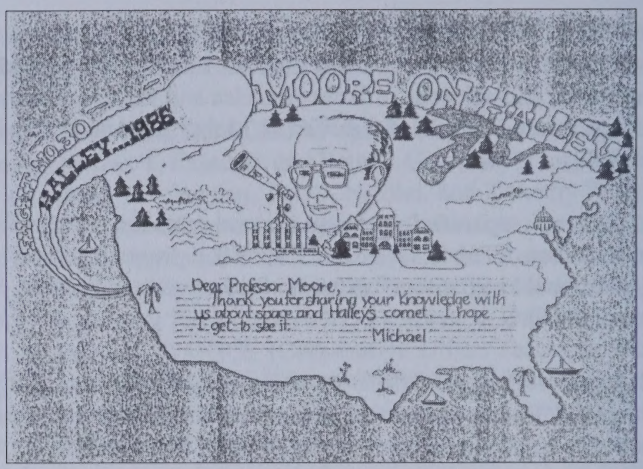
NURSING, as a separate department (natural sciences), reached to high status under the direction of Patricia J. Morin. The WILL program proved to be of advantage. The National League for Nursing granted accreditation to the department for eight years (1986).

A rich appeal of PHILOSOPHY (humanities) was maintained by William E. Pfeffer and John M. Walker. In spring, 1978, attention of campus turned to the release and return from prison in Mexico of David Eyster, Pfeffer's stepson. Confined for two years, under unwarranted charges, Eyster gained release largely through the combined efforts of Carl T. Curtis, U.S. Senate from Nebraska, James J. Exon, Governor of Nebraska, and Richard D. Marvel, member of N.W.U.'s faculty and Nebraska state senator. Walker, out of the classroom, made "music easy to listen to," for he had a "smooth country voice" and an "equally smooth finger-picking style." His taped songs were "stocked" in the campus bookstore.

Beth Haring

PHYSICS and ASTRONOMY (natural sciences) continued to thrive as headed since 1951 by Walter R. French, Jr., '48. David Goss continued his lengthening tenure with the university and enriched the church choir at First United Methodist with his "basso profundo." Robert W. Fairchild, with the department since 1975, was soon to lay out the school's cabled computer facility. The department's "atomic and nuclear labs" were to become unusual for a campus of this size and nature. William M. Wehrbein '70 returned in 1981 and would soon be acknowledged to be advisor, counselor and "good listener," recruiter, community activist, church elder, and teacher with "common sense and empathy." Beth Haring, since 1971 the department's secretary, was a sort of "queenpin" who never permitted achievements to go unclaimed and unrecorded. Walter G. Elwell had turned his expertises to direct the "Computer Facility" for the school.

Publicized most was Carroll L. Moore, astronomer, who seemed constantly to be chasing solar eclipses. His pursuits, to view and to photograph, took him to several points on the North American continent; and to Siberia, Indonesia, the Philippines, Colombia, and the Canary Islands. To track Halley's Comet, for its return after 76 years (February, 1986), he "set up camp" alongside the Amazon River in Brazil. His slide-illustrated programs became "designed for school children." He had become a "busy man"—both "off campus" and within the planetarium of Olin Hall.


MOORE ON HALLEY
HALLEY...1986
Dear Professor Moore,
Thank you for sharing your knowledge with us about space and Halley's comet. I hope I get to see it.
Michael

POLITICAL SCIENCE (social sciences) turned from the leadership of Richard D. Marvel, state senator and speaker of the unicameral (to retire in 1982), to that of Jan P. Vermeer, whose colleague was Robert C. Oberst. Students continued their internships and research projects in "state government." Vermeer, author of *Campaign Propaganda and the Press,* emerged as popular consultant on elections. He directed the annual Griswold Lectureships and worked closely with Congressman Douglas Bereuter to conduct on campus an annual "Bereuter Youth Institute" for high school students of Nebraska's "first district." Oberst was much at center of Nebraska Wesleyan's roles to be played in the annual Nebraska Model United Nations. From his research and travels, Oberst was a recognized informant on Sri Lanka and India, with concern to focus on "Third World Democracy."

For PSYCHOLOGY (social sciences), Clifford L. Fawl presided as anchor and pillar of strength. Departures brought into the ranks the much appreciated contributions of Mary Beth Ahlum, Kenneth D. Keith, Milton A. Hammond, and Christopher T. Olson. Marty Klein altered his status to that of "adjunct." The annual "Rathletics" demonstrated the extent to which rats could be trained to respond to enticements; and this in conjunction with an annual "Psychology Fair" drew to N.W.U., over the course of ensuing years, thousands of high school students. The "Fair" served also as a "pilot program" for other colleges. The "Rat Olympics" gave proof of the maxim that "Work yields success!"

The department of RELIGION (humanities) passed from the leadership of Louis DeGrazia to David P. Peabody, whose publication on the "book of Mark," the second gospel, confirmed his reputation as "an authority." Harvey H. Potthoff, as a "visiting distinguished professor of religion" and the first "to occupy the Mattingly Chair," directed sequences of seminars and workshops—impacts of which reached far beyond the campus. As "campus ministers," James Stillman and William E. Deahl, Jr., were successively "adjuncts" within the department.

Since 1964, William M. Cascini had headed the department of SOCIOLOGY-ANTHROPOLOGY-SOCIAL WORK (social sciences). Stalwarts were Joyce A. Wike and Glenn Bush, respectively to direct studies in anthropology and social work. A major program in "Social Work" was seldom found in colleges such as N.W.U. Students concentrated their work in the department's principle areas, with spillings over into "business sociology" and "criminal justice." John P. Krejci began his long association with the department in 1984.

(Divisions and Departments)

Nursing and library sciences had increased the number of departments to twenty; that of "medical technology" did not endure. For administrative and representational purposes, organization of faculty had grouped these departments into five "divisions"—fine and applied arts, humanities, natural sciences, professional education, and social sciences. The elected offices of "chair" and "vice-chair" of each division carried certain administrative and positional consultative responsibilities. Leaderships systematically adjusted to and were altered according to coordinated and staggered five-year cycles. Generally, relationship between "division" and "department" was hardly more than perfunctory.

The department of LIBRARY SCIENCE (professional education) was unusual, if not unique, for a college like this Wesleyan. Its 30-hour program met requirements for three objectives: endorsement for a teacher as "educational media specialist"; a minor in library science; and an "associate of science degree" for library assistants. Members of the teaching faculty were Lois Collings (head librarian) and Gabriele Cope, both soon to retire; to enhance the program would be Janet Lu, John M. Robson (head librarian), and Basil Wehrman. The school's WILL program offered remarkable opportunities to students, from both on and off the campus, to take full advantages of schedules.

Significant developments within the library dealt with completion of the installation of "Tattle-Tape" in each volume, as means to reduce thievery, and with adoption of the "DIALOG computer system" to enhance inter-library services. The library each spring served as source for all "tax forms." A "rare book room" became a special attraction. The Student Affairs Senate, for "Appreciation Day," gave $100 annually to purchase new books—to be allotted equally among the five academic divisions. "Extended hours" always accommodated increased demands during "dead week" and "exam week." As of 1984, holdings in Cochrane-Woods Library had reached 190,000 volumes. An annual sale of surplus books, via "silent auction," continued. Three major problems persisted—noise, vandalism and abuse of periodicals, and losses. In a look back, Lois Collings stated: "I can only say that my years at Wesleyan were the most rewarding of my professional career."

Virtually all aspects of "athletics" at N.W.U. rested with the department of PHYSICAL EDUCATION, HEALTH and RECREATION (professional education). Approximately 25% of students competed in intercollegiate sports, and a greater percentage in intramural competitions. The department offered many "spe-

cialized opportunities"—including areas for elementary and secondary teaching, coaching, corrective therapies, recreation for hospitals and public parks, athletic training, care of handicapped, and work with YMCA and YWCA. Soon to retire from the faculty were Woodrow B. Greeno and Chelys M.Hester. To continue in service were Irvin L. Peterson, Ronald L. Bachman, and Harold Chaffee. To join "the force" were Orson L. Christensen, Jerry L. Schmutte, Patricia Dotson Pettit, and James C. Svoboda. All were to have made their particular contributions for "Plainspeople Athletics."

For sports, reviews of the several competitions were features of both weekly newspaper and annual "Plainsman." The women engaged in cross country, volleyball, basketball, softball, track, tennis, and sometimes golf. The men pursued cross country, football, basketball, wrestling, track, tennis, and golf. Soccer was yet a "club sport," but it rapidly gained favor and competitiveness—particularly from "international students." A "spirit of optimism" prevailed for each season's opening. To follow along the ways came commentaries such as "best record in several seasons," "lots of surprises," "What a year!," "fulfilled hopes," "a good year," "varied successes," "an up and down season," "a plague of injuries," "a plague of illnesses," "one of the poorest seasons," "didn't have what it took," and "hard to get going." Often gained were NIAC championships and some "ties." Absence of "athletic scholarships" was on occasion cited as cause for certain "short-comings." Beginning in 1984, Nebraska Wesleyan emerged as a leader in number of its athletes who earned "academic all-American recognition." The school's "facilities" often served for district and state high school competitions—particularly basketball and track.

Much interest turned to the new Knight Field House and the problems which arose because of its "south wall"—for in-leaning and cracking had made of it a "shaky structure." Bulging and leaking required extensive excavation, some restructuring, and reinforcement with "poured concrete." The $16,000 in cost was shared "equally" by N.W.U., the contractor, and the architect (1978). The Taylor gymnasium required a "new basketball floor" (summer, 1984). The "track and field" was markedly improved and renamed to honor Woody Greeno. New and improved tennis courts were to bear the name of Charles Sconyers.

"Abel Stadium" would replace that which had been dedicated in 1946 to O. N. Magee. Extensive cracking and deteriorations throughout had necessitated complete rebuilding. The Abel Foundation of Lincoln provided funding. The Abel and Tallman families determined the "gift." George A. Abel was president of the corporation; Alice Abel had for many years been a benefactor of N.W.U.; Scott D. Tallman, nephew, was a graduate of 1979. Designed to seat approximately 3,500 spectators, this multi-sport facility also featured rooms and stands for concessions, public restrooms, and an enclosed "modern press box." Olson Construction demolished the old and erected the new—the "bid" having been $627,595. Dedication came October 8, 1986. This "new stadium" was part of the "Centennial Program."

(The previous December, Osborne Nickerson, a "baseball enthusiast" and United Methodist and farmer who had never visited N.W.U.'s campus, provided a

Abel Stadium

bequest to prepare an on-campus baseball diamond, with dug-outs and bleachers, to bear his name. This also lay within the "Centennial Program.")

Additional observations are apropos. Plainsman golfers were often "going strong," and to compete in a year's matches it was not out of the ordinary to travel altogether a total of 17,000 miles. Harold Chaffee and Ted A. Bulling, '81, successively kept alive the winning traditions of Woody Greeno in track and field. Ronald Bachman's baseball teams continued to dominate the NIAC, with an 8th championship gained in 1984. Orson Christensen succeeded Chaffee as football coach and won conference title and "coach of year" award in 1986—only to depart the following year. Wesleyan's "Dr. Irv" Peterson had won his 500th victory in 1978 as basketball coach, and was succeeded in 1980 by Jerry Schmutte '67. The Plainsmen rose to NIAC leadership in 1983, and Schmutte became "coach of the year." For three seasons, the Plainsmen were in NAAC, Division III, playoffs—to occupy "3rd place" in 1986.

Intramural competitions continued on campus for both men and women. Enthusiasm lagged at times, with teams to vie for little other than flag football, "Frisbee golf," basketball, volleyball, softball, and track. Revival of "spirit of competition" began when Harold Chaffee served as director of the program, and momentum mounted when Nancy J. Hansen became "intramural chairperson" in

1985. A "change of things" soon found "some 19 games going…to balance participation of males and females." The yearbook for 1986 (TIME) summed up the new procedure: "…sign up to play on a team; show up for practice; be present to participate in the games; let loose and have fun!" Some of the "games" remained for men or for women, and others became "co-ed." Included in the schedules were flag football—with contests in punting, passing, and goal-kicking; volleyball—with "three on three" and "co-ed"; basketball—with "slam-dunk" and "free-throw"; variations of softball; Frisbee and "hot-shot" golf; tennis—doubles and singles; "selections" from track; and even "indoor wiffleball." Tournaments often decided championships. The teams formed in the several dormitories, in the "Greek houses," and "of the Independents." Names for teams arose from origin, but most sprouted from whim, fancy, or caprice—and we sample: "Two-fers," "Crust," Running Rebs," "C-Men," "Sleepers," "Bearcats," "Demons," "Misfits," "Tap-a-Leg Daily," "Pioneers," "Federation," " Hatchet Men," " Pacers," "Sparkle Esprit," "No Names," "Psyched," "Gafwuy Guys," "Gothbas," "Pistols," "Silver Bullets," "Weasels," "Milwaukee Boys," " What It Is," "Leftovers," "Golden Gunners," "Wogs," "BONK," "Over the Hill," "Skywalkers," "Kurt's Kids," "Linksters," "Bud Boys," "Swisher Sweets," "Podtrotters," and "Terminators." So it had become.

Support groups for Wesleyan's intercollegiate teams and competitors continued as before—with some changes of names and of "styles." The "W Club," members being the "letter winners" and now to include both women and men, continued as chief promotional agency among students. A "Drill Team" and "flag corps" merged into "The Golden High-steppers" as led by "majorettes"; and these combined with cheerleaders, "Pep Squad," and "Pompons" to entertain during games (football and basketball)—with special "show" at half times. The "Pride of the Plainsmen Marching Band" was always "front and center" for football and to feature its routines between halves. The "Pep Band" livened the airwaves for basketball. These "groups" learned and perfected their routines, at cost of much practice and "large sacrifice of time."

Growing sophistication among students and some members of faculty and staff led to the "putting away on a shelf" of the so-called "Little Plainsman," who had actually been ignored for several years. A Walt Kelly creation, the little mascot had simply "to hit the trail"—by 1978.

As the 1980s moved along, perhaps a dozen students qualified each year to become members of "the 100 club," having earned enough points in "physical fitness." Wesleyan's coaches knew of no student who was resorting to steroids. Prevailing "campus attitude" was that "drug testing of athletes" would be "invasion of privacy." The issue remained, as a matter of record, hardly more than topic for discussion.

The Wesleyan in February, 1981, carried news of the formation of a "Booster Club"—chief architects being Tom Bassett '67, Ronald Joekel '56, Gary Mouden '62, and Walter Zink '70. Purposes of this "club" were to assist in acquisition of training equipment and in improvement of facilities, to aid in recruitment, and to help "minimize the effects of the lack of scholarships" for Wesleyan's athletes. Estimates were that N.W.U. each year failed to recruit a

minimum of 15 prospective good, young athletes because of "the lack." Objective would be to create an endowment to support grants to recognize "talent specifications"—along with art, music, drama, and forensics. This Club would join the Alumni Association annually to select graduates to be induced into the school's athletic "Hall of Fame." In 1985, presentation of the new awardees became special feature for homecoming—at a "tail-gate picnic" (noon) and at half time of the football game. As of "Homecoming," 2002, members elected to this "Hall of Fame" from the classes of 1977 through 1986 are—

> Michele J. Anderson (Mitchell) '86, Denyse M. Atwell (Atwell-Hunsaker) '85, Jill L. Bachman (Hitz) '86, John P. Ball '77, Dale D. Bradley '82, Ted A. Bulling '81, Janellen Cech '83, David K. Clouse '83, Kevin E. Cook '86, Melodie L. Creighton (Whiton) '79, Judy L. Devine '82, William K. Dietrick '80, Bryce C. Doebele '79, Jon W. Eggers '78, Laura R. Girmus (Cleveland) '86, James C. Glen '78, Stephan C. Harris '78, Sharon R. Holscher '86, Eron D. Keely '85, Lisa S. Kessner (McGlaston) '84, Jay A. Lenstrom '81, Janet L.Mark (Etmund) '77, Mickey M. McConkey '83, Ron L. Moran '86, Cynthia S. Nelson (Steinkruger) '80, Greg E. Peterson '84, Mark J. Peterson '85, Bruce A. Reed '79, Susan R. Rubesh (Rubesh-Kringle) '82, Pamela S. Samuelson '81, Doreen R. Schwarts (Murphy) '84, LuAnn M. Soderling '85, Dennis R. Steen '86, Sharon L. Stortz (Reeder) '81, John R. Svehla '80, Thomas D. Svehla '81, Scott A. Votava '78, and Willie D. Wilson '85.

Also of note was the annual All Sports Banquet, an event for late April or early May, and purpose being to award "the letters." A Fall Sports Banquet usually followed the football season. Rather persistently, Wesleyan's athletes gained recognition as winners of the NIAC "All Sports Trophy."

The department of MUSIC (fine and applied arts) subscribed to one of the most demanding schedules within the university's program. Its students expected to follow careers as educators, directors, therapists, copyists, arrangers, composers, and performers—for whom opportunities seemed "endless." Faculty recitals for the public were frequent in Elder Gallery, and student recitals were open to public attendance and required of music majors and minors. Members of the department's staff were repeatedly "elated by the inpouring of high talented freshmen"—each year. Competitions for the various choral and instrumental "groups" were often tight—an example being the University Choir of 50 voices, with "100 applicants for 14 places" being usual. An annual *Plainsman*, or "yearbook," might feature marching, concert, and stage bands; a "jazz ensemble"; orchestra; "treble chorus" and "girl's chorus"; a "U.S.O." of five women and four men; a "chamber choir"; a revived "Men's Glee Club" after 1983; a "swing-choir"—TOUCH OF CLASS; and the "university choir." Groups to engage in an "annual tour" seemed always to include the symphonic band, the jazz ensemble, "swing choir," and "university choir."

Paul R. Swanson (to retire, 1992), department head, directed the annual Plainsman Honors Music Festival, the 18th to occur in 1987. Usually a February event, an approximate 200 "auditioned" high school students converged on the campus for three days of special training in many aspects of vocal and instrumental performance and to close with a culminating program open to the public. As guests of the school, they shared in the food lines at the cafeteria and were housed in dormitories, Greek houses, and homes of faculty and staff. This proved to be a highly significant "recruitment device" for N.W.U. Likewise were the various tours.

As for tours, none gained more favorable coverage than that of the University Choir, conducted by William A. Wyman. This choir in May (into June), 1986, performed in Japan, Korea, China and Hong Kong. Of this, Governor Robert Kerrey proclaimed the choir to be a "cultural and educational representative of the State of Nebraska" in the Orient. Wyman's "Touch of Class" was nearly always "on tour" during interim between semesters. Herbert E. Dregalla's symphonic band was "on the road" each spring.

A "March event" in 1982 happened when Beth Miller Harrod, in Wesleyan's "O'Donnell," presented for a delighted Lincoln audience an enthralling program, "Keyboard Conversations with Hadyn, Chopin and Debussy." She had become a "living legend"—as pianist and teacher, and as founder of the "Rocky Ridge Music Center," adjacent to Estes Park, Colorado.

(Paul T. Rosewell, in collaboration with Eugene M. and Ruth M. Johnson, published a biography of this "master teacher" and "concert pianist"—Media Publications and Marketing, 2001.)

Each year had come the annual "Wyman-Blanke musical." Among the selections were "Pippin," the last to be performed in the Enid Miller Theatre, and favorites such as "The Music Man," "H.M.S. Pinafore," and "South Pacific"—in the school's new McDonald Theatre. Occasionally, students and faculty joined to present "opera scenes."

Nebraska Wesleyan selected the academic year, 1980-81, to be "The Year of the Fine Arts." Many "spectacular events" turned to November 21, 1981, when Robert Shaw, music director and conductor of the Atlanta Symphony Orchestra, would conduct presentation of Benjamin Britten's WAR REQUIEM—in Wesleyan's O'Donnell Auditorium. Performance involved guest soloists, the Lincoln Symphony Orchestra, and these choral groups—John Levick's "Abendmusik Chorus," the "University of Nebraska Singers," the Union College "Unionaires," the "Wayne State College Concert Choir," and Nebraska Wesleyan's "University Choir." William A. Wyman served as "central organizer."

The acoustic qualities of "O'Donnell" were to prove to be the best in Lincoln. For many years (from autumn, 1984), this auditorium was "home" for the Lincoln Symphony Orchestra. Renovation of the Stuart Theater had necessitated "relocation."

N.W.U.'s department of music was known for its excellence—in all aspects of study and in performance. Along with Swanson, Wyman, Levick and Dregalla

were these highly able members of this "force": Morris Collier (to terminate his twelve years in 1980), Dean W. Haist (from 1983), Jean E. Henderson, Mary D. Howell, Larry E. Jones, Robert R. Morrow (to retire in 1997), and Ruth O. Stephenson (to retire in 1997).

For SPEECH COMMUNICATION and THEATRE ARTS (fine and applied arts) construction of "The Jay C. Elder and Edith Dimmitt Elder Speech and Theatre Center" marked realization of a generation of hopes and plans and served to complete the "Decade for Fulfillment." Including construction, rigging and systems, and fees, cost eventually stretched to an approximate $2 million. Bequests, grants and gifts—from the Elder estate, other estates, certain foundations, and the United Methodist Conference of Nebraska, along with pledges to cover nearly $300,000—had met the challenge. This new "Center" stood astride the footage of the former "Enid Miller Theatre" and reached eastward toward what had been the rubble of "Mount Van Fleet." It occupied 28,300 square feet. Within were the ANNIE L. McDONALD THEATRE (named in honor of the mother of the late John Donald McDonald), the KRESGE FORENSICS CENTER (Kresge Foundation), the AHMANSON DANCE STUDIO (Ahmanson Foundation), the HEFNER GREEN ROOM (to honor Mrs. Grace C. Swanson Hefner '20), the SEACREST COSTUME LIBRARY (J.C. Seacrest Trust), and the ENID MILLER LABORATORY THEATRE (to enshrine "a remembrance" of Enid Miller Hoffman).

Elder Speech and Theatre Center

Opened to the public, March, 1981, this "Center" received wide praise, that it contained "the finest college theatre in the Midwest." Measurements disclosed its "main stage" to be 87 feet wide and 42 in depth, with a 50-foot loft "for overhead"; the proscenium provided an additional "30 by 16 feet"; an orchestra pit, 16 by 33 feet, was "nine feet below stage level." In addition, "power tools"

could easily lift and lower a "40 by 18 foot piece of scenery." A costume library, already of 13,000 "carefully catalogued items" of "period clothing and props," occupied a tunnel which opened into the basement of the Cochrane-Woods Library. More than 4,500 "different props" were stored and maintained in the Library's basement. Publicity also referred to "seats for 307 persons," to offices, classrooms, and "clerical areas"; to resources for "forensic research"; to "make-up rooms" for men and women; to "areas" for dance rehearsal, scenery construction, costuming, and laundry; and to ticket booth, "concession chamber," and public restrooms. Furthermore, "the panel" had more than 200 "dimmable circuits," and the "Lab Theatre" had floor space of "47 by 47 feet" and would perpetuate the experimentations of the former "Loft Theatre." Bright colors prevailed throughout the interior. President John W. White stated that the facility was "the finest structure for educational theatre on any campus of our size" and that it made "a strong statement in support of liberal arts education."

A first production for "McDonald Theatre" followed in April, with professor Henry H. Blanke, Jr., starring in May Chase's "Harvey." Each year, more than 200 students would participate in the productions of this "theatre-facility." Members of Plainsman Players and Theta Alpha Phi, except for a few, were not concentrating their academic programs within the department. The issues of *Plainsman* and *Wesleyan* have preserved the record of productions—casts, crews and committees. Each spring, at an "Awards Banquet," recognitions went to those who were judged to have been best actors and actresses, best in "support roles," and for outstanding services. Recipients of the coveted "Doc Miller Memorial Award" were successively Cynthia A. Turnbull '79, Chris A. Shapcott '80, Daniel P. Schuttler '81, Mary E. Knox '82, Tambra L. Carlson '83, Jane L. Boggess '84, Peggy J. Clews '85, Linda K. Mall '86, and Annette L. Blanke '87.

Philip Kaye in 1986 rounded thirty years as head of department. Henry H. Blanke, Jr., since 1966 had "directed theatre." Phyllis Blanke as designer, creator, collector, and preserver, since 1969, had assembled the remarkable "costume library." David M. Clark joined the department in 1962 and often assisted in and directed "theatre." Clark contributed to a celebrating of the 200th anniversary of the founding of "the Methodist Church" in America. He wrote and directed a play to commemorate the life of Angie Newman, a pioneer social reformer in Nebraska and one of five women—the first—to be elected delegates to a Methodist quadrennial congress (1888). Dennis M. Murphy had since 1972 directed the technical aspects of staging and production. Richard J. Schroeder served briefly, to return in 1991 to direct "technical theatre."

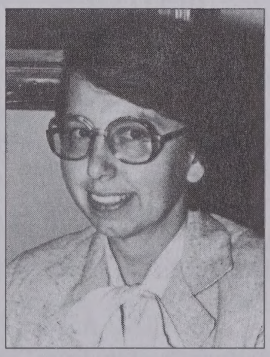
Launched in 1966 with "a smidgeon of grant money," the Brownville Village Theatre had overcome "formidable obstacles" and had become one of the midwest's most successful and widely hailed "summer repertory theatres." Henry and Phyllis Chard Blanke were the mainstays who made the project prosper through each day's "18 hours of misery." Each season, students from Nebraska Wesleyan and other campuses whetted their talents to be on stage and to produce "the best of theatre." Four shows each summer "in repertory" delighted successions of "full houses."

Alice J. Jaswal entered "the force" in 1967, and her forte lay in the forensic areas of "speech"—debate, interpretations of poetry and prose, "persuasion and informative speaking," after dinner address, "sales," "communication analysis," and "impromptu response." "Dr. J.'s" veterans and novices seemed constantly "on the road," and the teams returned with "trophies and more trophies." The department's chapter of Pi Kappa Delta regularly directed "invitational tourneys" for high school and for college. The annual speech and theatre awards banquet identified each year's "outstanding Spokespeople."

"Majors" and "academic concentrations"

The catalog-bulletin for 1977-8 noted that the several departments collectively offered a minimum of "31 majors," and these reflected departmental lines. Interdisciplinary concentrations soon led to such as these in addition—global studies, biophysics, biopsychology, interpersonal communication, liberal arts, and music-theatre. To emerge for purposes of teacher training were these "hyphenates"—chemistry-education, physics-education, social science-education, science-mathematics-education, and language arts-social science-education. A "double-major" simply combined two, with the departmental requirements to be "fully met" separately. Offerings from the "Humanities" often appeared to have "non-utilitarian values," but these entailed enriching relevancies firmly within the goal of "education for career training." There seemed to be a harmony in curriculum design.

The Curriculum



Nancy C. Hazelwood

Soon after assuming the presidency of Nebraska Wesleyan, John White averred that the purpose and design of liberal education was to free students "from rote repetition of the past and from blind subjection to the unreasoned whims of chance." As for members of the faculty, they did not exist "to perpetuate ourselves." Altogether, N.W.U. was here "to educate…people to serve people." Editor of the yearbook, 1984, would say of the faculty: "They take the ideas, values, and perspectives of the past and teach the students how to use these things to solve practical problems now." Allen Eisenach had added an editorial postscript for *The Plainsman*, 1983, to counsel that the entire Wesleyan community shouldered "a responsibility to the people of the whole planet." Not since 1970 had Nebwesuni's instructional force and chief administrators engaged in penetrating review of its curricular guidelines. In step with such widening vision, a special "Curriculum Review Task Force," with Nancy C. Hazelwood as chair, had turned to its purposes in December, 1980.

—"Curriculum Review Task Force"

Inquiries garnered information from many other institutions, and subcommittees "weighed evidences." The "Task Force" refined

recommendations, and then the faculty's "legislative committee" made its adjustments and endorsed a new pattern. Approval by the faculty followed, and application was for fall semester, 1983. Entering "new students" were to conform to the revision, and "scholars" already on board had privilege to mesh advantages of "old" and "new." The professors had opted to continue with a "core curriculum," as a better means to assure a "liberal arts approach." Discernments of the "changing needs of society" and of an altered "demographic make-up" of college students, the factors of age and ethnicity, had prompted response. The departments and disciplines, in many cases, had already indulged in extensive "re-organization" and "revisions of courses."

—"general education"

The revised program for "general education," within the requirements for a degree, became clustered into eight areas. Of the 126 hours for a degree, this revised "core" consumed 57. It was no more demanding than its antecedent, but its options were in some instances almost "liberating." It sifted from the old and added from the new:

COMMUNICATION and SYMBOLIC THOUGHT, 14 hours prescribed—"English Composition," 6; "Speech Communication," 3; "Computing," 2; "Mathematics," 3.

HEALTH and PHYSICAL FITNESS, 2 hours prescribed.

HUMANISTIC STUDIES, 9 hours chosen from three of four sections—"Literature," Philosophical Inquiry," "Western Civilization," and "Issues of Ultimate Concern" (religion).

FINE ARTS, 5 hours, with one course from each of two sections—"Fine Arts Appreciation" and "Fine Arts Activity."

BIOLOGICAL and PHYSICAL SCIENCES, 7 hours from the two departments—with one course of 4 hours to be a "lab science."

SOCIAL ASPECTS of AMERICAN CULTURE, 9 hours from three departments—two from "Social Science" and one from "American Society."

CULTURAL PERSPECTIVES, 8 hours from two of three sections— "Foreign Language," "Foreign Culture," and "American Minorities" (one course to treat of "minorities").

ATTITUDES and VALUES SEMINAR, 3 hours prescribed.

(Candidates to receive a bachelor of music degree met in process the FINE ARTS requirement, met PHYSICAL SCIENCES requirement with a single "lab science," and were exempt from a second course in "Social Science.")

(The faculty's"legislative committee" determined the courses which would meet, in the several categories, the requirements for "general education." The committee was often "busy with proposals" to add certain courses, here and there, "to qualify.")

(As for the SEMINAR, it was an IDS at "upper level" and rarely to be lauded by students.)

—Degree requirements

Three degrees remained central to the school's academic program—Bachelor of Arts, Bachelor of Science, and Bachelor of Music. A Bachelor of Liberal Arts would not long endure. Added in 1981 was a Bachelor of Science in Nursing; and in 1985, a Bachelor of Fine Arts. Traditional concentration turned to majors and minors (supporting fields), and interdisciplinary and "group programs" became increasingly common. "Lower level credits" beyond 64 hours could not be counted toward a degree; of the remaining 61 (or 62), a minimum of 18 had to be at "upper level"—nearly always to lie in the subjects of concentration. Special requirement involved a "comprehensive examination" (the G.R.E., perhaps) in the field of major concentration, or a "senior project " of research and writing, or an "internship," or a "performance"—this latter to fit well those to specialize in the fields of art, music, theatre, or athletics.

—"Associate Degrees"

Of growing significance were the associate degrees—in "arts" and in "science." These were somewhat "vocational" by nature and in purpose. Basically of 64-5 hours, they required a concentration of at least 20 hours in a principal field. An "associate degree in arts" was available in two fields—art and "paralegal studies." For an "associate degree in science," these had become attainable in Business Administration, in Management, in Finance, or in Accounting; for "Education Paraprofessionals"; for Library Assistants; in Physical Education, Health and Recreation, and for "Therapeutic Massage"; in "Pre-Cytotechnology" and in "Pre-Mortuary Science"; and in Social Services. These two-year programs had earlier gained an "associate diploma." Opportunities for "Continuing Education" often turned to these associate degrees, and the school's WILL program became increasingly inviting.

—"special opportunities"

Successively, Nebraska Wesleyan's annual bulletins underscored the many "special opportunities" available to its students, and these were a mixture of old and new. In toto, these "opportunities" were impressive, although some in any year might be sparingly used, if at all. A random reference includes

Brownville Village Theatre.

Gila River Station—interim and summer studies of natural history and wildlife.

Rocky Ridge Music Center—Beth Miller Harrod's summer project.

Kansai-Gaidai University (Osaka, Japan) exchange program. Hiromi Omura was first student to come, and she would study English. Laura Justice was the first student to go from Wesleyan. The presidents received honorary doctorates.

Overseas study in a junior year, with participation building by 1987 to include seven women from N.W.U. Study of "language" was nearly always prerequisite.

Latin American Program—Mexico, Central America, and South America. Particularly enticing for interim and early summer, and often in conjunction with students from other universities and with study of Spanish recommended as prerequisite. Professors Joyce Michaelis and Loretta Fairchild were enthusiasts—particularly for Mexico.

Summer travel to Europe, as scheduled by the university. Side trips might focus upon the British Isles, Scandinavia, western Europe, Greece, or Russia. Tour leaders were nearly always from N.W.U.—even President White. Lincoln's Van Duling almost exclusively did the "booking."

The "Washington Semester" since 1953 had afforded opportunity to earn up to 15 hours of credit.

The United Nations' Seminar at Drew University continued also to offer Wesleyan students opportunity to earn 15 hours of credit.

ACUIIS (Association of Colleges and Universities for International-Intercultural Studies) provided interim and summer opportunities to study in programs activated in countries such as India, Egypt, and the Soviet Union; many of the nations of western and eastern Europe, the "near east," and Latin America; and Australia and New Zealand. Professors Glenn Bush and Robert Oberst directed attention to India.

Hosteling in Europe offered the most "reasonable opportunities:—bicycling, backpacking, and lodging in the "centers." Sometimes "work projects" were available. Professor Robert Meininger was "in on the know."

Professor Roger Cognard quite regularly enrolled students for study in England. Professor David Clark promoted "study of theatre" in Great Britain.

Fulbright scholars from this Wesleyan seemed to prefer sojourns in Germany. Professor Nancy Hazelwood was chief counsel.

Rotary International constantly sought applicants for study abroad.

"Internships" with Nebraska's unicameral legislature and with numerous of Lincoln's churches, hospitals, and nursing homes were

means "to learn by doing." At least 15 of the departments directed "off-campus programs."

"Hospital recreation" was additional opportunity to demonstrate acquired and developing skills, to employ "practicums for field experience."

"Cooperative Urban Teaching" (C.U.T.E.) drew N.W.U.'s students to Omaha, Chicago, Kansas City, and elsewhere.

A "social work program," in conjunction with Union College (Lincoln), offered expanded and unprecedented opportunities to students of both campuses.

—Pass/Fail, "validation," and course numbers

Actively in pursuit of "the coveted degree," each student had to keep an "attentive eye" to certain options and to certain "definites." The "Pass/Fall system" continued as before, with its variables and with some students to complain because the "early date" required each semester left too little time to test a course sufficiently to opt for it. The faculty's "executive committee" entertained "appeals" to use the option, or to gain release from it. The "computer system" occasionally exercised its "capability to reject" correctly planned class schedules, all of which left certain victims as yet in a status of "unregistration" and burdened with efforts to jump the hurdles of "closed classes." Once a schedule had passed all "tests," a student then received a "validation sticker" to put on his/her "ID"—this to warrant, should question arise, attendance in class and to enable one to check out books from the library. By and large, most "systems" worked.

Pressures were on for increased usage of the 75-minute classes available on Tuesdays and Thursdays. Also, it seemed logical to add more of the "general education courses" to the programs for "interims" and for summer sessions. Satisfaction reigned with the numbering of courses on bases of introductory or basic, intermediate, or advanced (upper level)—in sequence as 1-99, 100-199, and 200-299. Reserved for senior theses, special or independent studies, and certain internships and practicums were the numbers 295-299—and these registrations might span a "double term."

The Grading System and GPA

Gusts may have come from stirrings over pass/fail, "validation," or surpluses of "lower level" credits, but these were quite ephemeral when compared to the tempest to recur from debate over the grading system. The customary scale of "A, B, C, D, and F," with its corresponding point-values of "4, 3, 2, 1, and 0," provided the record from which "grade point averages" (GPAs) were figured. One's "GPA" drew the lines which lay beneath considerations for a "dean's list," for "honors," and even for admissions to graduate or professional programs. Most resorted to "pluses" and "minuses" in effort to be more exacting and fairer in evaluations. Admitted, there could be but small margin to separate, for instance, an "A-" from a "B+"—but, the transcript bore just an "A" or a "B." Thus, "small margin in the grade book could become large for the GPA. Suspicion was that

professors often slipped "pluses" to higher "minuses," and were thus causing an "inflation." On the other hand, some students suspected that certain teachers, to counter tendencies to inflate, were sliding "minuses" down to "pluses." For the sakes of greater accuracy and of greater fairness, members of the faculty and of the student body began to press for change—to add and to record pluses and minuses. The faculty's legislative committee—after some "abandonments," then some "tablings," and finally with "reconsiderations"— arrived at change. General approval followed—April, 1985. For more than four years the issue had been "up and down." Effective date of application would be fall semester, 1986. So what had "the force" wrought?

Excellent	A (A+)	4.00 gps
	A-	3.67
	B+	3.33
Good	B	3.00
	B-	2.67
	C+	2.33
Satisfactory	C	2.00
	C-	1.67
	D+	1.33
Marginal	D	1.00
	D-	0.67
Failure	F	0.00

In process, a computed study in 1984 had revealed that a "new system," such as the one to be adopted, would lower the collective GPA for an "average semester" from "3.1" to "2.67." This enabled the faculty to make a definite move against "grade inflation." As information about "deflation" spread into the students' minds, opposition to the change arose. Some irony, herein, for "student opinion" had provided a persisting pressure for change. No urgings had arisen to alter the other "grades"—which disclosed "withdrawal," "pass without grade," "passed by examination," "incomplete," and "audit."

—Correcting errors

Professors did make errors when figuring grades and in recording them, and subsequent problems were nearly always resolved by "consultation between student and teacher"—but not necessarily so. A student could seek conference with the respective "head of department." For "fairer review," a student might carry the case to the respective academic division's representative on the Academic Standards Committee, which would then attempt to resolve the dispute. Student or involved teacher could further appeal to the provost and "executive committee."

—Policy and "appeals"

Custom became quite common for professors to post their "grades"—using students' ID numbers, or by disclosing the clusterings of the various grades. Such "openness" could enable a student to make an earlier inquiry. Faculty policy also

required each member of the force to disclose to students the factors involved in grading for each class and to keep on file for permanent reference a copy of the "grading policy" in the "Provost's office." Any departure from published policy could become grounds for appeal. Further refinement of the appeals process came in 1986 when the faculty directed there be a "divisional grade appeals committee"—with student representation. Eventual appeal to the Executive Committee remained a resource. An alternative had arisen, to plead one's case before the University Judiciary. The stickiest wickets arose from cases which involved the grades from instructors who had departed from the university, with the "books" unavailable. Too, failures to remove "incompletes" and to record legitimate "withdrawals" required painstaking investigation. Established "rule" required approval of the Executive Committee to change a recorded grade.

Attendance Policy

At Nebwesuni, attendance policy had virtually become "an instructor's prerogative." But "workbook" and "handbook" made it clear that class members receive "full information" and that "written statement" be kept "on file" in the provost's office. Too, intent directed each professor to inform the "office of student affairs" should absences threaten a student's progress toward successful completion of a course. Some teachers gave points for attendance; some reduced points for absences. Some students wanted "no policy"—just to come or not to come, and to let "exams" and "papers" and "reports" determine outcome. Logical inquiry pointed to the importance of professorial lecture or leadership—as a matter of self-esteem. Members of the faculty did hand down a "new rule" in 1980, that failure to attend at semester's onset the first session of class or of a laboratory could bring a "cancelled registration"—with readmission to be negotiated via the "drop and add procedures." In 1983 came another adjustment, that for an interdisciplinary course a loss of credit because of excessive absences be recorded as "NC" (no credit), rather than as "F."

A "Dean's List"

For each semester, a published "Dean's List" made known the full-time students (12 hours of "graded credit") who had achieved a minimum GPA of 3.75. When headline disclosed that 168 students had met the standard for the fall semester, 1983, certain members of "the force" suspected "grade inflation" had become a contagion. Students were quick to point out that the adjusted grading system, to become effective in the fall, 1986, would leave a straight slate of "wimpy A-s" too low to qualify—"A-" being no better than 3.67 on the grade-point scale. *The Wesleyan* observed (February 27, 1987) that "teardrops of pity" were falling. The professors did not budge.

Graduation with "Honors" (requirements and simplification)

Policy directed that a senior, to graduate "with academic honors," rank in the upper 10% of the class and have successfully engaged in "independent scholarship" or in "performance." To gain "Highest Distinction," a student ranked

within the upper 3% and presented a qualifiying thesis or performance; for "High Distinction," the rank lowered to "upper 6%" with thesis or performance; for "Distinction," it became "upper 10%" with thesis or performance. In addition, these variations met qualifications:

for "Highest"—upper 6%, with thesis or performance of unusual quality;

for "High"—Upper 3%, without thesis or performance;

for "High"—upper 10%, with thesis or performance of unusual quality;

for "Distinction"—upper 6%, without thesis or performance;

for "Distinction"—upper 12½%, with thesis or performance of unusual quality.

The "academic standards committee" upon consultation with departmental personnel and upon appraisal of thesis or performance, decided "the honors."

"Honors" did not come automatically. A qualifying student made application, and deadline came early in a senior-year. Paucity of applications left scarcely a "baker's dozen" to seek consideration. Conclusion drawn was that the requirements of thesis and performance were more demanding than the worth of the recognition. So, "legislative committee" and "the force" turned to simplification, that "honors" fall simply upon the lines of GPA achievement—respectively at 3%, 6%, and 10%. Committee and faculty added strengthening fibers to the simpler fabric—first, that a minimum of 64 hours be earned at Nebraska Wesleyan; second, that all hours transferred in not be figured in the GPA; and third, that "all work" be completed by date of graduation. The "academic standards committee" continued to shoulder responsibility to determine the recipients of "honors," and was granted one privilege—to waive the "completion proviso" when circumstances so justified. In operation, the adjusted system afforded a comfortable increase in "academic honors" for graduation.

Term papers and "finals"

College students continued to offer lamentations when beleaguered by term papers and "final examinations." Too often, many turned to "all nighters" to meet due dates and "to cram." For some students at Nebwesuni it was comforting to learn that others found themselves "in the same predicament." Each professor had "a special way for reports," and it was "lousy" that no two followed the same track—as for typing, spacing, spelling, and length. Were some complainers to be taken at their words, a term paper was something "to be dreaded." The challenge to do research and to write was, after all, what a college experience was "somewhat to be all about." A campus poet discerned a special analysis—

Tis the season to be jolly
Fa la la la la, la la la la.

Paper due, of human folly
Fa la la la la, la la la la.

The "finals," however, received by far the greater portion of the protest, for it was here that the greater "agonies" surfaced. There seemed to be no limit to "human folly."

Nebwesuni's "administrative force" with religious devotion rotated the schedules for "finals" so that there was over a course of three years an equitable sharing of days and hours—with five days being usual and each day to have examinations begin at 7:30, at 10:30, and at 2:30. Hopefully, a student would face no more than two "finals" in a day, and number of students for the hours would be relatively proportionate. A "class period" with a late-day final would rotate to an earlier day in due course. Experimentations engaged in "split weeks"—to take a break on Wednesday and to finish on Saturday, or to span a weekend with Sunday free for rest or review. In general, preference opted for the more compact schedule, Monday through Friday—with "one less day to prolong the agony." Professors were not to deviate from "the assigned hour."

As for the "agony," students eagerly disclosed the symptoms of "finals' fever" or "final's sickness." Among the more common were such as these: "nausea," "headache," "diarrhea," "red eyes," "eating disorder," "institutional insomnia," "stomach pains," "stress ulcers," and even "resort to cheating." Too, "dormitory dementia" became quite inclusive—with the halls turned into "mental asylums." Admitted, the sun would rise each day of an "exam week," but such assurance helped some but little. Professors had urged "constant review," "no cramming," "relaxing," and "regular sleeping,"—with "special techniques" available to add dividends. For the more adamant, "finals" had become "unrealistic" and a "waste of time." For the question, "How best to take an examination?," each respondent had a battery of guidelines. Truth of the matter was that nearly all students did not "come unglued" and knew how "to take one thing at a time." A poet, who chose to remain anonymous, might have lightened the aftermath of his (?) "finals" with a bit of "Christmas cheer"—

Hey Gang,

This year's been great
This year's been fun
but I'll be glad when it's
all done.
Finals thru….
I'll settle back and have a
beer
Thinking back, remembering
when…
It's been a bang,
Let's do it again.

And for most students, they did "do it again."

"Dead Week"

Semester after semester many student protested—that they never had time enough to review for "finals." The conglomerate tasks for a "last week of classes" before "finals" left no more than a short weekend. For the " last week," many instructors crowded in "six-weeks' examinations," "review tests," "quizzes," submissions of term papers and "research reports," and other "tag-ons" —these along with extracurricular activities and even intercollegiate sports. Plea for succor was to make of this "last week" a time free from so many demands, a "dead week." As more and more instructors accommodated the idea, students increasingly requested it become policy. Sandra McBride, a graduating senior, noted for *The Wesleyan* (March, 1984) that 80% of the students wanted a "dead week lull…before finals." The Student Affairs Senate, by vote of 17 to 8, endorsed a proposal which pended before the faculty's "legislative committee." "Newsletter" for April 13 broadcast news, that the committee had so resolved. To begin with the ensuing fall semester, a "Culmination Period" would precede each week of final examinations. The bans included most of testing and special performance, along with much of "extracurricular activity." Only the "executive committee" could grant exceptions, and requests could come from member of faculty or from student. "Dead Week" had become official on the campus of Nebwesuni.

Class "ranking"

Annual catalogs repeatedly directed attention to guidelines. A "normal student load" called for a registration to earn 15 or 16 hours each semester, and maximum of hours "under package tuition" was 18. Minimum hours of earned credit which respectively marked sophomore, junior, and senior rankings were 26, 58, and 90. To be in "good standing," a freshman needed a GPA of at least 1.6; a sophomore, 1.8; a junior, 1.9; and a senior, 2.0. Academic delinquency could result in "probation" or even "suspension." "Down slips" issued at midsemester indicated trouble. The "Student Handbook" outlined all procedures respecting "grade appeals" and "reinstatement." Certain constants remained quite impervious to the pressures for change.

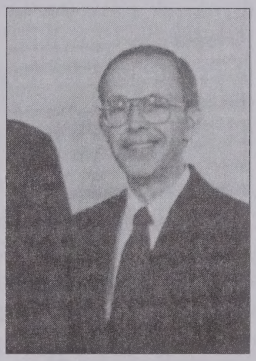
WILL

A question emerged on the scene at Nebraska Wesleyan in spring, 1978—"What is WILL?" In response to an evident "identifiable need," the faculty's Legislative Committee recommended the school provide a program of "continuing education for adults." The Board of Governors, February 16, had resolved to establish "an academic Division of Lifelong Learning." The committee preferred that an "institute" be created, and this came to pass. Darrel Seng, director of publicity, suggested the program be identified as WILL—"Wesleyan Institute of Lifelong Learning." Irene C. Wiegers, registrar, assumed the role of "Dean of WILL" and was to be assisted by a council of five—a member from each of the academic divisions. Only temporarily would her office be referred to as the "W.C." (WILL Center). The new program would begin the coming fall semester.

Intent was to reserve the new program for persons 22 years of age and older. Classes were to be "at night," enrollment would be free from "admission requirements," and earned credits could lead to a degree. Also available would be a variety of "non-credit workshops, seminars, and short courses." All "departments" were eventually to become involved, and offerings were to include courses at all "levels." Remuneration for instructors was expected to rest upon enrollment. Unforeseen, that many "regular students" would desire to enroll in "WILL classes"—in part because of relief from pressures of day-time schedules and because of "the offerings." So, adjustments were forthcoming. N.W.U., if not a pioneer in such program, was certainly in the avant-garde. Doane College of Crete soon entered in the ranks with its "satellite program in Lincoln."

—"Elderhostel program"

Within a year, registrations of "adults" had reached to more than 90, and regular students were drifting into the classes—"when permitted by instructors." Encouraging enrollments led to an "Elderhostel program," for June, 1980. The first of these annual "hostels" offered non-credit studies to treat of Nebraska's unicameral legislature, of contemporary poetry—reading and writing, of "sleep and dreaming," of astronomy, and of "Yoga." Professor Richard Quinn had succeeded Mrs. Wiegers (retirement) as "Associate Dean for Lifelong Learning." Noted earlier that spring—that increasing numbers of "oldsters" preferred to audit, rather than to seek credit.



Richard Quinn

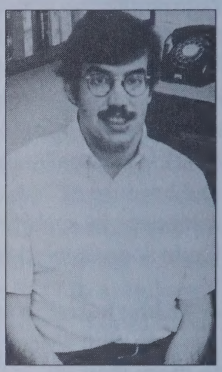
The schools "WILL program" continued to expand. Sampling of innovative studies included "Jewish Historical Experience" (Rabbi Henry Karp), a "Piano Masterclass" (Beth Miller Harrod), a tour of "literary New England" (Leon Satterfield), and "Loneliness and Solitude" (Harvey Potthoff). For graduation, 1981, eleven degree recipients had completed their requirements by use of WILL; and seventeen in 1982. The program had become one of "special accommodations." President John White repeatedly stressed the importance of "adult education" and lauded this Wesleyan's "WILL commitments."

—"Tuition Waiver" and auditing

Inquiries and requests persuaded Wesleyan's "governors" to introduce a special policy and to support it with a statement relative to "Tuition Waiver for Senior Citizens." Released for public attention (March, 1984), it conformed to the purposes of WILL:

> With the graying of America the emphasis on serving an older adult population is being recognized at all levels in our society. For many adults, retirement stimulates new interests....While the senior citizen may desire this educational perspective, he/she may find the cost prohibitive....For the oldster, the opportunity might well enhance physical and mental well-being, reduce isolation, form new

friendships, and be uplifted by the concept that learning is a life-long experience.



Erik J. Bitterbaum

So, to begin with the fall semester (1984), persons over 60 years of age could register to audit courses at N.W.U. For "administrative services," each registrant would pay an annual fee of $25. Two "oldsters" might enter a class, unless it were already filled to capacity. Professors often welcomed more than "just two." Expectations were that many of the special enrollees would bridge "the distance between book learning and experience." Little monetary compensation would fall to Nebraska Wesleyan, but enhancement of reputation and "indirect recruitment" proved to be positive dividends. Professor Erik J. Bitterbaum, as current Assistant Provost for Lifelong Learning, administered the new procedure, directed the publicity, and gained membership on the prestigious "legislative committee." Public response to the opportunity was impressive.

—"Wesleyan lectures"

Bitterbaum inaugurated non-credit workshops, or "public lectures," which cost no more than $5 per series. "Wesleyan personnel" presented the "lectures," often to be illustrated. The first series followed the patterns of travelogs— "Russia," "Greece," "The Vatican in Rome," "Korea," "Scotland," "The Birds of Trinidad," and "Peru." The second fell under the topic of "Discover America" and carried these titles— "Birds of America," "Music of America," "The American Detective," "Art in America," "The American Wilderness," "Film in America," " Religion in America," and "The American West."

—Tuition and fees

WILL issued its own bulletins. Tuition leveled at $95 per credit hour; a registrant paid a "once only" matriculation fee of $25; also assessed was a "library fee" of $5 per semester. "Conversion to degree status" carried a fee of $15. Usually, a "six-hour limit" governed a registration, but "eight hours "was not uncommon—particularly for nurses engaged in "laboratory credits." Financial aids and loans were available from various sources—with Claire Fredstrom, director of financial aid, as consultant. The program eventually had its "Summer Calendar."

(Jack Kennedy, for Lincoln's Sunday *Journal-Star* (June 14, 1987), noted that in October, 1985, approximately 4.7 million Americans "25 and older" were enrolled "in college." This compared to "1.6 million in 1975." The American Council on Education was source of his statistics, and Kennedy further observed—"1.7 million of today's college students are 35 and older," with women comprising "two-thirds.")

Convocation and "University Forum"

Guiding concept asserted that special programs enriched "students' educations." So, this Wesleyan never deviated from a schedule "of convocations." Tradition focused upon an annual address by the school's president, upon "Homecoming" and "Parents' Day" upon "Founders' Day," and upon "Honors Day." Gift and endowment provided for two "series"—the WILLSON LECTURES to bring to the campus "outstanding Christian scholars and leaders" (Mr. and Mrs. J. M. Willson of Floydada, Texas) and the GRISWOLD LECTURES to feature "distinguished public servants" (Mrs. Henry I. Bomgardner, widow of Dwight P. Griswold, former Governor of Nebraska and United States Senator). A Convocation Committee, composed of members of the faculty and of students, carefully selected an annual slate of an approximate 15 additional "events." Speakers and artists were often available for seminars and "talk-backs." Two "conditions" gave rise to chronic concerns—low budgetary provisions often necessitated inviting of "low cost speakers" and attendances were too often embarrassingly "low." The status quo was not bright.

Professor Nan Graf, as chair of the committee, presided over decision to abandon the term "Convocation" and to adopt that of "University Forum." She gained increase in budgeted funding. John White in 1987 attributed much of the increase in the "Forum's educational value" to her leadership of the committee and to that of her successors, professors Anthony Epp and David Peabody. In *The Wesleyan* (February 27, 1986) Linda Jo Moschel had already noted that her college, as a private institution and free from certain "public pressures," had been able to offer its students "many things" certain other institutions "could only dream of."

—Credit

This "University Forum" had grown in significance and outreach. The Legislative Committee directed in 1983 that students could gain a "one-half credit," as an interdisciplinary (ID) study, for attending "fifteen convocation programs or cultural events approved by the Convocation Committee." Basis for credit was "proper attendance," a cumulative maximum of "one hour" was possible, and credit was not to be "automatic." Professor Epp commented: "Forum's educational value lies in exposing students and faculty to non-traditional ideas."

(Registration was at first reserved for "spring semester," but this was shifted to the fall. Requirement for "fifteen" was reduced to "thirteen." Then, each semester was to offer at least eleven qualifying programs and events. Qualifying attendance would bring a "P" as grade.)

—"Convocation fund"

The "convocation fund" rose from $1,000 per year to $27,000. The Student Affairs Senate had boosted it, and "S.A.S." had insisted that the expenditures go for qualifying programs. As for this, Professor Peabody observed: "It's unusual for the major portion of the funding to come from student activity fees....Our

speakers have been impressed." The "speakers " had been, according to John White, "political figures, poets, blacks, Native Americans, athletes, presidential candidates, rock stars, and a local sixth grader." The journalists, economists, musicians, and advocates were often "internationally recognized."

Two sources further enhanced "the worth" of N.W.U.'s "Forum." In March, 1983, Vyrl W. Swan '37 and Marjorie Swan Bell '41 endowed an annual lectureship to honor their father, Ralph E. Swan '12. Subject of interest was to be "the teachings of Christ" as "benefit of our civilization today and in the future." A year later, the school's governors approved participation in the Woodrow Wilson Visiting Fellows Program. Some 50 colleges and universities were "in the Program." A special committee formed of faculty and students would "plan for each year's visitor." Editorial comment for the yearbook, 1985, offered observation, that this Wesleyan's University Forum "seeks to stimulate discussion and thought on a variety of topics." So it had become.

"General Operational Structure"

N.W.U.'s "instructional force" had through the years been quite assertive of its collective desire to have a "flexible administration"—one that would respect the "teachers' points of view." Baldwin and Whitcomb, in their post-centennial study, concluded that such "respect" had provided "an environment that sustains morale." From White's urging, the school's administrative personnel had quite regularly reviewed their "day-to-day operations." They drew and redrew their charts of "General Operational Structure." Robert L. Munkres had in 1978 cautioned administrators and teachers of his alma mater to heed their "need to laugh" at themselves. There had nearly always been such "a saving grace" at Nebwesuni.

President White topped his administrative staff with four chief assistants who would in each case bear the title of "Vice President." As aligned in the annual catalog, the four areas were "Academic Affairs," "Student Affairs," "Institutional Advancement," and "Financial Affairs." All were "administrative appointments." All became well "charted" by 1984. The purviews of responsibility seemed clearly designated.

—"Provost" (Academic Affairs)

Title of "Provost" had become widely popular as that which pertained to a chief academic officer. Antecedent had been an "academic dean." Munkres had turned to his "Devil's Dictionary Revisited" for descriptive analysis—

> An institutionalized form of quality control designed to screen carefully all new programs, courses and faculty: mostly effective in screening out quality.

For the decade, 1977 to 1987, Paul H. Laursen, PhD. and Professor of Chemistry, presided over these particularly "screening out" processes at N.W.U., and he had been "on the staff" since 1959. His successor, Kenneth Holder, Ph.D., Professor of English, chosen by a search committee, had been of the faculty since 1972. To join Laursen as "Administrative Assistant to the Provost" had been Rosemary Lucke

Rhodes, '54. Her managerial expertises were to remain with this office for more than a quarter century—even to this writing.

—Vice President of Student Affairs

Milton D. Evans, Ph.D. and Professor of Education, had come to N.W.U. in 1954. In sequence, he had shouldered the duties of Dean of Men and Dean of Students and became the first to be appointed Vice President of Student Affairs. He retired in 1982. A search committee, with several students as members, recommended Richard B. Artman, Ph.D., who, according to *The Wesleyan*, would be "enroute from the University of Miami."

—Vice President for Institutional Advancement

Virtual completion of Wesleyan's "Decade for Fulfillment," departure of Vance D. Rogers as president, and pending retirement of Charles E. Sconyers as "director of development" offered opportunity to converge certain responsibilities into "institutional advancement"—recruitment of students, relationships with alumni, searches for gifts and grants, advising in estate planning, and directing of campus development. White appointed John R. (Jack) Ohle to serve as Vice President for Institutional Advancement (February, 1978). Dick Hahn, Jr., of Auburn, Nebraska, many years a banker, joined the staff as Director of Planned Giving, August, 1981. Thomas W. Grabau, Ph.D. and Associate Professor of History with N.W.U. since 1974, became Director of Development (August, 1984), and he succeeded Ohle in 1987. Of note were the continuing contributions of Karen Norton Cook, Sue Shaffer Frahm, and Betty Ogburn Lee—respectively graduates of '56, '62, and '60 and involved in "records and research," "alumni and special programs," and "design services."

—Vice President for Administration; Treasurer

The school's "business affairs," the responsibilities of manager and treasurer, settled into an "Office of Financial Affairs"—under the direction of a Vice President for Administration; Treasurer. William P. Norris, '60, succeeded Richard B. Johnson in May, 1982. Johnson had served as Vice President for Business Affairs and continued with the "Office" until retirement in 1986. Pauline Parke, as Assistant Treasurer, also retired in 1986—to end her many years of valued service to the university. Alan W. Robb, as Assistant Treasurer and Bursar, began his long sojourn with N.W.U. in 1979, to retire in 2001. Nancy Cookson joined the staff as Assistant Bursar in 1980; she became chief Personnel Officer and remains "in office."

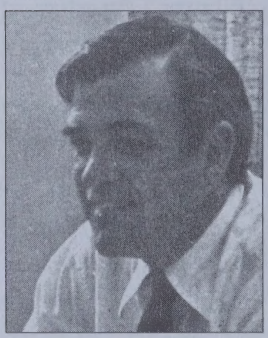
—Executive Committee

The "Executive Committee," in its collective way, was chief functionary to assist the school's Provost. Composed of the five chairs of the academic divisions and the vice president of the Student Affairs Senate, it met regularly with the Provost to resolve the many matters laid before him. From the several departments came all requests and proposals to add or to delete courses, to alter hours of credit or to revise descriptions and analyses of courses, to change "levels" or identifying numbers of offerings, and to adjust programs for majors and minors. For these

Nancy Cookson

Sue Frahm

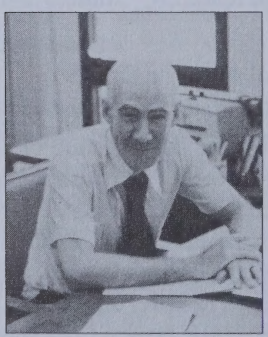
Betti Lee



William Norris

Pauline Parke

Rosemary Rhodes



Alan Robb

tasks this Executive Committee was sort of "ruler of the roost," but it did not hesitate to refer a problem to a "standing committee"—for resolution or for recommendation. Students inundated this committee with their requests and appeals for "substitutions," "adjustments," "waivers," and "extensions of time." Within Nebwesuni's administrative structure, this committee may well have been a "busiest work horse." It had constantly to meet deadlines—including approvals of certain publications, of changes in registration, and of "degree applications."

—"Trustees"

The Board of Trustees had ceased to be in the governing body of the university; this had become the responsibility of a Board of Governors. The trustees met annually "to analyze the extent to which the mission and purposes" of N.W.U. were being accomplished. These persons were to give generously of their "time, talents, and resources" to support Nebraska Wesleyan, to interpret the needs of the institution to its several publics, and to assist in recruitment of students. Membership remained at more than sixty—with approximations of 15 each to be elected by the Board of Governors, by the Alumni Association, by the Nebraska

Annual Conference of the United Methodist Church, and by the trustees. In addition were four members elected annually by the students, two elected by the faculty (the current chair and vice chair), and the resident bishop of the church. A duty of the trustees was to elect annually certain "Governors"—those who did not serve by virtue of other qualifications. The trustees chose their own chairman, vice chairman, and secretary.

—"Governors"

As for the Board of Governors, amendments of the "BYLAWS for the Corporation" increased "elected membership" from 14, to 21, to 25. Delegates from students and faculty, the bishop, the president of the alumni association, and the chairman of the Board of Trustees, along with president of the college, completed the membership of this "governing body"—its numbers increasing from 21, to 28, to 33. Charged to "select and retain or terminate the appointment of the President of the College" and to provide for "prudent management of all institutional resources," a member of this board was not to vote on an issue "which might involve a conflict of interest," or from which one might gain a "personal advantage." As for the boards, apart or combined, John White repeatedly referred to "a sense of responsibility which is truly marvelous" and to these "most outstanding groups of people."

Wesleyan's "Governors" engaged in workshops, retreats, and "special studies"; they were attentive to the school's "Profile of the Future"; they streamlined their concerns to focus upon "affairs" pertinent to students, to the academic program, to financial resources, and to "institutional advancement." Presiding over the board of Governors for the decade were Warren K. Urbom '50, Eugene A. Conley, Duane W. Acklie, and James M. McClymond; over the "trustees" were Harry P. Seward, Alice Abel, James R. Kruse '67, and Cecil C. Bliss '56. First the trustees, and then the governors, resolved to bestow upon certain of their retirees "honorary life memberships"—to enable such to continue an "active affiliate relationship" with the university, but to serve on no committees and to have no votes. Their long associations with the school made of them "valuable resource persons." Annual catalogs list but two "Honorary Life Trustees"—Walton C. Ferris and Ernest L. Smith '11. Leading to the events for centennial celebration (1987), listings for "Honorary Life Governors" included James N. Ackerman '33, Conley, Donald E. Dixon '37, G. Alan Dunlap, John W. Stewart, Urbom, Elwood N. Thompson, and Keith H. Wycoff '42.

—Students

Students as fully functioning members of these "governing bodies" enabled a close liaison to exist between the Student Affairs Senate and trustees and governors. These students met academic and residential requirements and were nominated as "constitutionally prescribed" and as directed by the SAS. A campaign in each fall and spring semester elected two who were to serve as trustees, the one with the most votes to be also a "governor." Trustees and governors regularly registered thanks and praise in effort to welcome and to acknowledge the presence of students. The record clearly notes that N.W.U.

wanted its students "to have these privileges," and that it was probably "one of few institutions" with such "welcomed representation."

Publications

Publications ranged from the annual official catalog to the weekly campus newspaper, *The Wesleyan*. On an occasion there came the revival of THE RAG, November, 1977, which featured some editorials from distant locales and used the school's new Xerox 9200 copier to test its "much clearer touch and graphics." (John Dillon, D. Paul Schuttler, and Fred Ullrich claimed responsibility.) Our attention first turns to the newspaper.

—*The Wesleyan*

Except for the fall, 1980, when *Tribulation* served as title, this campus paper remained *The Wesleyan*. Briefly, for a few issues early in 1980, the paper bore no title. The editorial staff had offered a prize of $5 to the winner of a contest to rename the publication; but of the more than thirty suggestions, none was deemed suitable—not even "Campus Disinfectant," "Puppy's Privy," or "The Usurper." Two editors provided subtitles for their productions—"Carrier of News and Knowledge" and "Official Student Voice of Nebraska Wesleyan."

Generally, editors sought to fill an eight-page edition, or six when "news" was scarce. Preferences varied for five or four columns, and size of page might conform accordingly. The SAS determined extent to which each "activity fee" could be used to finance the paper. For one semester's end, in response to a cut of funds by 18%, the paper's staff put forth a "cheaply-produced issue" which it dedicated to the "Student Affairs Senate Budget Committee." A few years later, when the SAS had refused to up the ante from $4.75 to $5 "from each activities fee," an editorial response informed readers that size must remain at "four pages"—with much less space available for "news for campus happenings" and with more space reserved "for increased advertising."

(Typical of advertisements in October, 1978—Gaga's Greenery, florist; Norman's shoe store; Red Cross, to give blood; Mobile Host Catering; Knight-Wentz Insurance Agency; Magee's, clothing; Sartor Hamann, jewelers; Ken's Drive-In, beer and liquor; Nemeco, Federal Credit Union; Harris Labs; Valentino's , pizza; Pacesetters Hair Studio; "Horsefeathers"; Point After, Lincoln's Newest College Bar; abpa, art supply; Geier's Bakery; Bennett's Meat Market; and Country Kettle Restaurant.

For October, 1985—Ramo's Pizza; Wright's Jewelers; Cavalier Hair Center; SMU Study Abroad Program; Gaga's Greenery and Flowers; J & I Self Service Car Wash; Pickles records and tapes; Roffler family hair center; Bridges Restaurant; Family Contact Lens Center; Cash Coupon Book; Curtis-Mathes home entertainment center; SAM'S hamburgers; Sartor Hamann jewelers; Plainsman Bookstore; Union Bank Depot; and Walgreen Drug Stores.)

The paper depended upon its "paying ads"—if "to make ends meet" and to keep from becoming "a deficit venture." Reality in 1977 remained for 1987.

The most persisting lament to come from the succession of editors had to do with insufficient number of students "willing to assist in the paper"—even cries of HELP! From Mark Wenz to Lori A. Hand, "invitations" sought more reporters. Along the way, Daryle Glynn Brown discerned that "many unread papers" were "lying around" and that only five reporters were "interested in working." Penny Barrett kept looking for "a few good men and women." Barry Hendrix, in his parting editorial (May 1, 1987), despaired because "very few students actually read this publication"; he opined it to be "a waste of time and money"; he recommended *The Wesleyan* "be allowed to die a peaceful death" and that the $2,000 spent on it each semester be "directed elsewhere." Throughout the nation, student newspapers were folding. Nebraska Wesleyan's did not succumb.

—Plainsman

The yearbook more often than not came forth under the title of "Plainsman." One editor resorted to "Plainsfolk"—resurgence of controversy over gender. Other avoidances of masculinity resorted to "Collegiate Pursuit" and to TIME. Combinations of circumstances rarely permitted hoped for and intended "on time" delivery and availability of copies—a void of nearly two years in one case, with delivery to follow the succeeding production. At considerable expense to N.W.U., copies were mailed to departed graduates—even to many students who had not returned. Returnees had often lost interest and did not pick up their copies from the Student Affairs Office—with boxfuls of unclaimed yearbooks accumulating, and all eventually "to be for free." Publishing expenses seemed regularly to reach beyond the budgeted allotments to come from the SAS, and the university had to fill the gaps—accumulated to more than $10,000 by spring, 1985. As bemoaned, "the picture was not pretty!"

As for the paper, recurring dilemma came from paucity of volunteers to assist editors. As of May, 1987, with the school's centennial celebration in action, an appeal disclosed "...we have two people working on the yearbook." Editors had voiced their discouragements—that there had been "too much work and very few to do the work"; that such "annual publication" might have to be abandoned if "students do not assist"; that the yearbook had nearly been "put out to pasture" because of the lack of "active student participation." The parade of disenchanted editors had included Fred Ullrich, Timothy D. Loker, Kimberly Roemmich, and Christine Graves.

Further evidence of lack of general student-concern was failure of many to appear to be photographed for inclusion in "class sections" of an annual. The percentages to appear provided but "partial representation." Allen Eisenach suggested his yearbook (*Plainsman*, 1983), be "IN MEMORIAM of Hundreds and Hundreds Whose Portraits Were Never Taken"—even though reports had disclosed "they were seen at Wesleyan." Jan R. Walter, for 1985, submitted her "recipe" for turning out an annual—"A dash of enthusiasm, a pinch of ambition, a splash of talent and a cup of dedication." Of course, the other ingredient was "a group of hardworking students."

Despite the high hurdles to be jumped and the causes for delay, each editor presented a photographic summary, with accompanying commentary, of a year at Nebraska Wesleyan. Each designed "the book" to be a valued keepsake. Focused upon, with variations, were the classes; the members of the faculty; the administrative and clerical personnel; the participants in those events to be associated with intramurals and intercollegiate athletics, with drama and theatre, and with music; the posturings which depicted "campus life"—in dormitories and less often of the "Greeks"; the special occasions which always added color to the calendar; and even the affairs to treat of state, nation, and world. In effort to assure more timely deliveries, the editors for 1985, 1986, and 1987 returned to quarterly releases—for fall, winter, spring, and "year's end." A year's "third part" hopefully meant "Commencement," and the "fourth" pointed to the approaching term for autumn. Furnished were binders for the assembled sections.

—The annual "catalog-bulletin" and other "official"

This Wesleyan's official catalog, traditionally for each year, adjusted to biennial editions—to be updated with complementing supplements. The School's academic and fiscal particulars were always subject to change, and this bulletin was not to be interpreted in a "contractual sense." Responsibility for its composition and contents rested on the desk of the Provost, and departmental and administrative personnel had constantly to meet publication deadlines. This catalog-bulletin remained the key to central information about N.W.U. Other official publications turned to summer sessions, associate degrees, WILL, admissions, interim and special programs, financial aids and scholarships, class schedules, "Student Handbook," "Faculty Handbook," "Alumnews," a regular "newsletter" pertinent to accomplishments of faculty and staff, and even a quarterly newsletter to parents. Coverages and reviews were such that no student or member of faculty and staff ought to have remained ignorant of activities pertinent to "recognition societies," social organizations, religious groups, departmental clubs, and all events associable with athletics, music, dramatics, et cetera—even costs and of "general discipline."

—The other

Not of "official" status, but of immeasurable value for the record, were publications such as "Flintlock," "The Bell Book," and "New Faces"—respectively assembled by the department of English, the Religion in Life Committee, and the Ambassadors. Some of the best of student writing and artistry composed the annual editions of "Flintlock." Basically a student directory, "The Bell Book" turned to school and home addresses and to telephone numbers. "New Faces" assisted in the orientation of all newcomers each fall semester. Only "New Faces" came, early on, free from a small purchase price.

"Centennial Development Program"

For PLAINSFOLK (1980), John White referred to N.W.U. as "a proud college with a rich heritage. . . ." It was this "rich heritage" which would be in focus as the university prepared to celebrate its centennial. Target year was, of course,

1987. Dr. White, once "on campus," began to make inquiries and to gather plans. With "Decade for Fulfillment" having been achieved, "plans" turned to great figures—to be rounded to $23,000,000 and heralded to be a "Centennial Development Program." Goals had been set by June 1, 1981. Completion looked ahead to May 31, 1988.

The "figures" as introduced dealt with three areas: "Annual Fund Support," $6,487,566; "Endowment Gifts," $12,670,385; "Capital Improvements/Special Projects Gifts," $3,842,049. All was "to commemorate 100 years of educational excellence." The school proudly confirmed "its commitment to the future." It seemed ambitious. It would be realized. Publicity would await assuring achievements.

Sandra J. Rooney, Director of University Relations, issued two "NEWS Releases," dated May 5, 1984—to the effect that N.W.U. was launching its "Centennial Program." Having already pressed "toward the goal," the university had received gifts and commitments "from private sources" to approximately "$12.4 million." Simultaneous with the "Releases" was an "Announcement Dinner" at Lincoln's Cornhusker Hotel—with more than "700 faculty, board members, and other guests attending." Since June 1, 1981, four "gift commitments" had been made to the Centennial Development Program, each for a minimum of $1,000,000—one of them for $1,300,000 from the estates of Hattie and Elvina Hollings of Wood River, Nebraska, and the other three to remain, as yet, anonymous. Commitments from "members of the boards" had reached an additional $3,600,000, and they had been instrumental in garnering more than 4,000,000 from other sources.

(Prior to this, Nebraska Wesleyan had received but three" gifts" of more than one million dollars—two from the Olin Foundation and one from "the estate of Edith Elder.")

President White reported that the fund-raising program would affect "every aspect of the University"—that it would reach "beyond buildings to focus on endowment growth as well as annual fund support." A brochure disclosed that the Centennial Development Program had been "under the leadership" of Judge Warren K. Urbom '50 and Eugene A. Conley—who had respectively headed the Board of Governors 1975 through 1980 and 1981 through 1983. Duane W. Acklie, currently chairman of "the Board," would head the national campaign to attain the goals of the "Program." His chief associates were Ann S. Sidles of Lincoln, to direct the Annual Fund Council; G. Alan Dunlap of Milford, to direct Capital Gifts Council; Don E. Dixon '37 of Lincoln, to direct the Capital Improvements/Special Projects Gifts Committee; and Joan M. Hall '71 of Chicago, to direct the Endowment Gifts Committee. Conley chaired the Board's Nucleus Fund Committee. Other persons, key to the success of the endeavor, would be the successive chairs of the "Alumni Fund," the "Great Teaching Program," the "President's Society," the "Builders Club," the "Century Club," and the "Parents Council." Dr. White alluded to this Wesleyan's goal "for quality undergraduate liberal arts education second to none in the Midwest." Held in focus was the

"Profile of the Future" —shaped from the deliberative discussions of committees composed of alumni and representatives from the "several communities" served by the school.

Centennial Celebration Planning Committee

A Centennial Celebration Planning Committee had been engaged in formative discussion to prepare for "events" and "actions" to transpire in 1987—with special concentration to be upon Founders Day, January 20, and a semester's schedule leading to commencement, with certain carry-overs reaching through autumn and into 1988. Mrs. Sidles and David Mickey were the "co-chairs" of this planning committee, and they were joined by 26 associates who were willing "to brainstorm" and "to cajole" others to assist. Eventually, a minimum of 107 persons shared in the planning for "events" and "actions." Not until October, 1988, were Sidles and Mickey free to send letters of thanks and gratitude to these volunteers.

(Mickey had taken retirement from his teaching responsibilities, department of history, in 1983. Retained as a "senior professor," he assisted in the planning for the centennial celebration and began his research to write a history of N.W.U.)

—Subordinate Committees

Seven subordinate committees composed of 15 "co-chairs" and 92 volunteers, applied their talents to seven areas—Academic Events, Community Events, Alumni Events, Student Events, Church Events, Archives, and Displays. Sue A. Shaffer Frahm '62, Director of Alumni and Special Programs, assisted by Richard Charles Ross '88, wrote a remarkable report to summarize the results of the planning of these committees, and to identify the participants. This report is one of the more significant archival contributions to come from the celebration. Let us turn to the "events" and "actions"

ACADEMIC EVENTS first featured a "Centennial Symposium on the Liberal Arts" (January 20-23)—with lectures and discussions presented and led by Dr. Robert Jewett '55, Professor of New Testament Interpretation at Garrett-Evangelical Seminary in Evanston, Dr. F. Thomas Trotter, General Secretary of the Board of Higher Education and Ministry of the United Methodist Church and Dr. Robert Paul Lisensky, President of NCHEMS Management Services, Inc., Boulder, Colorado.

The "1987 Mattingly Symposium," April 1-3, brought to the campus as guest speakers Dr. Kenneth Boulding, Distinguished Professor of Economics, University of Colorado, and Dr. Huston Smith, Professor of Religion and Philosophy, Syracuse University. Also for April was publication of a booklet to be used for self-guided tours of the art displayed on Wesleyan's campus.

For Homecoming, September 24-27, Professor David M. Clark wrote and directed a special "theatre production"—"Voices from the Past/Voices of the Future," which featured scenes from "past Nebraska Wesleyan productions." Displayed in the lab theatre were "period costumes" from "past productions." For nearly two months following September 25, an art show, "Faculty Through the

Years," featured "works" of current and past artists who had taught at this Wesleyan.

Reserved for 1988 was a "Centennial Sculpture Show"—24 to be indoors and 23 to be outdoors, and all by artists of the Midwest. The Nebraska Wesleyan Art Council commissioned Grant Kenner, Emeritus Professor of Art, Culver-Stockton University, to create "Starlight: In Opposition to Star Wars"—in place in July. The faculty and staff presented their centennial gift, a Bosendorfer Imperial grand piano—announcement made at commencement, with delivery to follow in September. Professor Anthony R. Epp was first to have this "daydream," and Rosemary Rhodes, secretary to the Provost, placed the key in President White's hands. Along the way, grants had made available for each department "$100 for centennial projects."

COMMUNITY EVENTS began with the "Centennial Celebration Dinner," for "Founder's Day," January 20, 1987, at Lincoln's Hilton Hotel, with James M. McClymond, chairman of the Board of Governors, presiding. For the more than 700 guests—members of faculty and staff, alumni, trustees and governors, and friends—most cheering news came from Duane Acklie, that the "Centennial Development Program" had surpassed its goal of $23 million. Also announced was a gift of $1,000,000—to be provided by Keith J. and Judith Trimble Maurer, both of '69.

For thirty days, beginning March 29 in Wesleyan's Elder Gallery, would be public viewing of the "Howard Stebbins Wilson Memorial Collection." Wilson had been for 39 years president of Bankers Life of Nebraska, and the company sponsored the display. For "Homecoming," September 25, came commemoration of the 100th anniversary of the laying of Old Main's cornerstone. With more than 800 persons in attendance, the stone was re-laid—with new contents to be reviewed in 2087. The Reverend Dean A. Lanning '51 received from his alma mater a D.D. during a centennial matriculation convocation. Reserved for May 4, 1988, was a rededication of the Alice Abel Arboretum and a planting of a "centennial tree"—gift of faculty and staff.

An "all-student banquet," January 22, 1987, put in motion STUDENT EVENTS. Bruce A. Kendrik, president of SAS, Dr. Richard Artman, vice president for student affairs, and President White were the featured speakers. Capping the event was the university's "swing choir"—"Touch of Class." Each "Senior Art Show," particularly the one for April, 1988, was designated to be a "centennial event." For the latter, works of these young artists were shown—Harry F. Dingman, III, Viva P. Herndon, Timothy N. Shafer, Katherine Snowden, Jeffrey J. Walz, and Penny R. Watts. Throughout the several months of celebration, the Wesleyan Alumni Student Association had for sale a "Centennial Sweatshirt," designed by Tim Shafer. As advertised, the "shirt" was purchasable by mail.

The Nebraska Annual Conference of the United Methodist Church assembled on the campus, June 3, 1987. The delegates tuned to an old-time Chautauqua-setting to share in the celebration. A series of CHURCH EVENTS sought to commemorate 100 years of relationship with the college—a wearing of "pioneer attire," a box social, demonstrations of square and round dances, a

"nostalgia room" (assembled by Karen Norton Cook and David Mickey) to display memorabilia pertinent to the century of association, and tours of the campus. A singing of "Hymns Triumphant," which combined the choirs of 24 United Methodist congregations from eastern Nebraska, was a culminating performance.

(Displayed was N.W.U.'s replica of the "Cokesbury Bicentennial Bell," manufactured to commemorate the 200th anniversary of the establishment of "Methodism" in the United States. Wesleyan's bell was significantly marked as "Opus 1887." The Conference's bell denoted the bicentennial, "1784-1984." Cost per bell was $1,984.)

For the ALUMNI, EVENTS concentrated upon two weekends (June 18-21, 1987 and May 13-15, 1988) and Homecoming, September 25-27, 1987. For the '87 weekend, guests viewed an Alumni Art Show and walked an "Art Tour" of the campus. Cook and Mickey had organized another "Nostalgia Room," the memorabilia to pertain to the "honor classes." Also for nostalgia, Jessie V. Yost '69 assembled a display for the W.W.E.C., to trace its ninety-one years of service to N.W.U. and its accumulation of $100,000 to underwrite its funding of annual scholarships. Kurtis L. Hunter '85 entertained the children—of all ages—with his puppet show. Professor Mary D. Smith narrated upon "The Ghost of C.C. White." Professor John M. Walker, with guitar "in hand," sang many of America's ballads. Professor William C. Kloefkorn read from his poetry. Professor Carroll L. Moore presented a special "planetarium show." Clowns, with endless supplies of balloons, "horse and buggy rides" around campus and Uni Place, and even "food vending" precluded idle moments. For a "special banquet," featured speakers were Jack Knight (chancellor, 1946-49), Vance Rogers (president, 1957-77), and John White; Paul Swanson, head of music department, conducted an "Alumni Chorus"; Kloefkorn, of the English department, read "Walking the Campus," a poem he had written for the "Celebration." (See Appendix F.) A "rapid nose count" indicated that more than 1,000 alumni, students, faculty and staff, and guests had participated in this weekend.

An "alumni band" marched and played for the "Homecoming half-time show"—September, 1987. The "Weekend" for May 13-15, 1988 was reserved to conclude the centennial celebration. Receptions featured departmental "displays," visiting with members of faculty and staff "in retirement," and the burgeoning WILL program. The "Nostalgia Room" focused upon the honored groups of alumni. At the "Alumni Banquet," awards recognized 13 graduates, with one for "Achievement" going jointly to Leroy W. Kallemeyn '47 and Gregory W. Kallemeyn '74, father and son. Following the banquet, a "Centennial Festival Concert" featured the Nebraska Wesleyan University Choir, the Nebraska Chamber Orchestra, and visiting soloists—the program to include Haydn's "Te Deum," choruses from Mendelssohn's "Hymn of Praise," and love songs by Randall Thompson.

For ARCHIVES, purpose sought to catalog and preserve the school's files, pictures, trophies, plaques, and other historic material. Brenda L. Clark and Nicole

C. Austin, as hired interns, "tagged and cataloged"—with items to be placed in an archival center, to be in Old Main, third floor, after the building's "restoration." For audio, taped interviews were expected to become incorporated into "the collection."

Two major DISPLAYS were viewed in the "Great Hall" of the Smith-Curtis Building. To be seen on the first floor were six panels to show the buildings and structures which had stood—most remaining—on the campus. Professor Carroll Moore, now of "senior" status, had gathered and developed the historic sequence. Each photograph was accurately dated. These panels were to be preserved for archival purposes and for future use. For the second floor, the portraits of "former Wesleyan chancellors and presidents" were arrayed—including that of John W. White, Jr. Mystery shrouded the removal of White's portrait from the "Gallery," but a replacement followed his retirement (1997). These portraits remain in place.

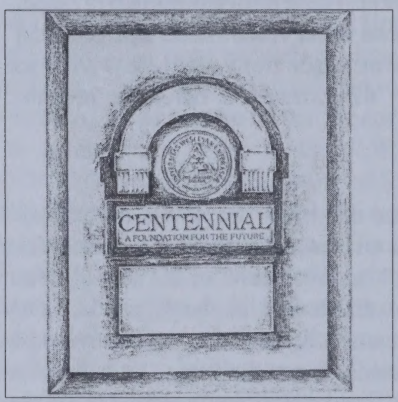
A second of Moore's special contributions was a video "slide/tape program" assembled from old glass "lantern slides," the originals from about 1920 and used "to promote" the university. Lee Thomas '62 narrated a carefully prepared descriptive account.

—RELATED ACTIVITIES

Some RELATED ACTIVITIES became manifest "during the centennial." Robert D. Reed '78 compiled "a visual and written account of the outstanding events and traditions of Nebraska Wesleyan," "an overview" of the school's first century. Published January, 1987, and first distributed at the "Founders Day Celebration," this "Centennial Journal" became an enriching and memorable possession for the college's alumni and friends. It touched upon events to be associated with "Beginnings," "First Days," and "Heritage"; with University Place, "School Days," "Modern Times," and "Dust Bowl Memories"; with "Our Days," "Tomorrow," and "A Foundation for the Future." A treasure-trove of carefully selected photos, this "Journal" seemed to caress every aspect of this Wesleyan's historic experience. With enticing text, it laid a sort of foundation for the ensuing succession of specially planned "events."

A centennial edition of an "Alumni Directory" bore the date 1988. Mary Ann Lundeen Erickson '60 was serving as president of the Alumni Association. Four years had elapsed since a previous directory. This publication updated the listings of the "Alumni Awards" and of the "Honorary Degrees." For special attention was a photographic review of buildings, as Moore had done with his six panels—the focal dates being 1888, 1909, 1925, 1950, 1965, and 1987. Presented as "Building a Century of Success," this "review" constituted a memorable portrayal of the school's capacity to endure and to grow. Within this publication was a purposeful listing of the literary societies, fraternities and sororities, and "independent" social organizations which had flourished on the campus.

A "centennial symbol," designed by Betty Ogburn Lee '60, became an identifying feature of each publication to emanate from the celebration. This archway, a representation of those above the "north, west, and south doors of Old Main," rested above this inscription— CENTENNIAL A FOUNDATION FOR



THE FUTURE. This symbol was motif for a special banner and a flag to be displayed at each centennial event or ceremony.

The Board of Governors, May 17,1986, resolved to honor "100 centennial award recipients" during the course of the "Centennial Year"—announcements to come at appropriate occasions from January 20, 1987 to Commencement, 1988. Nominations for these awards poured in from "many sources," and an appointed "selection committee" pared the field. Mostly persons received these "Centennial Awards"—along with 20 corporations and foundations, "The Knight Family," and the W.W.E.C. Each award was "personalized."

Finish

This "Centennial Celebration" gave bold answer to inquiry which had risen during troublesome times subsequent to 1887—"Could such a school of higher learning and so conceived…,long endure"? Meshed into the woven fabric of its historic experience had been "challenges and heartaches," "successes and occasional setbacks." Its waters of support had too often receded to become discouragingly shallow. Once the shoals of the "threatening 'thirties" had been passed, manifestations of loyal dedication became more persistently consistent— from alumni, from the "Lincoln community," from "The Methodist Church," from the foundations and corporations, and from "other friends." The extended registries of long-serving members of the faculty and of administrative staff, and of trustees and governors, attest to confidence of mission and expectation of fulfillment. There was brightness to the challenge of the future.

As he closed the "Centennial Journal," Robert Reed observed succinctly: "No school ever is finished." He then warned—"If its people decide otherwise, then it dries up and blows away." With backward glance, he implied that "human spirit" and "the stuff of heart" had been secret to the endurance of Nebraska Wesleyan University. As one of the "related activities" for the Centennial Celebration, a writing of a history of the institution became probability. President White asked David Mickey '39 to undertake the task. To emerge was *Of Sunflowers, Coyotes, and Plainsmen*. Its substances have dwelled upon matters of "human spirit" and "the stuff of heart." However, a question did soon arise, and Mickey turned to a psalmist—but, "How long …O Lord?"

BIBLIOGRAPHIC COMMENTARY

The sources for this chapter followed virtually the same lines as before, but to treat of the years 1977 to 1987. For wider analyses and interpretations, observations and reviews by the likes of David Schoenbrun, Gloria Emerson, Cornel West, Jack Kennedy, and Secretary James A. Baker, III (to be found in issues of *Parade Magazine*, *Newsweek* Magazine, Lincoln's *Journal Star*, and *The Nebraska Messenger*) seemed appropriate for our purposes. *The New York Times* PAGE ONE offered selection of major events. N.W.U. did not perform in an insulated vacuum.

Nebraska Wesleyan's promotions publications increased to keep its publics informed of a carefully directed "Profile for Future" and of its "Centennial Celebration." Brochures served their purposes. Examples of special documentary worth are Sue Frahm's summary of the activities of the centennial and Thomas Grabau's assembly of the public statements of President White. Bound volumes also serve to preserve the recorded minutes of meetings of the faculty and of the several "standing committees." Weekly "newsletters" to faculty and staff, quarterly "journals" to the alumni, and annual catalogs aimed to leave few stones unturned—all of useful information. More for in-house use were the periodic assessments given by various accreditation agencies. Of different nature was a "Case Study" (Roger G. Baldwin, with David Whitcomb) which, almost as part of the centennial purposes, brought appraisal of the university as it embarked upon its second century.

From yearbook and weekly newspaper, with titles to vary as did the fancies of a succession of belabored editors, came an outpouring of student-opinion, and no topic remained immune to the probings. Notes have associated students with statements. In many cases, anonymity prevailed. This narrative is indebted to the following, and to others unintentionally overlooked:

> Steven R. Adams '78, Amy E. Baldwin, Penny Barrett '86 (Barrett Cunningham), Jamie K. Bishop '82, Michael G. Black '83, Daryle Glynn Brown, Gregory L. Brown '80, Laura J. Buxton '82 (Parker), Steven P. Carlson '81, Tambra L. Carlson '83 (Byrne), Carmen Carnes '83(Jirovec), Ethan R. Cary '81, Juliane M. Clapp '90, John M. Dillon '79, Mitchel C. Ernst '80, Susan E. Ewing '80 (Ewing Haley), Daniel D. Fahrnbruch '85, Elizabeth J. Farris '81 (Morehouse), Joanne L. Fish '83, James W. Gades '81, Kevin J. Gillespie '79, Christine M. Graves, Lori A Hand '86 (Jankowski), Jay T. Harris '82, Karl R. Harris '80, Barry M. Hendrix '88, Rebekah L. Herrick '83, Joan R. Higgins '78 (Higgins-Smith), Lanel Johnson '84 (Fenster), Sarah K. Jones '84 (Gross), Kelly J. Karges '81, Stephen G. Kaufman, Kimberly K. Koenig '82 (Speck), Amy A. Kreutz, Devon C. Lewis '83 (Adrian), Brian D. Maas '86, Sandra J. McBride '84, David F. McLeese '81, Jane M. Mielke '83 (Merriman), Sterling L. Miller '85, Linda Jo Moschel '88 (Nelson), Elizabeth E. Mueller '79 (Grace), Lawrence T. Mullin, Kathleen A. Newcomer (Wenz), Julie

A. Nichols '93, Jane E. Odgers '81, Bradley M. Pardee '85, Paul W. Post '79, Robert D. Reed '78, Sandy D. Robertson '81, Lori A. Robinson '84, Richard C. Robinson '84, John M.Ross '85, Amy K. Satterfield '83 (Gades), Daniel Paul Schuttler '81, Williamette Shafer '84, (Gallagher), J. Greggory Smith '83, Terri Davie Spencer '80, (Douglass), Mark G. Wenz '79, John W. Weston '79, Julie M. Wigington (Benesch), and Rick L. Williams '79.

Members of faculty and staff volunteered commentary. Often an edition of *Wesleyan* or *Plainsmen*, or minutes of a "meeting," bore witness. In certain cases, invitation or inquiry prompted verification, with some responses being in form of letter or memorandum—even to documentation, explanation of opinion, or tape. Omissions are unintended, and we are indebted to the following:

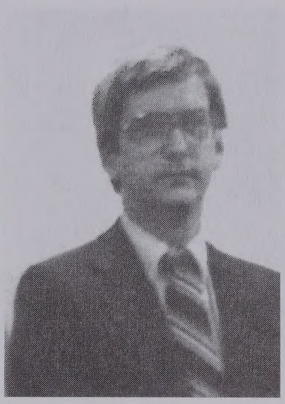
Richard B. Artman, Harold G. Chaffee, John S. Clabaugh, Lois W. Collings, Karen Norton Cook '56, Nancy B. Cookson, Gabriele E. Cope, Louis DeGrazia, Sue A. Shaffer Frahm '62, Claire D. Fredstrom '62, Thomas W. Grabau, Nancy Craven Hazelwood, Harold E. Hall, Beth Haring, William C. Kloefkorn, Betty R. Ogburn Lee '60, Janet C. Lu, Paul H. Laursen, Sandra K. Matthews-Lamb '86, Carroll L. Moore, Ronald C. Naugle, William P. Norris '60, J. Darwin Penrod, Rosemary Lucke Rhodes '54, Alan W. Robb, Vance D. Rogers, Richard H. Quinn, Leon J. Satterfield, Mary D. Smith, Jan P. Vermeer, Elizabeth Stanley Wallace, William M. Wehrbein '70, John W. White, Jr., and William A. Wyman.

Bits of clarification came from June Moore (Mrs. Carroll L.) and Marty White (Mrs. John W.).

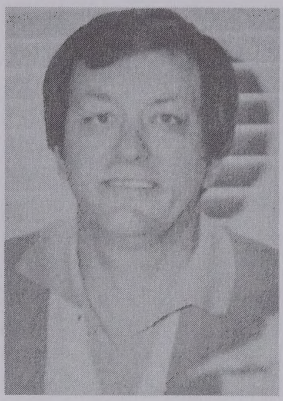
Members of the Alumni Association entered into this sanctuary of sources, among them being:

Sara A. Adams Boatman '65, Kevin J. Boatright '74, Jay T. Harris '82, Donald R. Harvey '34, Robert L. Munkres '52, Donald B. Trauger '42, and Dwight R. Wininger '82—along with others identified as "faculty and staff."

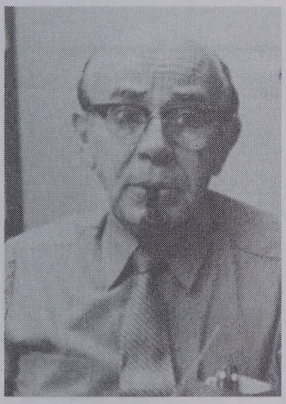
Mary Beth Ahlum



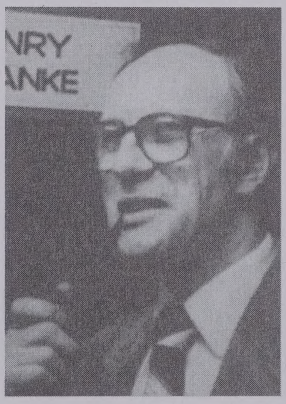
Timothy Anderson



Ronald Bachman



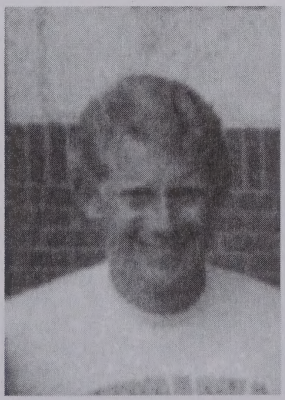
Marvin Bichel



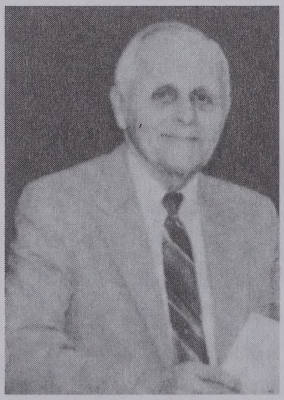
Henry Blanke

Phyllis Blanke

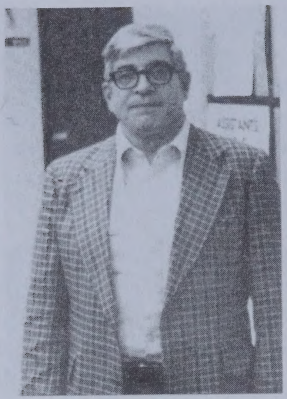
William Boernke



Ted Bulling



Glenn Bush



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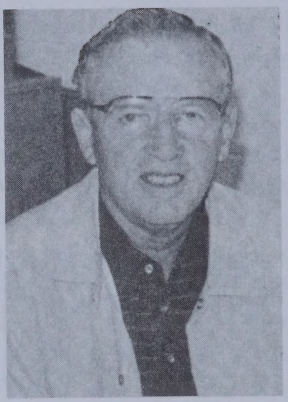

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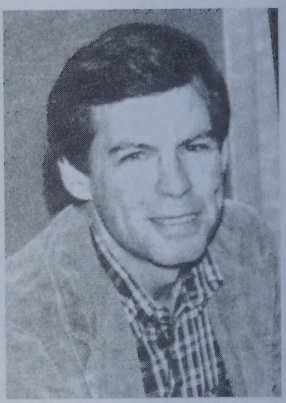

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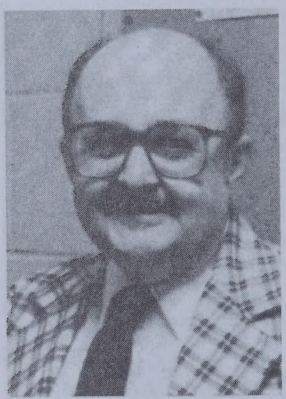

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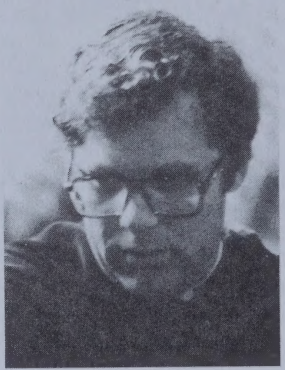

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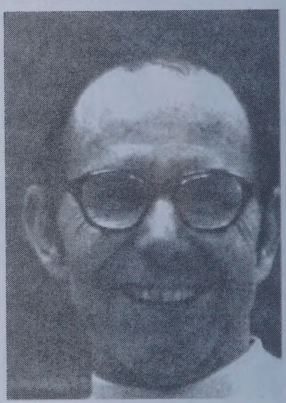

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Lois Coleman

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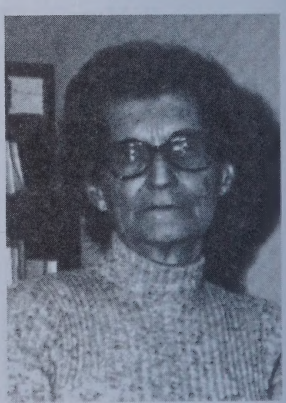

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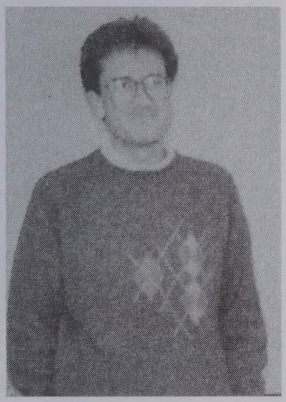

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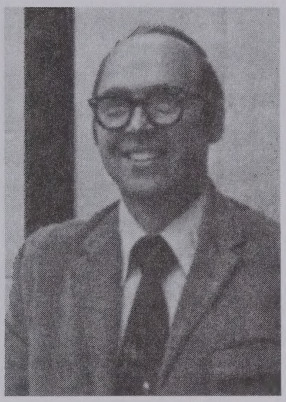

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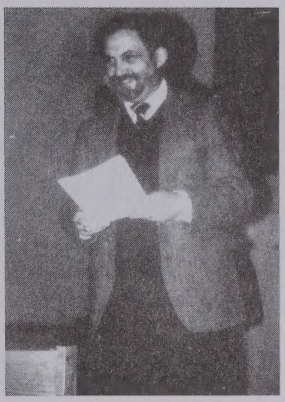

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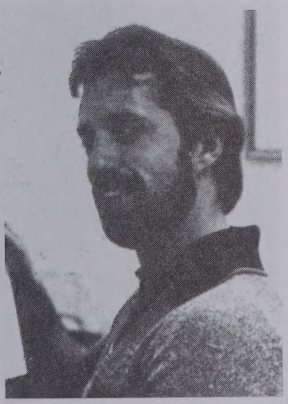
Louis DeGrazia

Maria Downing

Ellen Dubas



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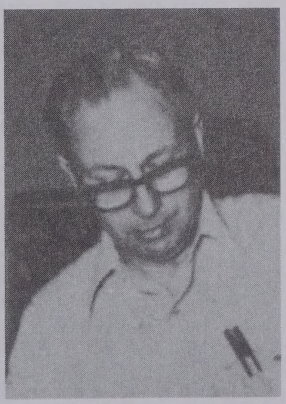

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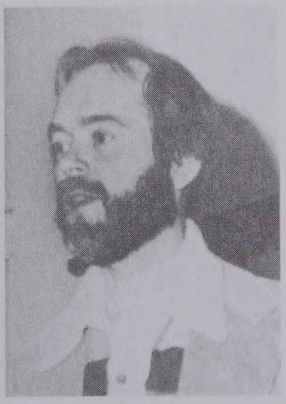

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Milton Evans

Loretta Fairchild

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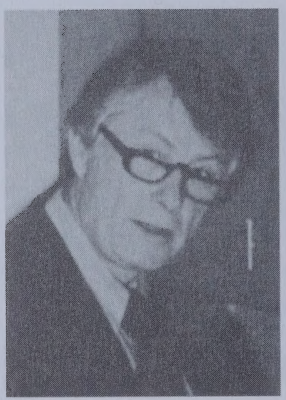

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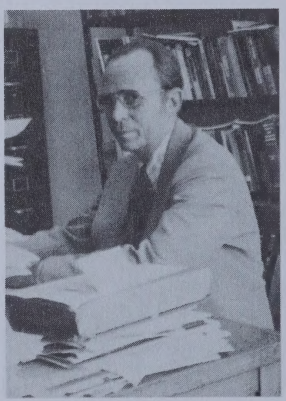

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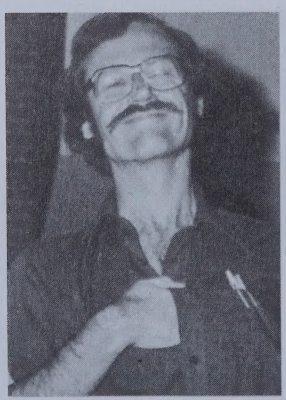

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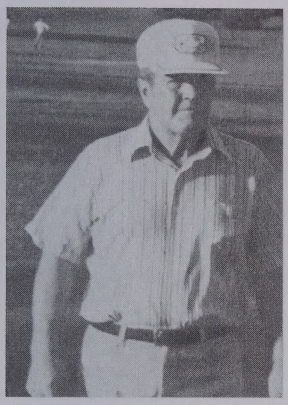

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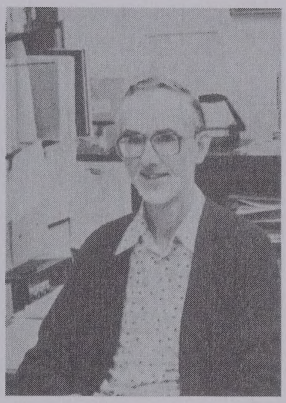

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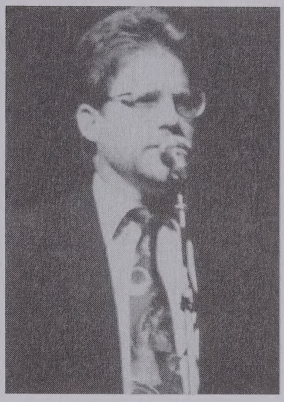

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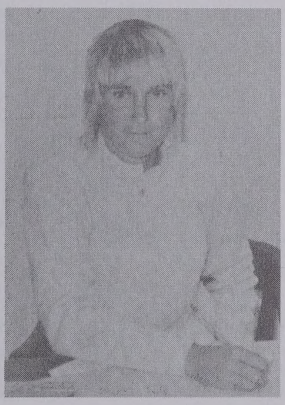

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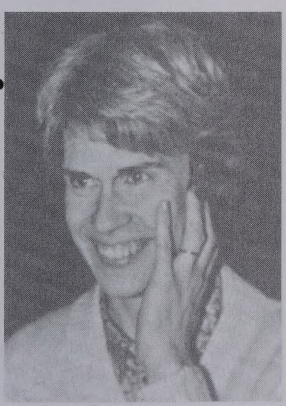

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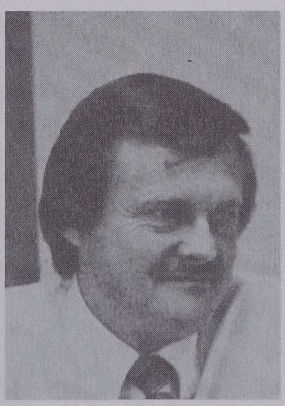

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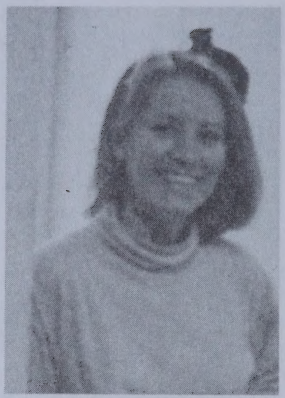

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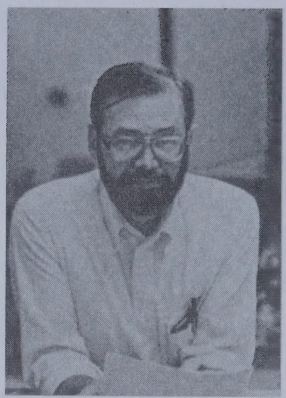

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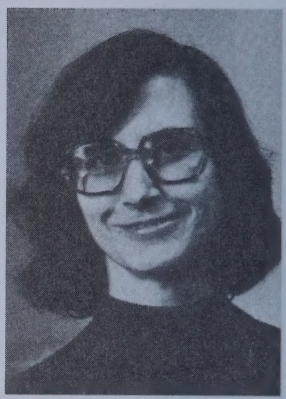

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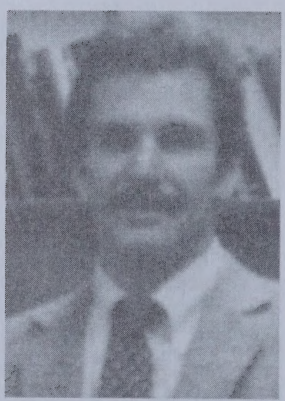

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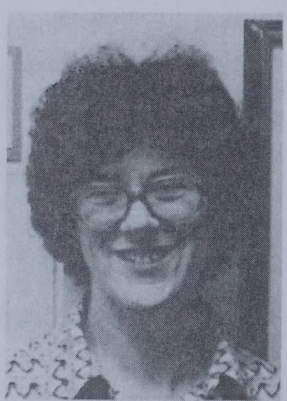

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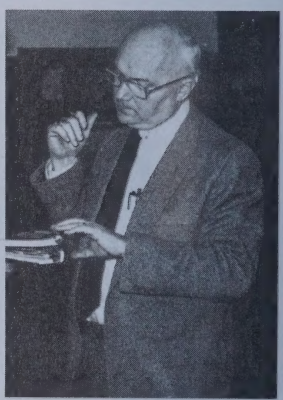

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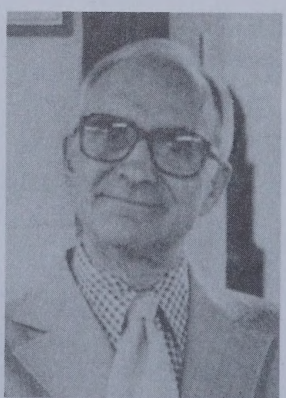
Larry Jones



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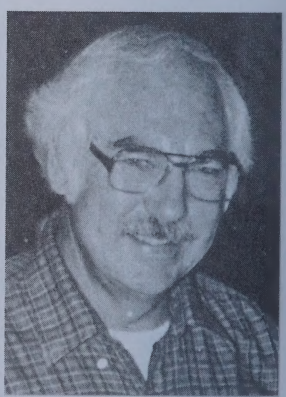

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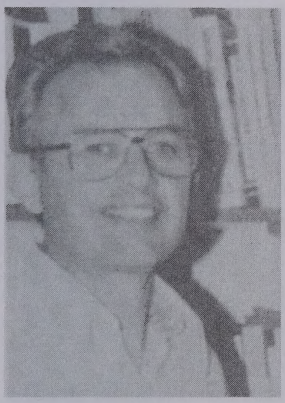

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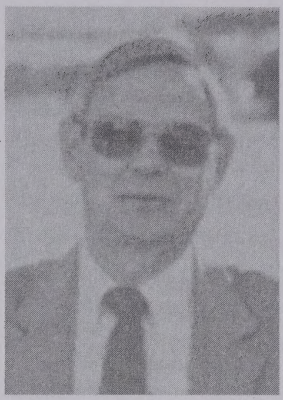

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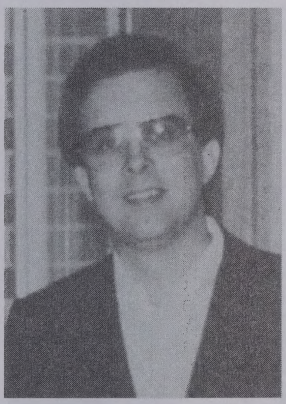

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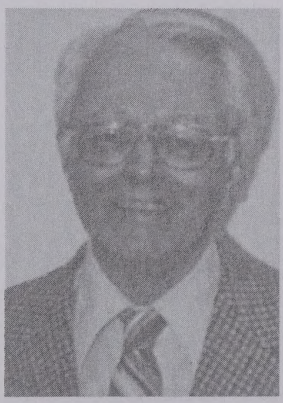

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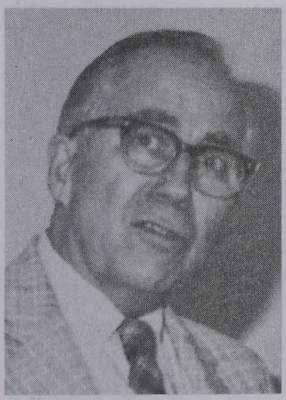

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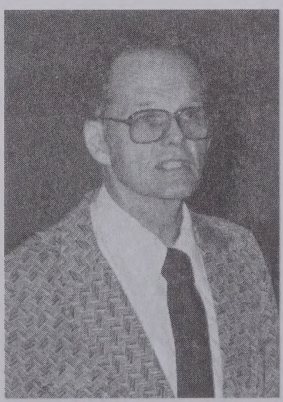
Robert Meininger



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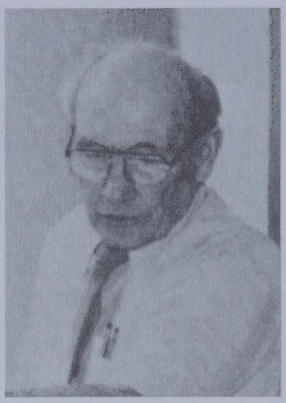
Joyce Hatinger Michaelis



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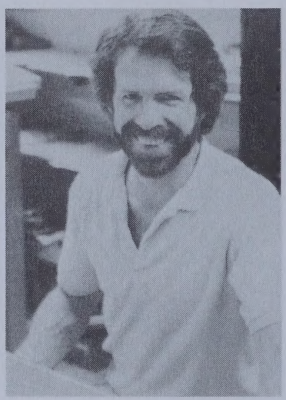
Patricia Morin

Robert Morrow



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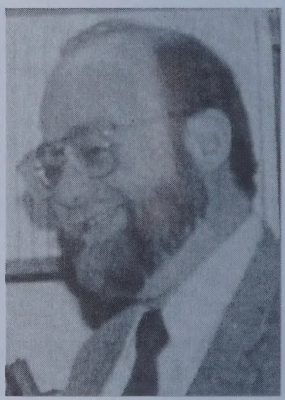

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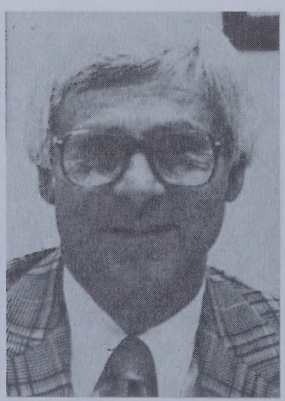

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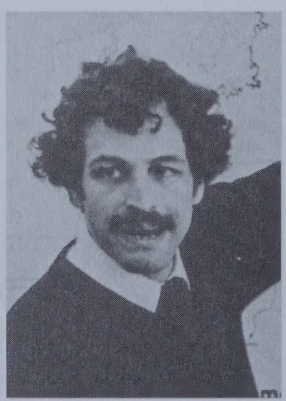

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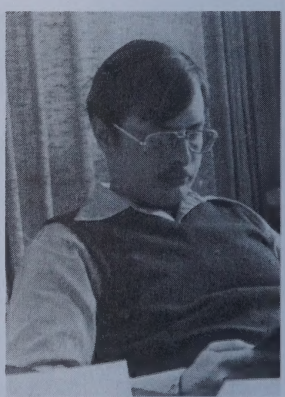

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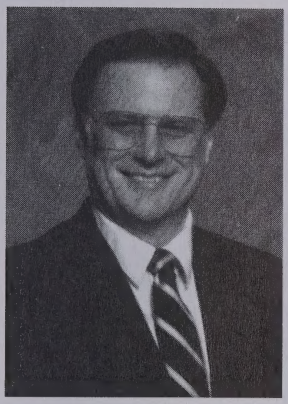

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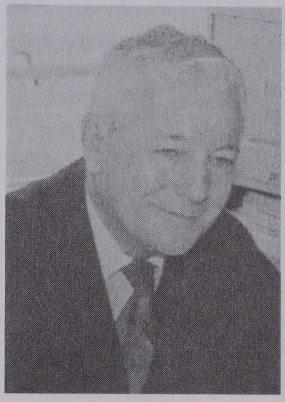

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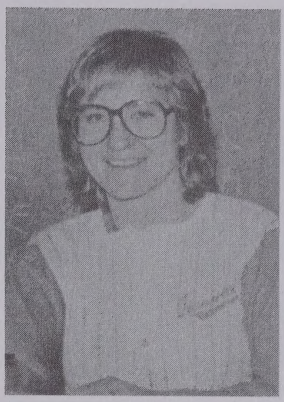

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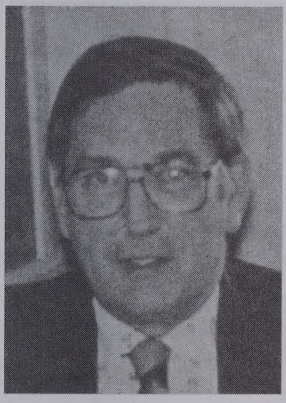

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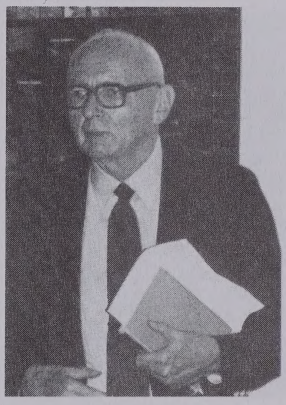
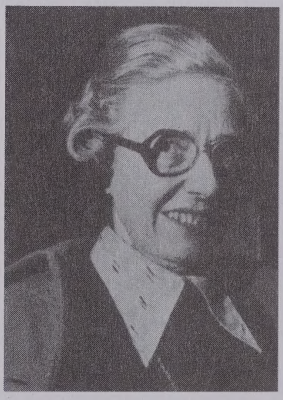


Harvey Potthoff



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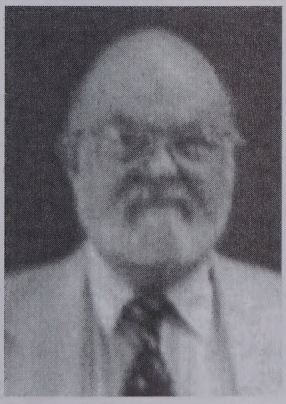
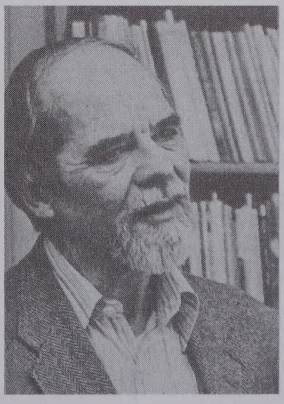
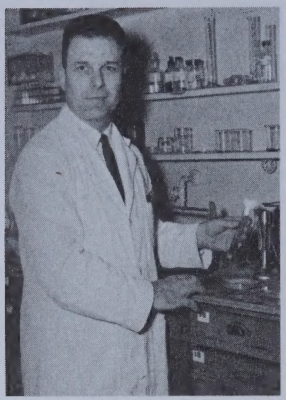


John Robson

Laverne Ruddell



Leon Satterfield



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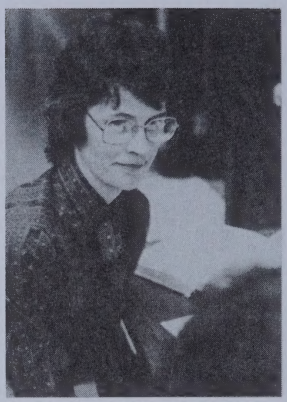

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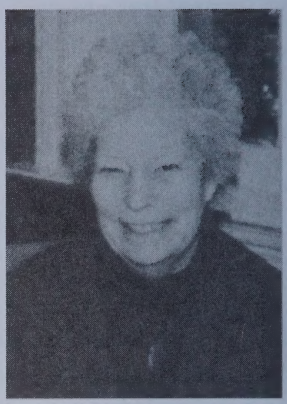
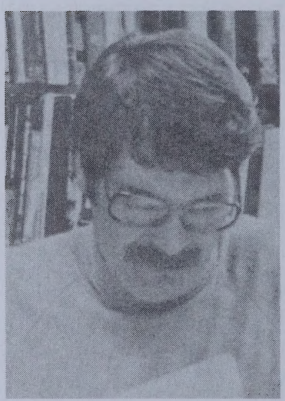


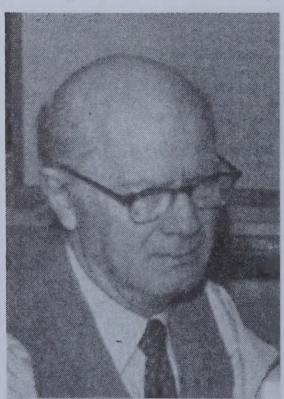
Mary Smith



W. Leonard Staudinger

Ruth Stephenson

Paul Swanson



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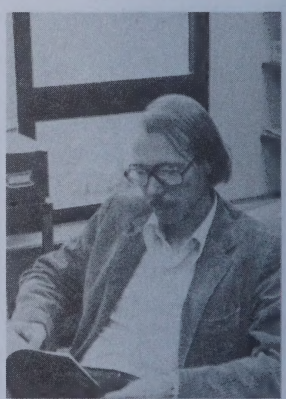

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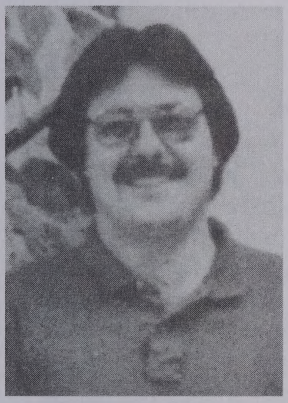

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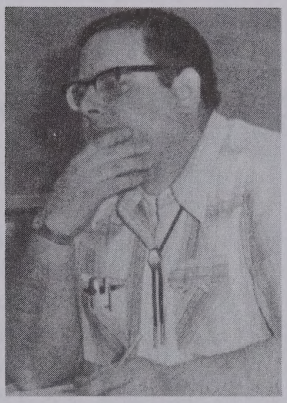

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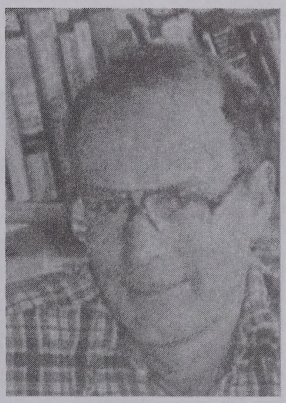

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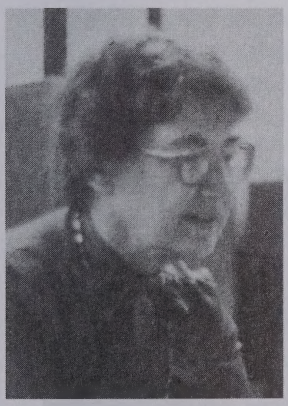

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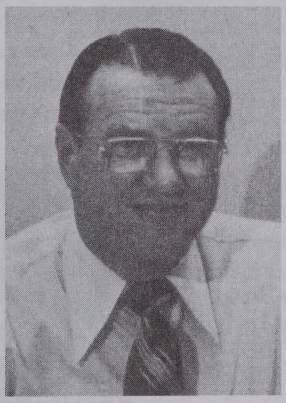

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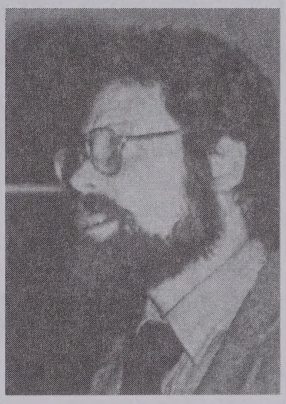

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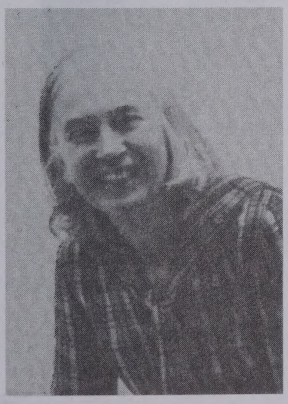

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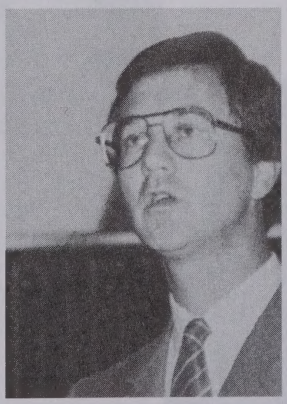


William Wyman

Susan Yates

Appendix A

Courtesy of Rosalie Kilzer Steinmetz '41

Presidents Vance Rogers, JeanieWatson, and John White (October 26, 1997).

Barbara Rogers, "20 Years a First Lady," 1957-77

Marty White, "20 Years a First Lady," 1977-97

Appendix B

Rededication of Old Main

Ethel Booth, one of our legendary professors of English, once said of OLD MAIN — that this building was "more than red brick, and gray slate, and luxuriant old ivy vines." Rather, she said it was the "invisible, intangible Wesleyan, …very real and very enduring…built of the materials of which life itself exists." These "materials" were the idealism and courage of our founders, and friends, and administrators; the loyalty and devotion of the successive members of the faculty to sound learning; and the enthusiasm of the students for hard-earned academic, social, and athletic victories. All had given to the cause of "Christian education."

Our rededications of this OLD MAIN and, of our Rachel Ann Lucas Hall remind us that we, too, give of and share in these same "materials"—idealism, courage, loyalty and devotion to sound learning, and, enthusiasm.

It is my privilege to invite Harvey Tompkins, along with President John White and Chairman James McClymond, to come with me to cut the ribbon. We invite all of you, then, to enter this building, to tour and to view its new interior (not yet ready for occupancy and use) — and to look at the items placed in the cornerstone in 1887 and now on display in what will become the archival room for our university (top floor, and the elevator is working); to partake of refreshments on the patio at the east entrance of this building and to sign a registration book there (and do sign, because this registry will be preserved in the archives); and to visit the enlarged, somewhat restructed, and refinished Lucas Hall — the library on this campus for fifty years, more recently the locale of the "Loft Theatre" and of the Historical Center of the Nebraska Conference of the United Methodist Church, and now the home of our Art Department.

LET US PROCEED (September 30, 1998)

David H. Mickey

Appendix C

Statement of Mission

Nebraska Wesleyan University is an academic community dedicated to intellectual and personal growth within the context of a liberal arts education and in an environment of Christian concern. Nebraska Wesleyan University was founded by The United Methodist Church and actively maintains its relation to the Church. The University reflects the Judeo-Christian tradition in its efforts to integrate questions about meaning and value with the pursuit of learning and understanding.

The University is committed to excellence of academic endeavor. The curricula and programs are designed to assist students in gaining and expanding knowledge and skills, to develop a competence in rational thought and communication, to broaden their perspectives on humanity and culture, and to enhance their spiritual, physical, emotional, and aesthetic resources. Nebraska Wesleyan intends that its students develop a sense of individual worth and become useful and serving members of the human community.

The University recognizes that learning is a lifelong process. It primarily enrolls recent high school graduates, but also serves other adults who desire to continue their education. In addition to on-campus programs, the University broadens student experience through off-campus study in a variety of settings.

(Article 1. Bylaws of Nebraska Wesleyan University, revised May 17, 1986)

Appendix D

THE VISION LIVES ON

by Dr. John W. White, Jr.
President, Nebraska Wesleyan University

Note: This special edition of Perspectives reprints President White's address at the VISION 2000 Announcement Dinner, held Saturday, October 9 at Duncan Aviation, Inc., in Lincoln, Nebraska.

One hundred and five years ago, on October 25, 1888, Nebraska Wesleyan University opened its doors for the first time, and Dr. C. F. Creighton was sworn in as the first Chancellor. That day in his inaugural remarks, he reflected the vision of the founders when he said, ". . . the occasion which brings us here is not so much the inauguration of a Chancellor of the university as the inauguration of a university itself. The first is merely incidental; the last looks into the face of a century and comprehends the possibilities of all time . . . . it is the launching of an enterprise which embodies the best thoughts of the age; the most useful and expedient of all means for the production of thinkers." Nebraska Wesleyan University's founders were men and women of great courage, great determination, and great foresight. They had a clear vision of a university which would serve for generations to come as a place where leaders were educated, where "thinkers" were produced. They looked "into the face" of the approaching 20th century and committed themselves to providing nothing less than the very best in higher education for then and for "all time."

We are now the stewards of that vision. And, as we look "into the face" of yet another century, we must comprehend that it is our responsibility to continue to build an institution "for all time." The vision is in our keeping, and we must pursue it with all vigor. It is our responsibility to lay even stronger foundations for generations to come, just as those who have preceded us have prepared the way for what Nebraska Wesleyan is accomplishing today.

Challenges before higher education in the 21st century are immense. In preparing to address those challenges with the same aggressiveness of our founders, the Board of Governors has developed the long-range strategic plan which we call VISION 2000.

The much quoted Yogi Berra is supposed to have said, "When you come to a fork in the road, take it." Determining directions for a highly complex and uncertain future is not easy. But VISION 2000, generated with the advice and counsel of 1,000 individuals (alumni, friends, faculty, students, and others) across the country, points the direction which we must go to continue to prepare leaders for the 21st century and lay foundations for all time.

The essence of the task which lies before Nebraska Wesleyan is reflected in VISION 2000, and it builds upon the tradition which has brought the University to its present position of leadership. The VISION demands a continued uncompromising commitment to academic quality so that those students who attend Nebraska Wesleyan can be assured that their educational opportunities are as good as any available to them anywhere. The VISION demands that the educational processes offered at this University

focus squarely and continually upon each individual student with an absolute commitment to understanding that we educate individuals one at a time. And the VISION calls us never to forget that the students who cross these portals will indeed be leaders in their world.

The essential elements of VISION 2000, which will continue to guide the development and improvement of academic programs and opportunities for students, are spelled out in several Strategic Directions. In summary, these Strategic Directions call for the following.

First and foremost, continuing to strive to provide academic leadership as a premier undergraduate liberal arts and sciences institution with appropriate complementary professional programs. This includes, of course, continuing to extend the opportunity for a Wesleyan degree to working adults in the Lifelong Learning programs.

Second, providing an academic experience that will ensure for each student an understanding of global issues and cultural diversity and will thus significantly enhance the contributions which Wesleyan graduates can make to the region, the nation, and the world. This means continuing to integrate questions about meaning and value with the pursuit of learning and fostering a commitment to global citizenship.

Third, making attention to the ethical and moral considerations and dimensions of personal decision-making an integral part of academic and community life on campus. This includes addressing the issue of ethics both in formal courses and in special programs.

Fourth, ensuring that the Wesleyan experience introduces students to expanded opportunities for personal growth, for self-discovery, for leadership development, and for a better understanding of their individual goals and personal potential. This requires special attention to curricular offerings and co-curricular programs, with a significant focus on off-campus internships and volunteer service as well as study abroad opportunities.

Fifth, integrating, in an extensive and comprehensive way, the tools of modern computer and communication technology into the living-learning environment on campus. This means assisting students in developing a technological sophistication to allow them to command and use the tools of computer technology for their individual goals.

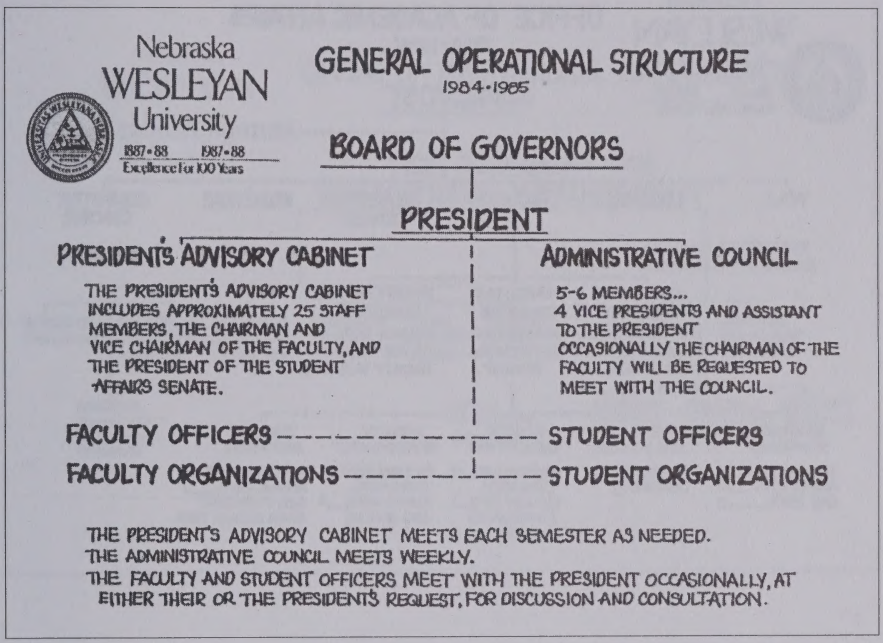
The Campaign for VISION 2000 has one single purpose, and that is to generate the resources essential to begin to ensure that each new generation of students attending Wesleyan will have an opportunity to participate in the developing reality of this vision. Those resources will help to provide access for students who need assistance to attend Wesleyan, to provide the faculty and staff of the quality which Wesleyan and its constituents have come to expect, to provide rich program opportunities for students, and to provide the academic resources in the classrooms and laboratories necessary for a 21st century education.

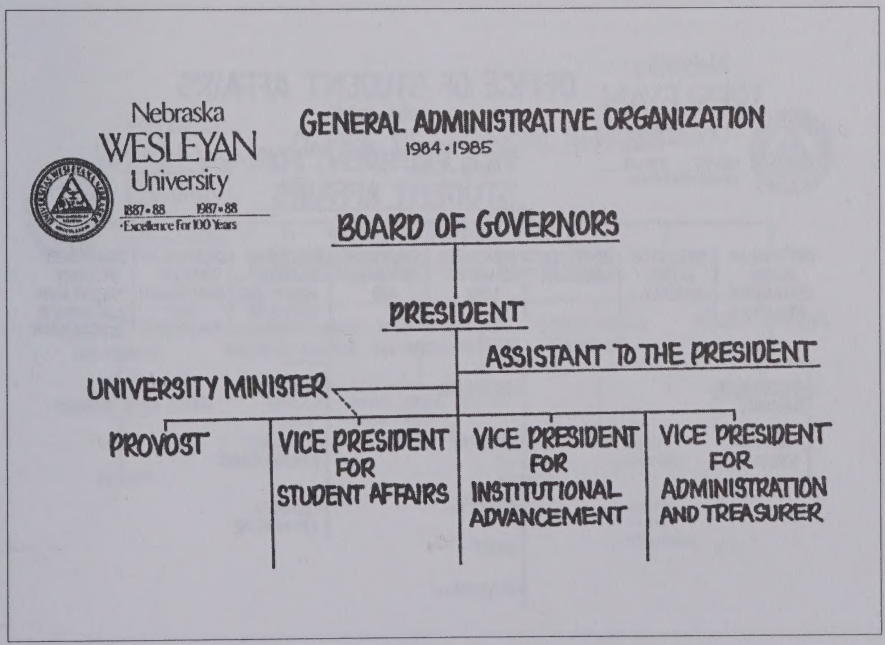
The Wesleyan founders "looked into the face of a century and comprehended the possibilities of all time." So must we as we commit ourselves to ensure that this University will be, in the 21st century and beyond, all that we expect it to be.

We are indeed stewards of a marvelous vision which has provided, and will continue to provide, unique opportunities for each new generation of students as they come to Nebraska Wesleyan University to prepare themselves for leadership. This is our challenge, and this is our opportunity to serve.

November 1993

Appendix E


Nebraska
WESLEYAN
University
1887-88 1987-88
Excellence for 100 Years
GENERAL OPERATIONAL STRUCTURE
1984-1985
BOARD OF GOVERNORS
PRESIDENT
PRESIDENT'S ADVISORY CABINET
THE PRESIDENT'S ADVISORY CABINET INCLUDES APPROXIMATELY 25 STAFF MEMBERS, THE CHAIRMAN AND VICE CHAIRMAN OF THE FACULTY, AND THE PRESIDENT OF THE STUDENT AFFAIRS SENATE.
ADMINISTRATIVE COUNCIL
5-6 MEMBERS...
4 VICE PRESIDENTS AND ASSISTANT TO THE PRESIDENT
OCCASIONALLY THE CHAIRMAN OF THE FACULTY WILL BE REQUESTED TO MEET WITH THE COUNCIL.
FACULTY OFFICERS
STUDENT OFFICERS
FACULTY ORGANIZATIONS
STUDENT ORGANIZATIONS
THE PRESIDENT'S ADVISORY CABINET MEETS EACH SEMESTER AS NEEDED.
THE ADMINISTRATIVE COUNCIL MEETS WEEKLY.
THE FACULTY AND STUDENT OFFICERS MEET WITH THE PRESIDENT OCCASIONALLY, AT EITHER THEIR OR THE PRESIDENT'S REQUEST, FOR DISCUSSION AND CONSULTATION.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1984-1985
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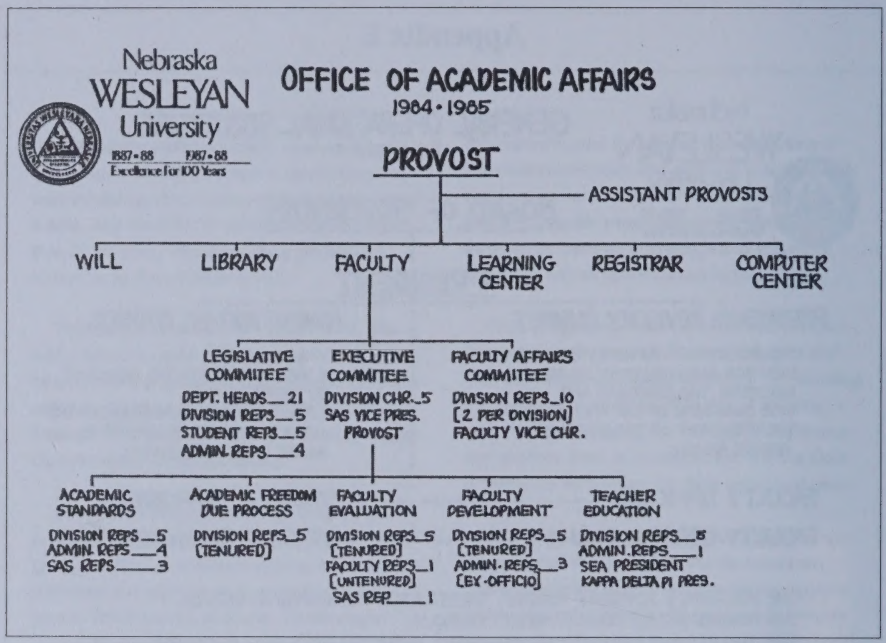
PRESIDENT
ASSISTANT TO THE PRESIDENT
UNIVERSITY MINISTER
PROVOST
VICE PRESIDENT FOR STUDENT AFFAIRS
VICE PRESIDENT FOR INSTITUTIONAL ADVANCEMENT
VICE PRESIDENT FOR ADMINISTRATION AND TREASURER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REGISTRAR
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DIVISION CHR.-5
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PROVOST
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ACADEMIC STANDARDS
DIVISION REPS__5
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SAS REPS__3
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SAS REP__1
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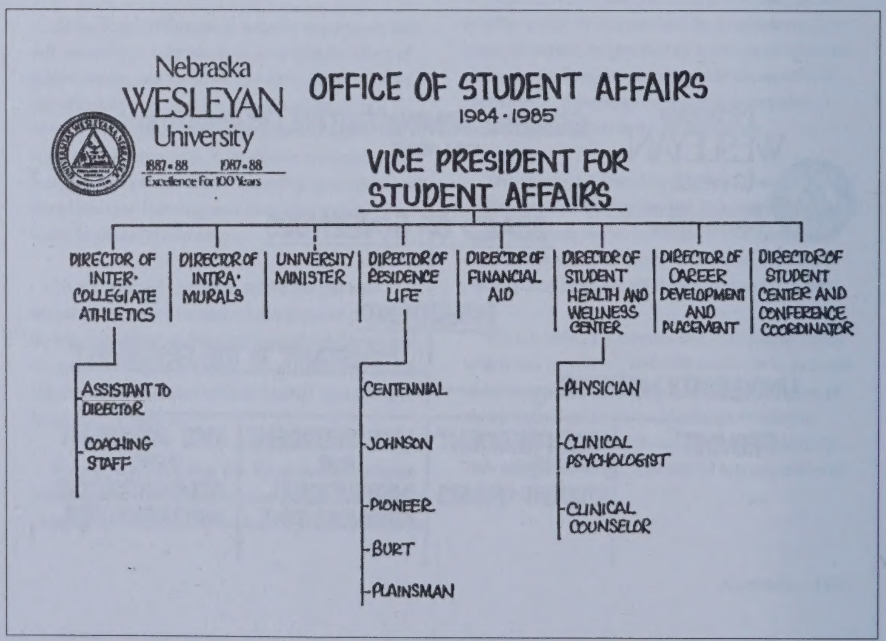
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1984-1985
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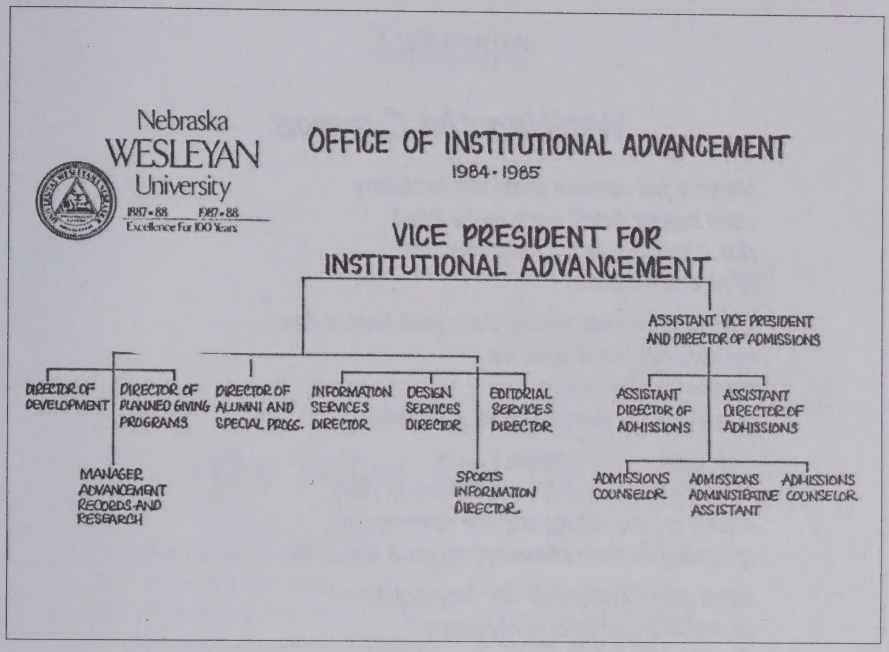
DIRECTOR OF INTER-COLLEGIATE ATHLETICS
ASSISTANT TO DIRECTOR
COACHING STAFF
DIRECTOR OF INTRA-MURALS
UNIVERSITY MINISTER
DIRECTOR OF RESIDENCE LIFE
CENTENNIAL
JOHNSON
PIONEER
BURT
PLAINSMAN
DIRECTOR OF FINANCIAL AID
DIRECTOR OF STUDENT HEALTH AND WELLNESS CENTER
PHYSICIAN
CLINICAL PSYCHOLOGIST
CLINICAL COUNSELOR
DIRECTOR OF CAREER DEVELOPMENT AND PLACEMENT
DIRECTOR OF STUDENT CENTER AND CONFERENCE COORDINATOR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1984-1985
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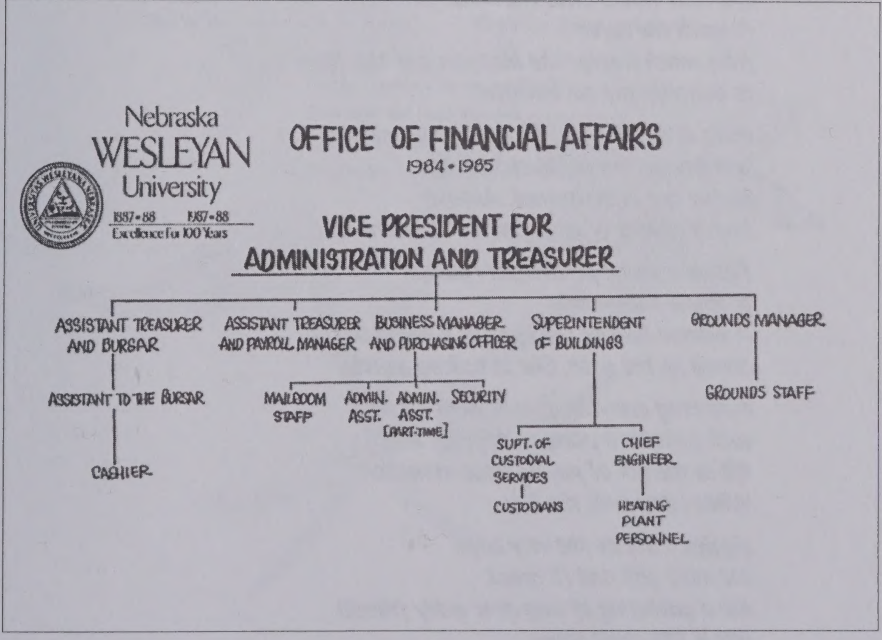
DIRECTOR OF DEVELOPMENT
DIRECTOR OF PLANNED GIVING PROGRAMS
DIRECTOR OF ALUMNI AND SPECIAL PROGS.
INFORMATION SERVICES DIRECTOR
DESIGN SERVICES DIRECTOR
EDITORIAL SERVICES DIRECTOR
ASSISTANT VICE PRESIDENT AND DIRECTOR OF ADMISSIONS
ASSISTANT DIRECTOR OF ADMISSIONS
ASSISTANT DIRECTOR OF ADMISSIONS
MANAGER ADVANCEMENT RECORDS AND RESEARCH
SPORTS INFORMATION DIRECTOR
ADMISSIONS COUNSELOR
ADMISSIONS ADMINISTRATIVE ASSISTANT
ADMISSIONS COUNSELOR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1984-1985
VICE PRESIDENT FOR ADMINISTRATION AND TREASURER
ASSISTANT TREASURER AND BURSAR
ASSISTANT TREASURER AND PAYROLL MANAGER
BUSINESS MANAGER AND PURCHASING OFFICER
SUPERINTENDENT OF BUILDINGS
GROUNDS MANAGER
ASSISTANT TO THE BURSAR
CASHIER
MAILROOM STAFF
ADMIN. ASST.
ADMIN. ASST. [PART-TIME]
SECURITY
SUPT. OF CUSTODIAL SERVICES
CUSTODIANS
CHIEF ENGINEER
HEATING PLANT PERSONNEL
GROUNDS STAFF

Appendix F

Walking the Campus

Under a full summer moon the hackberry
rises beyond itself, each leaf a hand
flat against a dense conglomeration
of Nebraska stars.

Old Main stands steady as a good heart's beat,
its red brick stout with ivy.
its doors a beckoning
to each of the four immense directions.

I am walking the campus,
studying the books of bur oak and of pine,
around me the sticks and the cornerstones
of ages. Far down the woodchip path the path

keeps going. Remember the face beside you
during all those eons in chemistry?
Fire is what you felt when something
turned your eye to meet that other

eye. Now water cools the mind,
furrows the earth
from which emerge the blossom and the stem
to sanctify the air. Always

there is a country to be away from, always
just beyond the outstretched arm
lesson ripe to be learned. Always
bed of olive or of wheatstraw to return to.

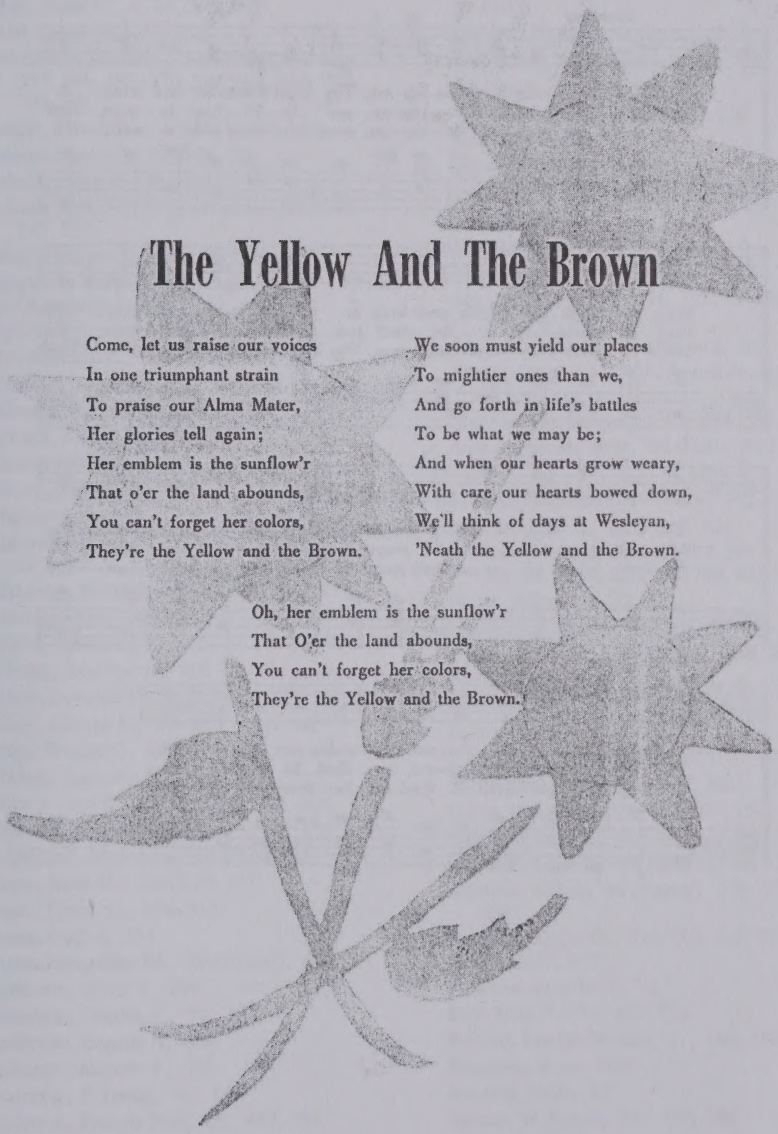
Beside a young persimmon I pause
to inhale the evening.
A woman holding the hand of a small boy
comes up the path. She is talking quietly,

explaining everything, each word distinct.
each syllable a piling up of proof that
life is the act of paying close attention.
When I say hello the boy

giggles. I am at the very edge:
one more gift and I'll break
like a gathering of long-gone giddy friends
into a thousand songs.

–William Kloefkorn
Nebraska Wesleyan Centennial. 1987

Appendix G



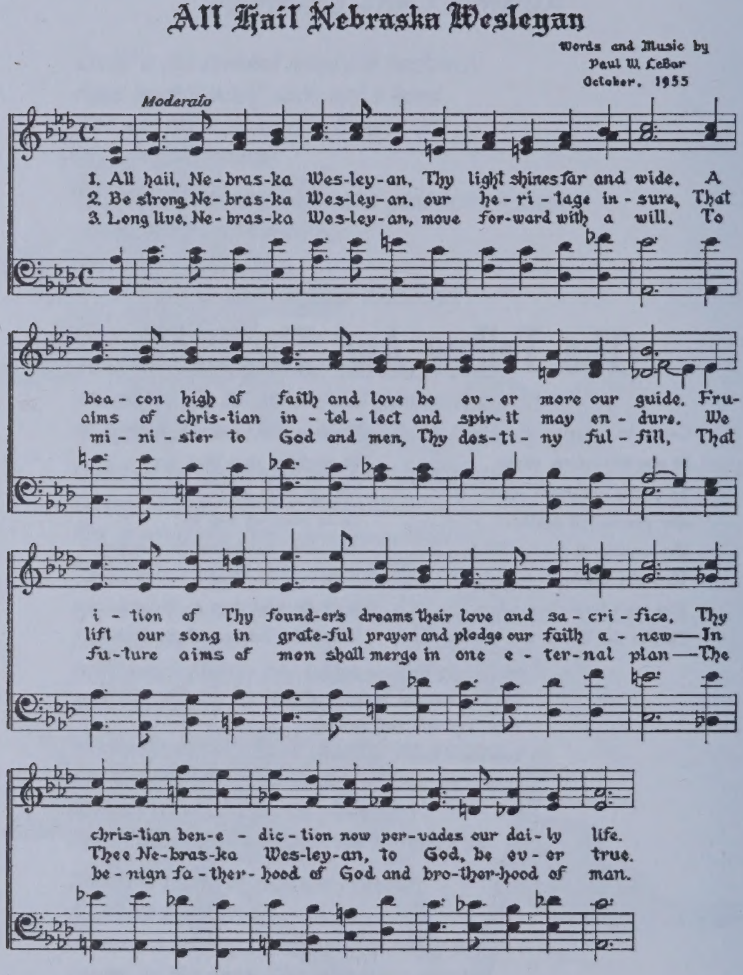
The Yellow And The Brown

Come, let us raise our voices
In one triumphant strain
To praise our Alma Mater,
Her glories tell again;
Her emblem is the sunflow'r
That o'er the land abounds,
You can't forget her colors,
They're the Yellow and the Brown.

We soon must yield our places
To mightier ones than we,
And go forth in life's battles
To be what we may be;
And when our hearts grow weary,
With care our hearts bowed down,
We'll think of days at Wesleyan,
'Neath the Yellow and the Brown.

Oh, her emblem is the sunflow'r
That O'er the land abounds,
You can't forget her colors,
They're the Yellow and the Brown.

Appendix H


All Hail Nebraska Wesleyan
Words and Music by
Paul W. LeBar
October, 1955
Moderato
1. All hail, Ne-bras-ka Wes-ley-an, Thy light shines far and wide. A
2. Be strong, Ne-bras-ka Wes-ley-an, our he-ri-tage in-sure, That
3. Long live, Ne-bras-ka Wes-ley-an, move for-ward with a will, To
bea-con high of faith and love be ev-er more our guide. Fru-
aims of chris-tian in-tel-lect and spir-it may en-dure. We
mi-ni-ster to God and men, Thy das-ti-ny ful-fill, That
i-tion of Thy found-er's dreams their love and sa-cri-fice, Thy
lift our song in grate-ful prayer and pledge our faith a-new—In
fu-ture aims of men shall merge in one e-ter-nal plan—The
chris-tian ben-e-dic-tion now per-vades our dai-ly life.
Thee Ne-bras-ka Wes-ley-an, to God, be ev-er true.
be-nign fa-ther-hood of God and bro-ther-hood of man.

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